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Sketches of the Life of Dr. Buell.

DR. BUELL was fifty-two years minister of the congregation of East-Hampton on Long-Island. Few have either stood so long, or been so eminently useful in the vineyard of the Lord. He died July 19th, 1798, in the eighty-second year of his age, old and full of days, and crowned with the laurels of vigorous, faithful, persevering, and eminently successful exertion, in the cause of God. It is probable that very few men, since the days of the apostles, have been instrumental of the conversion of so many souls, as this highly favored servant of Christ. His name is embalmed in the memory of his people; and of multitudes of others who were favored with his occasional ministrations, and derived saving benefit from them. With that of the just, it is blessed, and will be had in everlasting remembrance.

The Doctor was a native of Coventry in the State of Connecticut, and born September, 1716. In his youth, about the eighteenth year of his age, he hopefully experienced the saving grace of God. This was just at the beginning of that remarkable revival of religion, which, for many years afterwards, so extensively prevailed in the country; and his religion partook of the peculiar characteristical complexion of the times, which followed. Whilst there was abundant evidence that he was indeed begotten again to the genuine, lively hope of the gospel, he might be said to be born in the distinguishing spirit of the day; and this spirit he signally retained, through the whole course of his subsequent life.

He was first awakened by reading 'Janeway's Heaven upon Earth.' This was a time of great and general declension and security: and as nothing of the powerful convictions, which he now experienced was heard of, in the place where he lived, or round about, his exercises appeared to him entirely singular. This gave him much perplexity, till

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he heard accounts of similar things at Northampton, where the work of God, in its power, had then recently commenced. Though the representation made of it, was unfavorable, viz. that the people were becoming crazy, under an apprehension that the end of the world, the day of judgment, &c. were just at hand, he still conceived that their exercises were like his own, and exceedingly wished to see and converse with them.—He was, however, denied this, which he would have accounted a great privilege. And after many months of severe conflict, distress and terror, he was, thro' the rich and sovereign mercy of him, "who leadeth the blind in a way they have not known," brought into a state of peace and reconciliation. Being naturally of a sprightly turn of mind, and having experienced much terror under the work of the law, and been afterwards favored with, proportionably, clear manifestations of the love of God, he espoused his cause with great promptitude and zeal. His piety was peculiarly of the ardent kind; and he appears to have been one of the happy few, who leave not their first love.

This great change originated the purpose of devoting himself to God, in the service of the ministry; which was formed with much deliberation, self-examination, and prayer. From the first, and always afterwards, he appears to have entertained a high sense of the solemn nature, and responsibility of the sacred office.

In the course of his college education and before, from the time of his conversion, he was favored with an habitually lively and affecting sense of eternal things, and frequent instances of intimate communion with God. Immediately after leaving college, he was advised to submit himself to examination for license to preach. The extraordinary state of things, then taking place, and the special call for zealous, powerful preachers, being urged as reasons for this advice, by persons of good judgment, in whom he had great confidence, prevailed; notwithstanding the reluctance, which, on many accounts, he felt to it: and he was licensed the following month. This was a measure, by no means to be imitated, in ordinary cases. But in this particular instance, it is to be considered, in addition to what has been suggested, that the Doctor's age being about twenty-five years, favored it, and, as he had engaged in the pursuits of public education, in exclusive reference to the ministry; and had constantly kept it in view through his whole academical course, he was, perhaps, better qualified than many are after years of theological reading and study. This occurrence carried in it the testimony of the Association to his eminent piety, and more than ordinary acquirements; and this opinion was confirmed by the estimation in which he was held by the public. He was well received as a preacher; and his labors, which, from the beginning, were abundant, were signally owned of God as the means of spiritual good to man. He preached very frequently, and often daily, and, as expressive of the divine power, which constantly attended, he made the

following note more than half a year after he was a preacher: "The first time I have ever preached, where tears of affection under the word were not to be seen, and almost the first, when the Lord was not manifestly present with the people." He continued to preach with similar power and success as a licentiate, about a year; when, it being observed how well he was qualified for the office of an itinerant, and how signally God had blessed his past labors, he was ordained an itinerant minister, in which capacity he continued about three years, travelling through various parts of New-England, and performing that delicate, difficult office with great prudence, zeal and abundant success. To extend the sphere of his labors and usefulness, he had set out upon a journey to the southern states, with recommendations from respectable ministers northward, when an unexpected call of Providence directed him to East-Hampton. His labors proved acceptable, and he was installed their pastor, September 19th, 1746.

In the discharge of his pastoral duties, he was diligent and indefatigable. In preaching the word, in particular, he was "instant in season and out of season." The matter of his preaching, was peculiarly evangelical, and consisted in what are commonly called the doctrines of grace. The first sermon he preached in East-Hampton was from the words of St. Paul, "For I determined not to know any thing among you, save Jesus Christ and him crucified:" and this was a just motto for his whole preaching. He insisted much upon the person, character and offices of the divine Redeemer; and considered them as the centre, and, reductively, the whole substance of Christian theology. He also dwelt much upon the nature, strictness and sanctions of the law of God, the total depravity of the human heart, and the awful guilt and danger of a natural state. He has often been heard to say that he would not be in the condition of an unconverted sinner, one hour, for a thousand worlds, because in that hour he might die, and be lost to all eternity. Another article with him of equal moment was the office of the Holy Spirit, and the necessity, power and sovereignty of his influence in the application of redemption—the conviction and renovation of sinners, and the sanctification and perseverance of the saints. He did not hesitate to affirm that the best performances of the unregenerate were sins, and in his addresses to sinners, even under the deepest legal conviction, to tell them that they never sinned at a more aggravated rate then now. Doctrines of this description he did not apprehend, as some imagine, to have a dangerous tendency, and the remarkable success of his ministry, affords evidence that they have not.

The manner of his preaching was in the demonstration of the spirit and of power, in great plainness of speech, and connected with a great degree of animation. Deeply feeling the everlasting truth and importance of the things which he delivered to his fellow sinners, a cold, dispassionate manner of address appeared to him utterly unsuitable. His address was to the

last degree grave and solemn; and his eloquence manly and commanding. He spake like a dying man to dying men—and, as in the presence of God, and in the open view of eternity. He always disapproved of indigested harrangues from the pulpit, and whilst his own discourses were well connected, and the result of meditation and study, they were delivered without reading; and usually, after the first years of his ministry, without writing, except short notes as an aid to his memory. This method he preferred, as favoring that animation, of the propriety and importance of which, he had so high an opinion, which he formed in his youth, and remarkably retained through the whole of his ministry. Though he possessed a mind originally strong and well furnished, his principal talent lay in urging home truth to the heart and conscience. The application of his discourses, was always weighty and solemn.

In other parts of his office he was equally distinguished. He was mighty in prayer. As devotion entered deeply into his whole character, so his public prayers were copious, pathetical, edifying and suitable to the occasion. He was remarkable for his abundant and earnest supplications for the Holy Spirit. He was scarcely ever known to utter a prayer, however short, of which such petitions did not make a considerable part. Dr. Buell himself lived the religion which he preached to others; and was a bright example to all the flock, over which the Holy Ghost had made him overseer, not only in the offices of devotion, but the duties of righteousness, charity and public spirit; of temperance, sobriety, self-government and deadness to the world. His patience, submission and resignation under the multiplied and sore bereavements of which he was made the subject, were also a striking display of the power and excellence of that divine faith, which overcometh the world.

And having obtained mercy to be thus faithful, his ministry was gloriously successful.—Great as had been the efficacy of his labors among others, they were more signally efficacious at different periods, among his own people. There were three distinguished seasons of great and general revival. The first was in 1764, and the others one 1785, and the other in 1791. In each of these periods there were great ingatherings of souls to Christ, and the people of God were the subjects of peculiar elevations of grace and consolation. The first of these revivals which was universal thro' the congregation was the most glorious. Ninety-nine persons were at that time added to the church at once, besides many other additions which were made before and afterwards. Similar effects were also produced in great abundance, in each of the other seasons mentioned. Sinners flocked to Christ as a cloud and doves to their windows. And in the intermediate period, the word preached in multiplied instances proved the power of God unto salvation. The work of God in 1764, was extensive on the Island, and the Doctor's

labors were signally instrumental in promoting it, in various places, at that time, and in other times of similar refreshing.

The moral fruits and effects of these revivals, and of the Doctor's ministry, upon the people of his charge have been most salutary. No place perhaps has been more distinguished for peace, righteousness and charity, than East-Hampton, or exhibited more of the primitive spirit of the gospel. From the beginning they have been a highly favored people. Two ministers, only, Dr. Buell and his predecessor the Rev. Nathaniel Hunting supplied them ninety-seven years; and Mr. James their first minister continued, probably for a term not much short of either. These were both men of exemplary piety, soundness in the faith, and good abilities.

The Doctor lived in great peace and harmony with his people, and shared their confidence, in a very uncommon degree, to the last. During his long residence among them he enjoyed almost uninterrupted health till his last sickness, which though severe, was borne with exemplary resignation and patience. He left the world in perfect peace, and with an assured hope of a blessed immortality. "Blessed are the dead that die in the Lord, for they rest from their labors, and their works follow them."

Note. Such as wish to know more of this eminent minister of Christ, may see more particular sketches of his life, &c. in the 16th and 17th numbers of the Connecticut Evangelical Magazine.

Memoirs of Rev. Samuel Stone.

NOTHING more fully proved the religious sincerity of the first settlers of New-England, than their liberality in the support of ministers of the gospel. Wherever they made a new settlement, they established a church, and chose a pastor, of the happy effects of which pious precaution, their descendants have largely participated. Poverty was never pleaded in excuse, nor fewness of numbers offered as a reason, why the gospel should not be preached at their expense. They ever rose superior to these prudential considerations, with the full persuasion that religious instruction is the first step toward national prosperity; and though subjected to want and hardship, they usually procured and supported two able ministers in every church, one of whom was stiled pastor, and the other teacher.—Like the poor widow, they threw in their mite without a grudge, and if a tenth were not sufficient, a fourth was as freely deposited for the honor and service of the sanctuary. Christians, at this day, who part with their hundredth with tardy reluctance, contemplate the liberality of their fathers with a frown of avaricious dislike, and attribute their abundant offerings to the Lord, to their too great zeal and superstition. In the midst of their accumulated wealth, the support of a single clergyman is considered a burden. They see their aged teacher, who has worn himself out in the service of his divine Master, labor without assistance at the altar, till nature has exhausted her pow-

ers. They see him faultering with fatigue, anxiety and exertion, without that quiet enjoyment, and occasional rest, to which old age is entitled, and which they secure to themselves, as a necessary provision for their temporal felicity.

Truly may we be said to have degenerated from the virtue of our ancestors, whose first object may too justly be called our last concern. Hartford, in Connecticut, was settled by about an hundred persons, over whose spiritual interests, the Rev. Samuel Stone was ordained teacher, at Cambridge in Massachusetts, then called Newtown, on the 11th of October, 1633, on the same day in which the Rev. Mr. Hooker was ordainsd their pastor.—One would suppose that in their destitute condition, they would have thought a single minister sufficient; but under the persuasion that virtue, morality and religion are of the first importance in society, they thought no precaution unimportant, and no expense too great, which contributed in the least degree to their promotion.

These settlers fled from Essex, in England, to the wilderness of America, to escape the religious intolerance which disgraced the church, during that period of national confusion and calamity. The most of them came over to Newtown in 1632, and the next year their pastor and teacher, with several of their brethren arrived in America.

In 1631, Connecticut river was first discovered by Mr. Winslow, governor of Plymouth colony, who was led in search of it from a representation made to him by some Indians who inhabited its pleasant shores.—Further discoveries were made upon this river the subsequent year, and in 1633, a trading house was erected a little below the mouth of Windsor river, by adventurers from Plymouth. A few months previous to this event, the Dutch had erected a fort in Hartford, on Dutch Point, as it is still called, with a design to be beforehand with the English, in obtaining possession of that fertile and delightful tract of country.

In 1635, settlements were commenced in Wethersfield, by people from Watertown, and in Windsor, by some of Mr. Wareham's congregation from Dorchester, and Wethersfield and Windsor were for several years called Watertown and Dorchester, from the usual propensity of emigrants to retain the names which were familiar to them in their native country.

The following year, the adventurers from Newtown before mentioned, with Mr. Hooker and Mr. Stone, made their way thro' the wilderness, with many hardships and difficulties, to Hartford, which bore the name of Newtown till the next year.—Thus originated the colony of Connecticut from men of independent minds, many of whom were wealthy and reputable; yet they preferred liberty of conscience with all the dangers which threatened them, in an unexplored desert, to the wealth and luxuries of Europe, embittered by that religious restraint, which was imposed upon them with unreasonable severity. Their piety and resolution are worthy the imitation of their descendants. They were indeed stren-

uous concerning some subjects, which at this day are deemed too unimportant to be made the ground of serious contention; but those who haughtily censure and condemn their noncompliance and voluntary suffering, are either ignorant of human nature, or unacquainted with the history of the church at that critical period of error and oppression. We are disposed to consider ourselves as the only correct standards of judgment and practice; to believe that men in every age and nation are influenced by the same motives, and actuated by the same prejudicies of education, which regulate our own conduct, and with this opinion we proceed to condemn and approve, with the greatest inaccuracy and absurdity. From the fathers of New-England, originated the foundation principles of our present civil and religious institutions, whose excellency is asserted with the highest encomium. Among them were men of sound judgment, refined manners, and extensive literature, every way qualified to execute their noble designs, from which have resulted the highest benefits to mankind.

Mr. Samuel Stone, the subject of the following remarks, was held in high estimation among them for his piety and faithfulness, in the discharge of his ministerial duties, and for his discernment and wisdom in the management of their difficult concerns. He was born at Hartford, in England, in the year 1603. At an early age he became a member of Emanuel College, in Cambridge university, where his classical education was completed. Immediately on leaving the university, he commenced his theological studies under the pious and learned Mr. Blackerby, with a design to become a preacher of the gospel. Intent on the duties of his profession, he soon commenced his faithful labors in the vineyard of his Lord and Master, and obtained a convenient settlement as a lecturer, at Torcester, in the county of Northampton.

Many of the persecuted nonconformists secured greater applause than Mr. Stone, who decidedly espoused their cause; for he either possessed not, or forbore to exhibit that fervid zeal, which, by dazzling the audience, leads them to wonder rather than to understand. His sermons were plain, practical and forcible. He was not swayed by bigotry nor enthusiasm, but discerned with accuracy, and trod with discretion, the path which he had sought out with sober approbation. He, indeed, incurred the odium attached to the puritans, but appears never to have been so officious, as to expose himself to arrest or punishment, under the laws made for the suppression of that numerous and increasing sect.

In 1633, he received an invitation from the followers of Mr. Hooker, to go with them to America, with which proposal he readily complied. They arrived in Boston towards the close of summer, and soon after, at Newtown, Mr. Stone regularly entered upon the duties of his office as teacher. In this capacity he officiated during the life of Mr. Hooker, and whether longer is uncertain.

With regard to the duties of

pastor and teacher, the following seems to have been the general opinion: the pastor's work consisted principally in exhortation, addresses to the passions, and practical application of divine truth to the heart and conscience. The pastor was principally concerned in the government and discipline of the church. In the teacher they had a professor of divinity, whose business it was to explain and defend the Christian doctrines; to confirm the doubting, and refute the opposer.

Mr. Stone was admirably qualified for the post assigned him. His deportment was grave and exemplary. He was sober and discreet, and uncommonly strict in the observance of the sabbath. As a disputant he acquired an unequalled reputation, from the accurate and logical method in which he arranged his arguments with force and perspicuity. His learning was extensive, and his genius original, which rendered him a desired and interesting companion to all men of talents and erudition.

In 1637, the year after his removal to Connecticut, Newtown was named Hartford, in honor of Mr. Stone, from the place of his nativity. He at this time seems to have possessed the undivided esteem of his people. This year the colony declared war against the Pequots, and Mr. Stone was chaplain to the little army under Capt. Mason. This war was furious and bloody, and soon terminated in the total defeat and ruin of this savage tribe.

Though this good man experienced much comfort in beholding the prosperity of the protestant churches in the new world; yet he lived to learn from painful experience, "that offences must come," that uninterrupted harmony in this jarring world is never to be realized, while avarice and ambition are the most powerful motives to exertion. He sustained an irreparable loss in the death of Mr. Hooker, in 1647, whose skill in church discipline was a powerful antidote against dissention. About ten years after a fire broke out in his church, which raged with resistless violence for many years, and finally spread itself over the whole colony. It pertained principally to questions respecting the proper subjects of baptism and church membership, which topics have ever furnished ground for discordant opinion and even contention in the church of Christ. His spirit was sorely troubled by the sharpness and length of the contest, which continued to rage till moderated by legislative interference, and the removal of some of the most implacable, who were thereby induced to commence the settlement of other towns, particularly Hadley, in the state of Massachusetts.

In his family relations, Mr. Stone was amiable and exemplary. His house was an house of prayer. He strictly kept the evening before the sabbath, which was devoted to religious exercises, and particularly to reading and explaining to his household, those sermons which were prepared for the subsequent sabbath. He was an hospitable and sincere friend, a courteous and obliging neighbor, and a cheerful and entertaining companion.

Though he was a profound theologian, and an excellent scholar, he has left behind him but few evidences of his genius. He wrote a treatise stiled, "A Discourse about the Logical Notion of a Congregational Church," which was popular in the colonies, and was mentioned with high approbation by several English writers. His body of divinity, which was frequently consulted, and partially transcribed by the young divines of that period, has died in manuscript.

He kept an excellent theological school. He taught his pupils to preach rather than to declaim; and it was his custom to exercise their minds much on difficult points; for which purpose, he resolved the subject to a question of dispute—became an opponent till the problem was stripped of its appendages, and then resolved it with logical accuracy. In this way they were led to reason well, and form opinions for themselves, with the ability of defending them with judgment.

In 1657, the general court of Connecticut appointed Mr. Stone and three other ministers, delegates to the general council at Boston, where the subjects which had agitated his own church, were largely discussed, and decided in favor of admitting persons of regular life into covenant relation, that their children might receive baptism. The same principle was again recognized at a subsequent council held at Boston, in the year 1662, but was opposed by many learned and sensible ministers, and their churches, notwithstanding the general court passed a resolve, in which this practice was approved and recommended.

After the settlement of Hadley, in 1660, by the disaffected people from Hartford and Wethersfield, Mr. Stone's church was peaceable and harmonious. In the last years of his life, he found an happy refuge from the storm, which for a long time had perplexed and almost overwhelmed him. His labors were now acceptable, and he had the consolation of believing that his church and people would see many days of peace and prosperity after his decease.

Many of those who had been his companions in trial and in exile, had already finished their earthly course with triumph and hope; and this faithful servant of Christ was called, to the great affliction of his flock, to follow them on the 20th of July, 1663, at the age of 60 years, when he expired with the humble expectation of a peaceful and glorious immortality.

The following inscription was engraven on his tomb stone as a testimony of the affection and esteem of his bereaved congregation:

New-England's glory and her radiant crowne,
Was he who now in softest bed of downe,
Til glorious resurrection morne appeare
Doth safely, sweetly sleepe in Jesus here.
In nature's solid art and reasoning well,
Tis known beyond compare he did excell;
Errors corrupt by sinnewous dispute,
He did oppugne and clearly them confute:
Above all things he Christ his Lord preferd,
Hartford, thy richest jewel's here interd.

Thoughts on the Necessity of the Christian Revelation.

THOSE who deny the Christian Revelation are interested to extol the powers of human discovery, and they ascribe to the mind an original ability of investigating certain truths, which they denominate the principles of natural religion, and assert their sufficiency to teach the way of happiness in every condition of our existence. To support this hypothesis it hath been said, that the works of infinite wisdom would have been very imperfect, if every creature was not endued with an original power of discovering whatever is necessary for its own good. If this remark be true, it precludes the propriety of all supernatural discovery, and limits finite knowledge in every period of being to such degrees as unassisted reason may acquire. Had the Creator designed his creatures for an existence independent of himself, he doubtless would have given them a power to discover, by their own reasoning faculties, every truth necessary for the perfection and happiness of their nature; but, as the whole was made to be perpetually dependent on his supreme will and influence, the fitness of giving creatures such a power doth not appear. The perfection of an independent nature implies an internal power to discover all happifying and directing truth; but the perfection of a dependent mind only requires what is necessary for complete happiness, in subservience to the assistance of a supreme instructor. Nature seems, in every respect, to be so constituted by divine wisdom, as to retain a sovereign efficiency in his own hand, and to teach creatures their dependence for every natural and moral blessing; at the same time, improvement depends on our own exertion, so that there is every motive to action by which an intelligent mind can be influenced.

There is very great difference between a power of originally discovering truth, and seeing its fitness and certainty after a discovery is made. The former, men possess in a low degree, but the latter in very great perfection. The former is what we commonly denominate the power of logical and metaphysical reasoning; and its uncertainty, its liableness to imposition, its wild and dangerous decisions are known from universal experience.—The latter is what we mean by common sense; the best directory of the human judgment in all great concernments. The former is an attainment gained by scholastic exercise and artificial rules; the latter is a gift of the Creator, in much nearer proportion of equality to men than hath been commonly supposed. By the former, opposite systems and truths have been vindicated with equal acuteness and success; perhaps, so as to appear unanswerable, leaving the mind in all the perplexity of an uncertain scepticism: By the latter, the great body of mankind form their opinions and thus practise in the common concerns of life, more skilfully and with much better success, than they could do by the aid of elaborate and metaphysical reasoning.

Further, Truths long known appear so certain and familiar to

the mind that we are apt to suppose every one hath a power of first inventing or discovering them without any assistance. This is the case with most of the great truths in nature, religion and morality. Inattention to the difference between a power of discovering truth, and of seeing its certainty and fitness when discovered, hath been a source of many errors in religion. On the one hand, supposing men able originally to discover the most exalted truths respecting the Godhead hath been urged against the need of a revelation. There a power is assumed which, doth not exist in man, and is not necessary for the perfection of our nature, in its rank, employment and happiness. On the other hand, an imputation of weakness in seeing the certainty of truth when fairly exhibited, is attended with evils, for it invalidates the system of moral practice, and leads men to doubt where they ought to reverence the certainty of their conceptions.

Human well being, and the exercise of moral agency and happiness did not require that we should have great acuteness in originating truth; this was therefore left to be accomplished by the efficiency of God, in such ways as his wisdom judged most proper. But a power of clearly proving and certainly knowing its reality when originated was necessary for every purpose of agency and practice, and therefore given in great perfection, and in nearly equal measure to the children of men. To see the truth of these observations in natural arts and science, will give us confidence in applying them to moral and religious purposes.—Of all the great scientific and technical improvements how few have originated from elaborate reasoning with a design to invent something new and great? And how small a proportion of them have come from men most eminent in reasoning abilities? Accident and experience are the great sources of natural improvement. In the progress of arts, small circumstances often lead common minds to make discoveries which have baffled scientific search in the great and studious. Nature will never be so exhausted, as to preclude further discoveries in the same way; and they are continually taking place in matters so plain when discovered, that we wonder the inventive power of men should have overlooked them so long; this plainly shews the great weakness of that power in the human mind, by which truth is invented or originated to human knowledge.

In applying these remarks to divine science, we find abundant reason to think that mankind are indebted originally to a revelation for the principal articles of what is commonly called natural religion. The animal senses are the first medium of knowledge, by which all sensible ideas are acquired. But the scriptural Deity is a being wholly invisible to the senses. While experience of nature, and our own being continually increases knowledge, there is no experience of any character or power in the creatures, analogous to those divine powers and attributes, which the holy oracles ascribe to the supreme God.—An idea of knowledge and pre-

sence may be obtained by experience and observation of created objects; but how a Being of omnipresence and omniscience should be deduced from those, is very difficult to apprehend.—Through created existence there is no being or character like to the godhead of revelation. In all human experience there is nothing in similitude of the nature and efficience ascribed to Jehovah. How the human mind, when left to itself, and to the objects and events of a surrounding world, without any assistance from experience, without any resemblance in sensible objects, should ever originate such a character as the true God, scripturally described, is impossible to conceive. A God effecting the greatest events by the energy of a single volition; causing existence where there was no being; an efficient power operating at the greatest distances without any material instrument of exertion; an universal but at the same time an invisible presence; an infinite nature with all the peculiar ascriptions of Deity, being no where resembled, and by none experienced; an idea of all these must have been unattainable without a revelation. Even when revealed these attributes are incomprehensible, and there seems no probability that the mind, without the assistance of experience, or sensible likeness, or revelation, could have originated a belief of incomprehensible attributes. That men without a revelation might have conceived of beings greater than themselves is altogether probable; but in forming the character of such beings, they would only have enlarged the peculiar properties and powers of a created nature, and such enlargement can never result in godhead as it is described in the sacred volume.

If an idea of the natural attributes is unattainable by human reasoning, there is still more room to suppose that the moral nature of godhead would not have been discovered: an immoral bias on the human mind increases the difficulty of investigating the nature and operations of infinite moral rectitude. Pagan theology may be adduced to support this representation. A great part of the heathen do not appear to have had any just notions of the divine perfections either natural or moral, and so far as their apprehensions were conformable to the greatness and grandeur of scriptural representation, was doubtless owing to some traditionary assistance from ancient revelation. Their character of the gods is but an enlargement of created powers, acting in a sphere superior to men, but still limited and unworthy the eternal Deity. Their descriptions of the divine morality are drawn from their own bosoms, and in instances beyond number partial, dishonorable and impure, such as all would deem unworthy a good man. For the few just ideas of divinity found among those not in possession of the holy word of God, we may easily account by tradition, and the communications which must have been kept up between the enlightened and dark nations. Almighty God originated such an idea of himself, as the human mind could receive, to the parents of our race.

This was repeated in succeeding revelations, and the human descent from a common source might by traditional information, communicate some knowledge of so interesting a truth. Still, tho' divinely originated, the subject was too great and holy to be fully retained in human knowledge, without frequent recurrence to the original light. Literary characters through the old world, directly or mediately, became acquainted with the Jewish revelation, which was placed in the hands of a people, whose local situation made them the centre of all communication between the eastern and western countries. The repeated dispersions of that people contributed likewise to the same event. Paul the apostle largely describes the Gentile heathen character. In this description he speaks of them with the advantages they had. God had at first originated to the world a true knowledge of himself—This by tradition and information must have been imperfectly communicated to all nations.—To aid this information when given, there was the whole force of natural evidence, "for the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and godhead." Still they did not like to retain the true God in their knowledge, and to worship him. Disrespect of this glorious character, when originated to the knowledge of the world by a revelation, and confirmed by strong natural evidence, sufficiently proves a moral corruption, which is the point he was establishing.

From the concurrent testimony of profane and sacred history, while Jehovah the scriptural God was known in Israel, the theology of all the neighboring nations, was miserably defective. Upon no hypothesis but that of a revelation, can we account for the elevated descriptions of godhead, peculiar to the laws of that people. With all the light which hath radiated from that source, through the contiguous nations of men, their conceptions fell vastly short of what we find in the Jewish books. In every other kind of improvement, other nations were at the same time elevated above them. That a race of people, agricultural in their general character, and not famed for acuteness in any human sciences, should invent a theology so full of grandeur, becoming eternal Deity, is beyond all probability. This confirms our sentiments, that without a revelation the reasoning faculties cannot attain to just apprehensions of the true God.

The future existence and immortality of men, which is another truth now generally received, would never have been received by mankind, without some supernatural assurance of the fact. Jesus Christ is the great prophet, and by his agency the most ancient prophecies were given to men. In his ministry and the inspiration of his servants, who lived before and after him, a future and immortal existence were not only assserted, but first brought to human knowledge.—Without supernatural information, there would have been no fact in nature to establish the truth. When men

observed the progress and change of nature; that all things here have their production, maturity and dissolution, without any symptoms of a remaining existence; that other objects of similar qualities rise up in their stead, and in the same manner return to death; when this is observed to be a universal law of vegetable and animal being, and that men die like other creatures, I do not conceive any evidence or fact that could induce the ancient opinion of their future existence. If our general longings for immortality, or rather for a continuance of being, could establish its certainty, the depraved longings of man would prove many events, inconsistent with the first principles of nature and of virtue. Our knowledge of the mind in its disembodied state is so imperfect, that when we see rational exercises decaying in the same proportion as animal vigor and life abate, we should suppose the whole man gone to destruction, were not a more divine hope originated in the word of God.—This truth taken as part of revelation appears to be sufficiently demonstrated; but left to be argued from the present events of nature, would not even have appeared probable. Similar remarks might be made upon several other articles which have been assumed as doctrines in such a scheme of natural religion, as men would form by reasoning without a revelation; but if what hath been said is true, this superstructure falls to the ground.

By this representation the evidence of religious and moral truth is not at all invalidated.—Though the inventive power of human nature by an operation of reasoning is very weak, and could never have discovered what some may call the principal doctrines of natural religion; the power of common sense, or of seeing the fitness and propriety of truth when once originated to the mind, hath every degree of acuteness necessary for the perfection of our dependent natures, to form a certain faith, and direct us in all matters of practice. When the scriptural character of God is set before our minds, his self existent nature, his glorious powers and perfections, his creating and providential agency, and his moral rectitude consisting in essential love; when we consider the natural system of existence in social connection admitting a scheme of moral virtue, glorious and useful for the whole; also the manner of recovering sinners revealed in the gospel, and how it confirms all the original laws in nature, our minds are delighted, are assured that these things are truth, and we have the same certainty both in faith and practice, as could be produced by a power to discover them without a revelation. The invisible things, even the eternal power and godhead of Jehovah, are confirmed by the things he hath made. It is fit there should be such a character to produce and govern all things,—such a law to unite the universe in blessedness, and the promised immortality of the mind, and resurrection of the body, harmonize with the great design of infinite wisdom.

This subject is very important in the defence of Christian-

ity; for when we view the contents of divine revelation, and find them such as command belief, and at the same time above the discovery of men without instruction from God, it places revelation upon a footing from which it can never be shaken.—A person cannot be educated in any Christian land,—he cannot have a common intercourse with men without receiving from them many truths, first given to human knowledge by the word of God.—For those who have received these great ideas from the divine oracles, adversely to turn against them and say they contain no more than unassisted reason teaches, is a most unfair method of procedure.

None will deny that men in forming a system of natural religion, may describe the supreme existence and other sacred truth very justly without using the language of the holy scriptures.—But where did this knowledge originate? how did it come into the world? Not by the inventive powers of men, but by the inspired voice of Deity, who knew himself, and communicates his glory to creatures as they are capable of receiving. That the common reason and sense of mankind is able to see the fitness of divine truth when unfolded, all will allow: this power was necessary to the perfection of our nature in its dependent state. But there is no man can put himself in the situation that all the world probably would have been in without a revelation from God. The truth is now made our own and will for ever remain with us, but what would our attainments have been, if almighty God had left our reason to investigate religious and moral truth, by our own experience and our observation of the creatures with which we are surrounded? In all these things, it is probable the world would have been a scene of darkness, and the human mind totally destitute of those great ideas which give us present happiness, excite our adoration, and are the basis of future glory. Taught by these reflections to honor the word of God, let us diligently search for instruction in all things pertaining to life and godliness.

Thoughts on the preparation already made, and now making, by the Providence of God, for the commencement of the Millennial state of the Church on Earth.

BY the Millennium is meant a period before the consummation of time, in which the Christian religion shall be acknowledged through the world, errors be exploded, a holy practice become general, and the world filled with peace. It will be the universal reign of the Prince of peace on earth, when the glory of his kingdom will appear to all mankind. From what hath been seen and experienced in all the past ages, no adequate idea can be formed of the glory to which the church will arrive in this world. As Christ suffered here, so here he will triumph, and bring Satan under his feet.

The Christian belief of such a state to come, is built on the testimony of revelation. No-

thing of this kind can be determined from the depraved character of man, from past experience, or philosophical reasoning. This day of general peace on earth will arise from the sovereign will of God, and is certified to us by the testimony of the Holy Ghost, speaking to us by the mouths and pens of his inspired servants. All the ancient prophets speak of a day in which the earth shall be filled with righteousness and peace: when empires and kingdoms, kings and princes, and men of every description shall bow to the sceptre of Immanuel:—When wars and rumors of wars shall cease from off the earth: When professing Christians of all denominations shall see eye to eye, and be united in a holy charity; and when a pure worship shall be offered every where to the Lord. Our divine Lord, while in his state of humiliation on earth, predicted this consequence of his sufferings, the foresight of which was one of his best consolations. He knew himself dying to gather innumerable sons to blessedness for the glory of his father. The apostles and later prophets foretold the future prosperity of the church, especially the distinguished apostle and prophet John, in prophetic language, assures us of a thousand years, after the preceding apostacy and plagues had passed away, in which Satan should be bound with a chain, and cast into the bottomless pit, when his people should live and reign with him.

It is not my design to introduce the whole scriptural evidence that such a state of the church shall succeed the present dark and gloomy days; but for the confirmation of faith in those who doubt, briefly to describe the preparation that is making by the allwise providence of God for the glorious event.—When we look on the world and the nations in their present state of convulsion; consider the errors which prevail; the present rage of war, and causes of war for many years to come, the Christian whose faith is weak may be discomforted. He may be ready to say, I have been deceived on this subject. Indeed, there is nothing which appears like millennial glory in the present condition of mankind. Allowing this to be truth, still there may, in the dispensations of providence, be such preparations for the event, as will astonish every considerate observer of the ways God. Before the birth of the Saviour, it was declared "I will overturn, overturn, overturn it, and it shall be no more, until he come whose right it is; and I will give it to him." These overturnings took place in the successive destruction of the Babylonian, Medo-Persian and Grecian empires, until the Roman governed the world in peace, when the Prince of peace appeared. It would not be difficult to show how these revolutions were necessary for the introduction and spread of the gospel.

So it is prophesied that there shall be great overturnings in the earth before the introduction of millennial peace and glory. These are now taking place, and they are a necessary preparation for that glorious event. Thro' the wickedness of men, the fire of the Lord is kindled, and

it will burn until all the materials which render the state of the nations combustible are consumed: it will burn until the hierarchies which men have erected are destroyed: until the pride of man is brought low, and then the Lord will appear in his glory to build up Zion.

The ten kingdoms, the Mahomedan powers, and the great earthly obstacles to the pure religion of Jesus must be given to the burning, fiery flame, before the way is prepared for the peaceful reign of Jesus. A destruction of human pride, power and superstition is now effecting by means which men could not foresee. The flame rages awfully, and exactly how long it must continue, God only knows. This only we know that a want of the means of combustion must ere long stop the burning, and then the pride of men will be humbled.

All these things are a preparation for the glory of the latter days. Search the scriptures, and ye shall see these things to be true. Cease not to believe because God worketh in a manner different from the wisdom of men. The wisdom of God is holy; the wisdom of men is sensual, and they are used as instruments of almighty power, when they mean not neither do they think so.

Another preparation for the millennial state of the church is the universal spread of Christian knowledge.

Two things are necessary to form the Christian character: The first is a doctrinal knowledge of the gospel; and a second the sanctification of the spirit. Sanctification by the spirit of God must be wrought by an effusion of his holy influences which he can grant, at any time, on all the nations of world. Often doth he grant these influences, at times and on places where least expected. He doth thus to prove his sovereignty, and when the natural preparation is made, the spirit, to fill the hearts of men with peace and love, will not be denied. Although one great part of the earth be heathen, and another great part, under the name of Christian, in a state little better, and the purity of the gospel, in every place mingled with awful imperfection; yet, on inspection, it is surprising to consider the natural preparation for spreading the name of Jesus over the whole earth.

In all the countries of Europe the name of Christ is now known. In Greece and the western countries of Asia, where Mahomedism is yet triumphant, there are an innumerable number of various sects of Christians, held under the rod of oppression. It is the same in the extensive dominions of Persia. It is true these are miserably ignorant, but when the oppressive rod now held over them is broken, and the spirit of God poured out, their posterity may become shining apostles through a large portion of the eastern hemisphere.

Russia professes the faith of the Greek church, and her conquest of all the northern Tartars in Asia, is introducing the name of our dear Redeemer among the inhabitants of those dreary regions.

The European conquests on the southern coasts of Asia and

the intercourse with China, although designed wholly for the purposes of commerce and worldly grandeur, are becoming the means of an attack on the deepest pagan idolatry in the world. Through the influence of pious men, the Christian scriptures are printing in sundry languages of these countries, and where God sends his word, he will accompany it by the protection of his providence and the aids of his spirit.

Around the vast region of Africa, we find colonial possessions and commercial factories, possessed by those who profess to be Christians, in distinction from heathen. The southern part of that quarter of the world hath long been under the government of Christian nations, from which, by the exertion of missionaries, some knowledge of Christianity hath been propagated among the rude inhabitants many hundred miles northward. Even in this most unfortunate quarter of mankind, there are means preparing for the gospel to spread. The Mahomedans, notwithstanding their bitter enmity to Christians, have ever acknowledged Jesus Christ to be a prophet, and when their civil power is broken, which must speedily take place by the fall of the Ottoman empire, their minds will be opened more benignly to hear the doctrines of the gospel.

The Jews are found in every country of the world. They are retained in a state distinct from all other people for two great purposes. The first to be monuments of divine displeasure against their nation, for crucifying the Lord of Glory; the second, to be instruments, after their conversion, of propagating the Christian faith. They have a firm belief in the true God, and in the divine authority of the Old Testament. When they become convinced that Jesus of Nazareth was the true Messiah, hosts of this people will be in every country to proclaim the name and doctrines of him, whom they slew on the tree. Then the name of a Jew will be as precious in the ears of a Christian as it is now odious.

The race of Abraham was designed by the wisdom of God as means or instruments of making some of his greatest displays of grace and justice to a guilty world. So far as the scheme of infinite wisdom hath taken place this hath been done. They have been distinguished by blessings, by their own sins, by the judgments of God; and they shall again be distinguished as subjects of divine mercy, and as instruments of spreading the gospel into the darkest corners of the world. Thus say all the prophets, and thus the providence of God hath hitherto fulfilled their predictions.

If we look to the continent of America, which was last bro't into connection with the civilized world, the spread of Christian knowledge hath been surprising. Recently, this vast continent was overspread with pagan ignorance. Fewer traces of divine truth were found here than in any parts of the earth. Through ignorance it was the strong hold of Satan, and a knowledge of the true God was almost excluded from the minds of millions of its aboriginal inhabitants. Now it is peo-

pled by as many millions, the descendants of Christian ancestors, by whom the doctrines and practice of the gospel are as seriously received and obeyed, as in any part of the catholic church. Sanctuaries for the worship of the true God are erected, not only in the port towns and great cities, but even in the wilderness, and in the midst of groves where a private habitation cannot be seen by the eye. On all our shores, almost around the whole continent, the name of Christ is known. It is only in the interior parts that some knowledge of Christianity and civilization have not reached.—This is a great work of God for reducing the world to the obedience of faith in his Son. Within half a century from the present time, the vast influx of Christian foreigners, and the natural increase of the present Christian inhabitants will fill this great Continent, with cities, towns, and those scattered agricultural habitations, where Christian piety is generally found in its greatest purity.

But where are the aboriginal people, the millions of whom we spake before, and where are their descendants? They have perished before a knowledge of the arts, sciences and religion, and so far as these advance they disappear. Unhappy people! Except in some small districts, they refuse civilization, and without some degree of this, Christianity cannot be introduced among them. From what race of men they have descended we pretend not to say. Certainly they are possessed of great human accuteness, but appear to be left by the Providence of God to their savage groves and deep ignorance in divine things. Who that is a Christian indeed will not pray for them, that the means used for their instruction may be blessed, for gathering a remnant of their seed into the Christian church?

Thus vast, thus astonishing are the means used by the wisdom of God, for the propagation of Christian faith through the earth. In several ages past, while the members of the Christian church have been sleeping, the providence of its great head hath been preparing the means for its general extension.

Last of all we have seen, and it is a wonderful event, an ardent spirit awaked in the hearts of God's children, to explore and preach the gospel in the darkest regions. A great number of missionary societies have been instituted, the hearts of the pious have been opened to bestow their property liberally, many hundred missionaries have been raised up in the spirit of the ancient Evangelists, who are now endeavoring to search out the deepest recesses of heathen idolatry, and proclaim the good news of salvation. The work is the Lord's and it shall prevail. The islands of the sea rejoice, and the Lord begins to be known by those who knew him not. Thus the two great means of preparation for the millennial state of the church on earth, are operating at the same time: the fire of divine wrath is consuming natural obstacles, and the means of Christian knowledge are prevailing.

After all, perhaps, the Christian who is fervent in his feelings, and little instructed in the

prophecies may say, I am not yet satisfied. Where is the promise of his coming? Where is purity of faith, the fervor of love, and holiness of practice? Do these appear in all the regions which have been mentioned? It is readily conceded they do not. Neither do they appear in the purest part of the church on earth, it may be said, if the purity and love of the church in heaven is to be made a standard of our opinion. Miserable ignorance, imperfection and the remains of idolatry and infidelity are found in those who have been mentioned as instruments whom God is using to introduce the glorious state of his church on earth, and whether many of them will ever attain the holy rest of heaven is not for us to determine. Our desires, although arising from a pious source, ought not to outrun the counsels and providence of God. "He that believeth shall not make haste." The great difficulty in converting heathen lands hath been to make them renounce their ancient faith, and acknowledge a God who hath been altogether unknown to them; and when this takes place, the most is effected that can be done by means; we, therefore, consider all these things as a natural preparation for the desired event. The forms of godlines may be through the instrumentality of men, but the power must be from the spirit of God. In this day of darkness, we receive many earnests of the spirit's operation to encourage the faith of his people, but we are not to expect any general harvest, until the spirit shall be poured out on all flesh. That will indeed be a day of glory, and the sovereign power of God will be more displayed than ever before.

When all obstacles, except the sinfulness of the human heart are removed by his devouring judgments: when a knowledge of the name of Christ hath traversed every region: when instruments are found in every place to proclaim his name, doctrines and laws, then the spirit shall be poured out on all flesh. How vast the change, to see a revival of religion thro' the whole world at the same time! What an amazing display of the sovereignty and grace of God!—Imperfections, errors, jealousies, and remaining idolatries will be consumed by the purifying spirit of God, as it were in a day. Speedily will the hearts of men be knit together in the bonds of love. The Lord will be in all the earth.—Blessed is he who shall come to this time!

Explanation of Scriptural Types.

(Continued from Vol. I. p. 469.)

Explanation of the Typical System.

HAVING considered the *city* which God chose to put his name there—and the *place*, the temple, peculiarly appropriated to the institutions of his worship—we are next to explain,

Thirdly, The ordinances of divine service.

The holy rites now to be explained, shall be confined to the daily sacrifices offered to God, as acts of religious devotion.—

It may reasonably be admitted, not only that burnt offerings were of great antiquity, but of divine authority: yet we are not informed of any particular manner in which they were presented, until they were incorporated as an important part of the Hebrew ritual. Explicit regulations were then prescribed, respecting the victims, and the manner in which they should be offered on God's altar. The victims should be the firstlings, males of the herd and flock—without blemish—of the most innocent and amiable kind, the calf and the lamb, the pigeon and the dove—the victim should be placed before the Lord—the offerer should lay his hands upon its head, kill it, and cut it in pieces—the priest should receive the blood, sprinkle it round about upon the altar—lay the pieces upon the wood, and consumed, it became an offering made by fire, of a sweet savor to God.

In the sacrifices prescribed for the Israelites by Moses, have we not an instructive symbol of the great Christian sacrifice? In the firstling, or first born, the lamb of the first year, have we not, typically, presented, God's Lamb, his first born, his only begotten, his beloved Son—In the innocence, patience and perfection of the lamb, the simplicity and purity of the dove, we see, figuratively, the innocence, patience, purity and perfection of Christ, who did no sin, and was led as a lamb to the slaughter—In the laying of the hands upon the lamb, and transferring, ceremonially, the guilt of the offerer to the victim, we see, imputatively, God laying the iniquities of his people upon his Son—In the slaying of the lamb, cutting it in pieces, laying it on the wood, and sprinkling the blood on the altar, we see God wounding his Son for our transgressions, and bruising him for our iniquities, his Lamb slain, and blood sprinkled to make atonement for sin, and purge the conscience from dead works.—In the burning of the sacrifice, what a glowing representation have we of Christ, as the victim of vindictive justice, of the Lamb which takes away the sins of the world, smoking on God's altar?—In the perfume, the sweet savor of this sacrifice, we see the acceptableness of Christ's offering, a sacrifice, O how much more acceptable to God, than the blood of bulls and goats, or the fat of calves and lambs!

When the sacrifice was finished, atonement was made, guilt was purged, and the offender restored to favor; and when Christ offered himself to God, a lamb without spot, he made reconciliation for iniquity, and through faith in his blood, pardon of sin is obtained, transgressors restored to divine favor, and to them that look for him shall he appear the second time without sin unto salvation.

We read only of burnt offerings before the dispensation of Moses. These, therefore, under the preceding dispensations, comprised the various typical oblations instituted by the Hebrew lawgiver. They are accordingly explained generally and comprehensively—But if we affix a distinct and separate signification to each, burnt offerings represented Christ as wholly resigning himself to God, a

complete sacrifice, to make atonement for sin—Sin and trespass offerings peculiarly respected Christ as made sin for us, that we might be the righteousness of God in him—Peace offerings typified Christ as our peace, as reconciling us to God, and giving peace to his people, not as the world giveth—Meat and drink offerings, typified Christ pouring out spiritual refreshments for his people, giving them his bread and the wine he hath mingled.

The apostle has also taught us, that the sacrifices of the Hebrew ritual, typified the pious exercises of saints. In the Israelites, offering whole burnt offerings, we see saints acknowledging God as their supreme Lord and benefactor, expressing their homage and obedience, and presenting themselves living sacrifices, holy and acceptable thro' Jesus Christ.—In the sin and tresspass offerings, we see Christians offering to God the sacrifice of a broken and contrite heart, and looking by faith to Christ, the great propitiation, for pardon and acceptance.—In the peace, meat and drink offerings, we see them acknowledging God as the giver of every good gift, thanking him for his mercies, and supplicating the continued bestowment of his favors, through Christ Jesus—In the sacrifices of the morning and evening, we see their prayers coming before him as incense, and the lifting up of their hands as the evening sacrifice—Every sacrifice should be salted with salt, and all Christian duties should be seasoned by grace in the heart.—We may next consider,

Fourthly, The persons appointed to perform the sacred rites.

In the preceding ages, individuals performed sacrifical rites as occasion presented; but this service, by the Hebrew lawgiver, was appropriately restricted to a particular order—the priesthood; and the regulations relating to it were explicit and extensive. They defined the persons who only might sustain the sacred office—the qualifications they should possess—the vestments they should wear—and the manner of their induction into the holy employment.—These being highly typical, require particular explanation.

1. The qualifications they should possess.

It was essentially necessary, that the person who served in the tabernacle, should be of the house of Aaron and the tribe of Levi—perfect in person—temperate in life, and marry a virgin. It required, that the chief of the order, the high priest, should be the first born, or eldest son; and as the most eminent, he is peculiarly respected in this analogy. True, indeed, Christ was not of the house of Aaron, nor of the tribe of Levi; but of the house of David, and the tribe of Judah; for he did not officiate after the law of a carnal commandment, but the power of an endless life, yet the right of succession to the office, of no son of Aaron, was better authenticated, than the qualification of Christ attested, by that voice which came from heaven, saying, *This is my beloved Son, hear him.*—In the perfection of their bodies, without blemish, we see the moral perfection of Christ,

who was without sin.—In their abstinence from wine, or temperate lives, we see the self-government of Christ, which prevented him from every excess, and promptly prepared him for his father's business.—In marrying virgins, how plainly is Christ prefigured, uniting to himself, the church, as a virgin pure and chaste, having escaped the pollution of the world thro' lust.

2. Their vestments.

While the common dress of the priests exhibits them, as modestly prepared for the common duties of their holy office, and naturally suggests, the holy modesty with which Christ performed the important duties of his holy ministry, and by which he appeared so truly dignified and amiable—what an august and impressive type of Christ, was the high priest in his pontifical robes, of gold, and blue, and purple, and scarlet, and fine twined linen, for glory and for beauty! The mitre on his head, with its golden plate in the front, with its rich engraving, HOLINESS TO THE LORD.—The ephod, with its shoulder pieces, in which were inserted the two onyx, and the breastplate with its twelve precious stones, in which were inscribed the names of the twelve tribes of Israel.—The curious golden girdle—and the blue robe of the ephod, with its golden bells and pomegranates.—Were not these highly typical and significant? Did not the fair mitre with its golden plate and noble engraving, typify Jesus Christ as the royal high priest, and eminently devoted to God? Did not the high priest bearing the names of the twelve tribes, the representatives of the universal church, on the shoulder pieces and breastplate of the ephod, typify Christ sustaining the church by his almighty arm, and bearing it, in the most ardent affection, on his heart?—Did not the rows in which the stones were placed, represent the symmetry and beautiful order of the church?—Did not the rich and beautiful vestments of the high priest, typify the perfect and glorious righteousness which adorns our great high priest, Christ Jesus?—Did not the curious golden girdle denote the holy promptitude and zeal with which he performs the sacred duties of the priestly office? And the golden bells and pomegranates on the robe of the ephod, represent the joyful sound of the gospel, or perhaps rather, the holy professions of saints, and the excellent fruits of righteousness they bear?—Next to the habiliments of the high priest we may consider,

3. Their consecration to the sacred office.

As the holy anointing oil was an essential article in the consecration of the priests to their office, and eminently typical, it may be proper to explain its typical signification.—The holy anointing oil, was a composition of principal spices, pure myrrh, sweet cinnamon and calamus, and cassia. These ingredients compounded and mixed with olive oil, became a precious unguent, which consecrated the subject to which it was applied to an holy use, and was denominated, *The holy anointing oil.*—This precious ointment in the Hebrew ritual, was the great

type of the Holy Spirit. The various ingredients, the principal spices, represented his various gifts and graces.—Oil is mollifying, and what so softening, what produces such an holy sensibility in the soul as the Spirit of God ?—Oil is sanative, and what so salubrious to the soul, as the influences of the Holy Spirit ?—Oil is invigorating and refreshing, and how exhilirating are the consolations of the Holy Ghost? —Oil is beautifying, and how ornamental to the immortal mind are the sanctifying operations of God's Spirit ?—Oil perfumes, and how odoriferous are the holy influences of the Spirit of God ? —This holy ointment prepared, the priests were to be washed with water, dressed with the sacerdotal robes, the holy oil poured on them, and sprinkled with the blood of the sacrifices, were hallowed and consecrated to the holy office, and performed the solemn duties of it.—In this solemn rite, what an impressive representation of the consecration of Jesus Christ to his priestly office and work?—In the unction of the high priest with the holy oil, we see, typically, God anointing and giving the Spirit, with its holy gifts and graces, not by measure, to his Son Jesus Christ, anointing him with the oil of gladness above his fellows. From the oil poured on the head of the high priest, issued a grateful odor,

'The oil through all the room,
'Diffus'd a choice perfume,
'Ran through his robes and blest his feet.'—

And a divine perfume succeeded the anointing of Jesus Christ with the Holy Ghost—Because of the savor of his good ointment, his name is as ointment poured forth, therefore do the virgins love him—and all his garments smell of myrrh and cassia with which he was made glad.—In the high priest, dressed in the pontifical robes, anointed with the holy oil, and sprinkled with the blood of rams, entering into the holy place, and performing the sacred rites, we see, typically, Christ anointed with the Holy Syirit, adorned with his own perfect righteousness, and by his most precious blood appearing in the presence of God, as the great high priest of his peculiar people.—And

'God has pronounc'd a firm decree,
'Nor changes what he swore,
'Eternal shall his priesthood be,
'When Aaron is no more.
'Jesus their priest for ever lives,
'To plead for them above,
'Jesus their king for ever gives,
'The blessings of his love.'

The precious ointment upon the head of Aaron, ran down his beard and went to the hem of his garment, and the spirit of Christ descends from him to all believers, who have an unction from the holy one, being sanctified in the name of the Lord Jesus, and by the Spirit of our God—and, having their fruit unto holiness, and the end everlasting life,

'Not Lebanon with all its trees,
'Yields such a comely sight as these.'

Aaron and his sons were anointed and consecrated to officiate in a worldly sanctuary—but Christ is an high priest of good things to come, and ministers in the true tabernacle, which the

Lord pitched and not man, not after the Levitical rites, but according to a better covenant, which was established by better promises, and God hath constituted saints a holy priesthood to offer spiritual sacrifices acceptable to himself through Jesus Christ—Aaron offered in the worldly sanctuary, the blood of bulls and goats, and the fat of rams and lambs—Christ offered himself as the Lamb of God, and entered into the holy place by his own blood—And the Christian priesthood offer to God, through their great high priest, the sacrifice of righteousness, of reverence and adoration, of love and obedience, the sacrifice of a broken and contrite heart, and the sacrifices of praise and good works—and with such sacrifices God is well pleased.—In these spiritual sacrifices may we ever abound, and shew forth the praises of him who hath called us out of darkness into his marvellous light.—Amen.

The Soliloquist.

No. 1.

THIS is the first evening of my life in which I have attended a religious meeting in a private house, and I return to my chamber astonished at my former prejudices. I entered the solemn place with a determination to divert my companions on my return, by some ludicrous representation of the transactions; but I dare not see my former companions lest I should become the subject of their ridicule for the impressions made on my mind. I am in a strange state! I do not know what aileth me! I who have trusted in my fortitude am now afraid of every thing! When I entered the conference* room I felt guilty, and if all my courage had not forsaken me I should have immediately retired.

The serious countenances of the people was extraordinary indeed! No whispering, no laughing, no compliments, and all, except a few, who were caught, I believe, as I was myself, appeared devout as though God was in the place. How strange and how new were my feelings when the ministers entered! With what solemn benignity they cast their eyes around on their congregation of young religionists! It could be exceeded only by the general aspect with which they were received. Truly it was the aspect of gratitude, humility, seriousness and reverence! No! surely no! I never had any true respect for a minister of religion before. I said, what can these men do or say to make this company so pleased with their arrival. I pray to God that the bitter feelings I had for a few minutes may be forgiven. No one injured me, but it is my nature to feel sudden passion, and I still hope that the passions God has implanted in men will not be marked against them as crimes.

Those hymns! Those surprising hymns! I at first thought they were written for the occasion, until I saw them using books. I certainly will inquire of what book they make use.

The first verse will never forsake my mind.

* Conference is a name given in New England to private religious meetings. Ed.

"My soul, come meditate the day,
And think how near it stands,
When thou must quit this house of clay,
And fly to unknown lands."

I never before heard voices so solemn! They appeared to enjoy what is my greatest pain. Death and glory! I have never tho't of either. So appropriate and fervent a prayer I never heard before. Who can forget the emphasis with which the petition was uttered, "Most merciful God! we pray for those who are in deep security, and through their impenitence and disbelief of religion, are going down the broad road to death." What can make these people so anxious for others?

I almost trembled when the preacher spoke from the words, "It is appointed unto men once to die, but after this the judgment." These are not new things. I have always heard of death and judgment, and why do they so affect me at this time? How could I treat these things with such levity as I have in time past? How could I abuse these people in profane companies, as I often have done, when they do no injury, except it be an injury to pray for their neighbours? I certainly will visit their meeting again, and find whether there is any enchantment in the business, or whether I have always been a profane sinner whom God will condemn. When the judgment was described it seemed to me, for a few moments, as though I must be summoned before another morning. How many actions of my life crowded on my memory which I never before thought to be sinful. Blessed be God that he hath given me reason. I am resolved to make the experiment, and for one week to make reason the guide of all my actions. In abusing this excellent faculty I have been very wrong. If I had stopped to reason, I should not have been the unhappy man I now am.

No. 2.

I HAVE been to another of these meetings. It was more solemn to me than the last! It appeared to me I was the only unhappy person in the company. If I could I would break away from them, but with my present apprehensions this is impossible. It is a week since I determined to govern myself by reason, and in this week have been more unreasonable than ever. Fears have been in my way! my passions have been in a constant agitation. Sometimes I contend with myself, and sometimes with him who brought me into being. The sound continually rings in my ears, "and after this the judgment." Reason! Reason on which I began to depend for my amendment is continually condemning me. In no part of my life have I acted reasonably, and in none less so than the last week. Although I have not committed open crimes, all is wrong and nothing is satisfying. When I make good resolutions and think I perform them, there is still a load lies on this fearful pained heart. I am utterly at a loss which way to turn myself, neither can I account for the cause of these feelings. Formerly, when they invaded me, for a few minutes, I could shake them off, but now they abide, and there seems to be a degree of

guilt in endeavouring to expel them. But there is a gleam of hope I may get free from these dark apprehensions. It was an excellent discourse we heard this evening, "Whoso putteth his trust in thee, shall be safe."—From this time, while I make reason my guide, I will trust in the Lord, and who knows but I may escape this wretched state of mind!

Religious Intelligence.

FOR THE CONNECTICUT EVANGELICAL MAGAZINE.

OF all God's marvellous dispensations, his works of grace are the most wonderful, excellent and glorious. In these he eminently displays his adorable sovereignty, irresistible power and infinite mercy. These should ever be contemplated with holy admiration, delight and praise. More than any other, they are objects of attention and desire, to all those who prefer the prosperity of Jerusalem to their chief joy. They edify and please the pious heart—quicken, animate and confirm saints, exhibit peculiar evidence of the truth, importance and happy effects of the Christian religion, and are adapted to excite the attention of the stupid to their eternal interests. While others record the events of divine Providence in the natural world, the convulsions and revolutions of states and kingdoms, and the rise and fall of empires, is it not peculiarly incumbent on the ministers of religion, and the friends of Zion, to mention the loving kindness of the Lord, in the acts of his wonderful mercy? In the hope, that it will be grateful to the readers of the Magazine, edify the godly, and give occasion for many thanksgivings to God, it is proposed to furnish summary narratives of religious revivals in the county of BERKSHIRE, Massachusetts, as soon as materials for this purpose can be collected.—These may be introduced by accounts of

Revivals of religion in the town of STOCKBRIDGE.—As the religious revivals in this respectable and highly favored town cannot, probably, be more correctly exhibited, they shall be communicated by an extract from a note of the Rev. Dr. West, the present pastor.

'In the year 1773, God was 'pleased to awaken, in the people, a very great and solemn 'attention to religion and the 'concerns of their souls. As 'this was the first time that any 'thing of this kind had appeared here, to any considerable 'degree, the solemnity was great 'and almost universal among 'the people. Numbers were 'hopefully converted and added 'to the church.

'In the year 1782, God was 'graciously pleased again to 'visit us in a similar manner.—'And though the general solemnity hardly equalled that, which 'appeared at the time of the former refreshing, there was not a 'less, but, probably, a greater 'number brought out of darkness into the light.

'Since that time there has 'been no *general* awakening 'amongst us. Yet some few 'years after, God was graciously

'pleased to visit us in mercy. 'An uncommon attention to religion appeared in a few persons—This continued for the space of two years—not more 'than seven or eight probably being the subjects of special awakening at any one time. 'Within this period many more 'were brought publicly to give 'up their names to be the Lord's, 'than under any former awakening. In the intervals between 'these awakenings, there have 'been, from time to time, some 'individuals hopefully brought 'home to Christ.

'In the year 1799, if I mistake not, there was more attention, amongst us, to religion 'than usual. During its continuance, above twenty were added to the church.

'Since that time we have been 'again visited in mercy. Divine influences seemed to be 'continued for the space of two 'years, though on the minds of 'a small number at a time. As 'a fruit of this gracious visit, 'however, the church was enlarged by the addition of about 'forty members. For the space 'of a year or two preceding the 'summer past, greater stupidity 'and inattention to religion appeared, than probably had been 'known at any period for the 'last twenty years. A few instances of special attention 'were discoverable, one after 'another, through the summer. 'The blessed work is still continued, and apparently, gradually on the increase: there being between twenty and thirty 'whose minds are especially, 'and some of them very deeply 'impressed with a sense of the 'wretched and very dangerous 'condition they are in, by 'reason of their sins—a larger 'number than have been under 'special and peculiar awakening *at any one time*, for more 'than twenty years past. There 'seems reason to hope, that several conversions have lately 'taken place.

'These things are to be noted, 'to the glory of the great God 'and Saviour, and to the praise 'of his rich and sovereign grace.'

Stockbridge, }
29th Nov. 1808. }

The Fourth Report of the British and Foreign Bible Society.—May 4, 1808.

YOUR committee now submit to the British and Foreign Bible Society, the report of their proceedings during the fourth year of its institution.

In their last report, your committee noticed with much satisfaction the continuance of the pleasing effects produced on the continent by the example and encouragement of this society, notwithstanding the counteraction occasioned by the war. Shortly after the date of that report, they were gratified with information, that the German Bible Society at Basle was laboring with all assiduity; that the printing of the New Testament, in the mode proposed, had been begun; and that the Old Testament would be very soon committed to the press.

They also learnt, at the same time, that a seasonable and considerable contribution to the funds of the Basle Society had been promised by a religious so-

ciety at the same place, in connection with the United Brethren. At Berlin, notwithstanding the prevalence of general distress, and the pressure of extreme poverty, most forcibly described in a letter from a correspondent of your committee, the fifty-sixth sheet of the Bohemian Bible had been printed.

Your committee are unable to lay before the society any further information respecting the proceedings of the Bible Societies at Basle and Berlin, from the total interruption of all correspondence with their friends on the continent, since the month of May last. They have no doubt, however, that those societies are still engaged in the prosecution of the important works which they have undertaken, although the circumstances in which they are placed may retard the final completion of them.

The same causes which have interrupted the correspondence of your committee with Germany, have occasioned the discontinuance of their communications with the German protestant clergy in Petersburgh, and with the Rev. G. Cariboom in Esthonia, by whose assistance they had reason to hope that a bible society would be established in that province.

Your committee have the satisfaction to report, that nearly the whole edition of the Icelandic version of the New Testament, consisting of 5000 copies, of which 2000 were printed at the expense of the British and Foreign Bible Society, was dispatched to Iceland in the spring of last year, and consigned to persons who would feel themselves deeply interested in the proper distribution of it.

The state of Iceland must render this intelligence particularly interesting: the sacred scriptures are not only highly esteemed by the common people there, but are read by the heads of families, whenever a copy of them can be obtained, in their domestic worship, in preference to all other books; while, on the other hand, copies had become so scarce, that they could not be purchased at any price.

The 500 copies of the New Testament, intended for the bishop of that island, were also ready for dispatch at the same time, but were detained for the arrival of a vessel destined for that part of the island where the bishop resides. The arrival of this vessel having been unexpectedly procrastinated, the 500 copies remained in Copenhagen during the bombardment, but escaped the flames which destroyed the greatest part of the building in which they were deposited. By this time they have probably been sent to Iceland.—Your committee had it also in contemplation to promote an edition of the entire scriptures in the Icelandic dialect; arrangements had been made with a view to the accomplishment of this object. It has, however, been suspended by the intervention of hostilities between this country and Denmark; and the circumstance strongly impresses your committee with the justness of an observation upon it by their correspondent, who had been active in making those arrangements, "that it proves the necessity of doing good while it is in our power."

While your committee have to lament this interruption to their proceedings, it is at all events highly gratifying to them, as it must be to the society, to know that their institution, its object, and operations, have the cordial approbation of the Danish Society for promoting the gospel, and of that established at Stockholm *pro fide et Christianismo*. These sentiments have been communicated to your committee in the names of those societies respectively, and suggest the pleasing hope of beneficial co-operation with the efforts of this institution, whenever peace is restored.

Your committee have received several interesting communications relative to the translating and printing of the scriptures in the Calmuc dialect, which have been maturely considered by them. From these it appeared, that a small portion of the scriptures had actually been translated into that dialect by some ministers of the united brethren at Sarepta; that proper types for printing it could be procured at a very moderate charge, at Petersburgh; and that nothing was wanting but the assistance of this society to promote this laudable work.

Your committee, therefore, have not hesitated to grant the sum required for procuring a set of Calmuc types, being 600 rubles, or about 60*l.*; and have strongly recommended to the ministers to commence the translation of St. Matthew's gospel, and to proceed in translating such entire books of the New Testament as their circumstances may enable them to execute; with the promise of further assistance from this society, from time to time, in proportion to their progress in the undertaking.

The last report of your committee stated the instructions given to Dr. Knapp at Halle to send 400 Bibles and 200 Testaments for the use of the German colonies on the Wolga.—Your committee have received information of the safe arrival of these books at Petersburgh; and have further learnt, that the emperor of Russia had graciously exempted them from the heavy duty on the importation of bound books. The communication of this intended supply had reached the Rev. P. J. Hiemer at Lesnoi Karamish, and had been received with the most lively demonstrations of joy and gratitude both by ministers and people. Your committee trust that before this time the Bibles and New Testaments have reached the place of their destination. A contribution has been raised to defray the expense of their carriage.

The 500 copies of the gospel of St. John in the Mohawk language have been received by Mohawks, in general, with grateful acknowledgments; and your committee, upon information that a further supply might be beneficially distributed among them, have directed 500 copies more to be sent to captain Norton, with a recommendation to him to proceed in completing the translation of the New Testament in the Mohawk language.

Your committee have to regret the want of intelligence from Bengal, since their last report, respecting the progress made

there in translating the scriptures into different dialects of India; nor have they yet received any acknowledgment of their resolution granting a donation of 2000*l.* in aid of this desirable undertaking. They have it, however, under consideration to print an edition of the Tamulian version of the scriptures; and they availed themselves of their communication with Bengal to send 500 Bibles and 1000 Testaments, to be placed at the discretional disposal of the corresponding committee in that country, for sale or gratuitous distribution to the army and navy, and other poor Europeans. They have also resolved that 250 German Bibles and 500 German New Testaments be sent from Halle to the German missionaries in India for the like purpose.

The preceding detail comprises nearly all that your committee have to report with respect to the transactions of the society in foreign parts. Under this head, however, it remains to mention, that they have dispatched 700 copies of the New Testament in Spanish to Gibraltar, for distribution among the Spaniards. The committee had reason to believe they would be received, as they had information that 600 Spanish Testaments, furnished by this society to respectable individuals, and by them transmitted to Monte Video, had been sought for with avidity by the inhabitants of that country; "that even priests had come for them," and had recommended them as "good and fair copies." A large supply of English Bibles and New Testaments has also been sent to Gibraltar for the use of the garrison.—Three hundred Testaments have been dispatched to Sierra Leone and Goree; and a much larger number has been consigned to the care of the Rev. Mr. Marsden, for the benefit of the convicts in New South Wales. Your committee have also availed themselves of the offer of S. D. Street, esq. senior master in chancery for the province of New Brunswick, to take charge of a number of Bibles and New Testaments for the accommodation of several families in that province, where they were much wanted.

The printing of an edition of the scriptures in Arabic, adverted to in their last report, has not escaped the attention of your committee; but the expense of this work, and a variety of important circumstances involved in the execution of it, are subjects which will still require much deliberation, before a final decision upon it can be made. Your committee have also under their consideration a proposal to print the New Testament in modern Greek.

In reporting their proceedings within the united kingdom, your committee have the satisfaction to announce that the editions of the scriptures in Welsh and Gaelic have been completed; they have further the pleasure to remark, that applications have been already received for more than half the impression; and they have no doubt but that the whole will be wanted after the copies now called for have had the advantage of circulation. Of this edition 500 Gaelic Bibles and 800 New Testaments have been voted to different correspondents of your committee

in Nova Scotia and Canada, for sale, or gratuitous distribution, at their discretion, among the poor Highlanders in that part of the world.

It has been the anxious wish and endeavor of your committee, that the editions of the scriptures printed by the British and Foreign Bible Society should be exempt as far as possible from errors; and with a view to the future correction of any, which, notwithstanding the care of your committee, may have occurred, they take this opportunity of earnestly requesting the members and friends of the society to communicate any typographical or other errors which they may observe, to their assistant secretary, Mr. Tarn. The observation of an omission in the Welsh Bible, which was immediately corrected, has induced them to make this request.

[To be continued.]

POETRY.

TO THE EDITOR OF THE CONNECTICUT EVANGELICAL MAGAZINE.

THE following paraphrastic version of one of the most beautiful Elegies* in our language, is from the pen of Bishop Lowth, and must be an acceptable present to all your readers of taste, if not already familiar to them.

AS pants the wearied hart for cooling springs,
That sinks exhausted in the summer's chase;
So pants my soul for thee, great King of kings,
So thirsts to reach thy sacred resting place.

On briny tears my famish'd soul has fed,
While taunting foes deride my deep despair;
Say where is now thy great deliverer fled?
Thy mighty God—deserted wanderer, where?

Oft dwell my thoughts on those thrice happy days,
When to thy fane I led the jocund throng;
Our mirth was worship, all our pleasure praise,
And festal joys still clos'd with sacred song.

Why throb my heart? why sink my sadd'ning soul?
Why droop to earth with various woes oppress'd?
My years shall yet in blissful circles roll,
And joy be yet an inmate of this breast.

By Jordan's banks with devious steps I stray,
O'er Hermon's rugged rocks and deserts drear;
Ev'n there thy hand shall guide my lonely way,
There thy remembrance shall my spirit cheer.

* Forty second Psalm.

In rapid floods the vernal torrents roll,
Harsh-sounding cataracts responsive roar ;
Thine angry billows overwhelm my soul,
And dash my shatter'd bark from shore to shore.

Yet thy soft mercies ever in my sight,
My heart shall gladden thro' the tedious day ;
And 'midst the dark and gloomy shades of night,
To thee I'll fondly tune the grateful lay.

Rock of my hope, great solace of my heart,
Why, why desert the offspring of thy care ;
While taunting foes thus point th' invidious dart,
Where's now thy GOD ! abandon'd wanderer, where ?

Why faint my soul ? why doubt Jehovah's aid ?
Thy GOD, the GOD of mercy still shall prove,
In his bright fane thy thanks shall yet be paid,
Unquestion'd be his pity and his love.

Hymn to Enjoyment.

COME Enjoyment, teach thy nature,
To an heir just born to thee ;
Of thyself grave every feature,
On thy infant progeny.

Art thou like the meteor glaring,
Found alone in cloudless skies ?
As the meteor full orb'd, transient,
Trackless, lost upon the eyes ?

Why dost shun fame's crowded temple,
And the sumptuous banquent why ?
Why the proud and envied palace,
Stranger, dost thou ever fly ?

Why the breast o'erspread with honors,
Bosoms ne'er by conscience stung ?
Why the heirs of golden plenty,
Why the jocund sons of song ?

Envied guest, reveal thy nature,
And thy haunts disclose and source,
Say why shun the bow'rs of pleasure,
Ease and honor in thy course ?

Not for fear—the crown'd head courts thee,
For without thee crowns are nought ;
Not for shame—the humblest cottage,
Is thy most belov'd resort.

Not for want of admiration ;
Live for thee, or from life flee
Courtiers, slaves, kings, peasants, villains ;
Every creature pants for thee.

Yet but one of thee lives worthy,
One alone successful flies,
All else seek in earth the treasure,
He more subtle in the skies.

Hence the breasts that never glitter'd
With a star, thy presence share ;
Wonder ! now stretch all thy vision
For the reason—God is there.

And where God is—lov'd, possess'd,
Or in dust or souls above ;
There Enjoyment, thou art, must be,
Mystery vanish—God is love.

God is love, and love makes blissful,
Pure and holy—hence thy source ;
Man's inconstant, fickle, absent,
Hence thy devious, trackless course.

Be this heart then, glorious spirit,
Ever hence thy constant home ;
Then Enjoyment ne'er shall leave it ;
Ne'er from thee my spirit roam.

Haste the hour when love imperfect,
Shall receive its finish'd pow'r,
Fulness, constancy immortal,
Fruitful, blissful, glorious hour ! ! !

Donations to the Missionary Society of Connecticut.

1808.

Dec. 16.	Willington Female Association	$ 10 50
	David Harrower, collected in new settlements	8 50
		$ 19 00

CONNECTICUT

EVANGELICAL MAGAZINE;

AND

RELIGIOUS INTELLIGENCER.

VOL. II.] FEBRUARY, 1809. [NO. 2.

Sketches of the Life and Character of the Rev. Thomas Wells Bray.

MR. BRAY was born in Branford, Sept. 22, O. S. 1738. His father was lost in Long-Island sound, when he was about three years of age, leaving him and a brother under the care and instruction of their mother. She afterwards removed to Farmington, where her children were brought up. In providing for them, it was judged best, as with her husband the greatest part of his property was lost, that the subject of these memoirs should learn a mechanical branch of business. He accordingly served an apprenticeship. During this time he was impressed with a deep concern for the welfare of his soul, and having obtained a comfortable hope, at the age of nineteen, made a public profession of religion. As his circumstances were straitened, it is probable, however great his desire might be, that he thought at this time, but little of attempting to obtain a public education. Having served two campaigns at the Northward, and husbanded with rigid economy his earnings in this and other methods, he at length deemed it prudent, to think seriously of qualifying himself for the ministry. As it respected a liberal education, this was happily effected, and in 1765 he received the honors of Yale-College.

During his college-life he was exceedingly intent in the pursuit of knowledge, and especially in that of the holy religion which he loved and professed. From the time of commencing his studies, he kept his eye fixed on the sacred desk, as the field in which he thirsted to labor, and was assiduous in those, which would more directly qualify him for usefulness in this station.—Of the church in college he was an active and exemplary member, and in academic pursuits in general, made reputable progress.

In Feb. 1766, he was licensed to preach the gospel. In April, he was invited to supply the pulpit at North-Guilford, vacant by the dismission of the Rev. John

Richards. His first sermon to the people with whom he afterwards settled, was from John iii. 3. *Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God.*

He was ordained, by Consociation, pastor of the third church in Guilford, Dec. 31, 1766. In the work of the ministry he continued until his death, April 23, 1808, being then in the seventieth year of his age, and forty second of his ministry.

In Nov. 1767, he was connected in marriage with Miss Sarah Robinson, by whom he had eleven children, eight of whom are still living.—It pleased an holy and sovereign God, in the course of his providence, to visit him with repeated and sore trials. In Sept. 1795, Dr. Lyman, his son in law, while on a visit at his house, sickened and died, at the age of twenty seven. In April 1799, he was called to the affecting scene of parting with his consort, who, after a long and tedious illness, endured with Christian patience and resignation, departed this life, in the fiftieth year of her age. Trying dispensations appeared ever to be accompanied with a gracious influence upon his heart. They made him humble, prayerful, and watchful. Of the divine government he entertained just and scriptural views, and to the divine will be bowed with a Christian temper of mind, saying, *Not my will, but thine be done.* In July 1799, he was again connected in marriage, with Mrs. Anna Bates, of Durham, who survives him.

In his preaching, Mr. Bray was plain, practical and evangelical. Sound in the faith, he laboured much, to establish his people in the firm belief of the doctrines of the gospel. Feeling a deep sense of the importance of religion, he zealously strove to impress their minds with the weight and reality of eternal things. A crucified Saviour was the foundation and theme of his public instruction, and the cross of Christ was his confidence and joy. To please God, and not men, in the manner of discharging his public duties, seemed evidently to be his great desire. In his preaching and conversation, a tender concern for the glory of God, and an affectionate regard for the flock of the Redeemer, were abundantly manifest. To increase the number of true believers, and to animate those who believed on the name of Christ in the divine life, he was *willing to spend and be spent.* Few ministers manifest a greater love for souls, or have their conversation more becoming the gospel, more seasoned with salt, more edifying to saints or admonitory to sinners. He made no ostentatious display of his goodness, but its reality could not be doubted, by those who had opportunities of intercourse with him.

Although his ministry was blessed with no special showers of grace, yet drops, efficacious and reviving, distilled from time to time, upon the garden of the Lord. There was a gradual ingathering of souls, and the concerns of the church were managed with much wisdom and order.

It was observed by his people, and worthy of remark, that as his race was almost run, he became more zealous, affectionate

and powerful in his preaching and ought to be gratefully acknowledged, that in the last years of his life, there was more vigor and earnestness among Christians, and greater numbers were awakened from carnal security, and gathered into the fold of Christ. When his sun was ready to go down, it pleased a merciful God to gladden his heart with a view of the dawning of that morning, which has since brightened into clear and perfect day; a day in which many souls have been *added unto the Lord.* As the evidences of a gracious visitation and special attention increased, just before his death, his soul was refreshed and animated, and in anticipation of a glorious harvest among the dear people whom he loved to the end, he rejoiced and gave thanks to God. The very close of his life was marked with an unusual degree of zeal and harmony among the followers of the Lamb, with serious enquiry about divine things, and great engagedness to attend the means of grace.

How joyful, how consoling, to a faithful servant of the Lord, ready to depart, are circumstances like these!

In the welfare and prosperity of his country, as well as of Zion, Mr. Bray felt a deep concern. During the revolutionary war, he served a considerable time as chaplain in the army.

His solicitude for the *rising generation* is evinced, not only by pathetic addresses to those under his immediate pastoral care, but by a *series of letters* addressed particularly to the young, which he left in manuscript, but which were not completed. Eight numbers were finished, from which it appears to have been his design, to exhibit, in a plain and concise manner, the evidences of revealed religion, the wiles of satan exerted peculiarly at the present day for the destruction of youth, and the most hopeful methods of resisting these wiles; and the infinite importance of real, experimental religion.—Whether he designed this tract for the view of the world or not, it indicates that the rising generation employed much of his thoughts.

It was the will of his divine Master, that he should not outlive his usefulness. He preached the sabbath but one previous to his death, in usual health. In the course of the ensuing week he was seized with a violent cold, which terminated in a fever, under the pressure of which he languished a few days and died. As his strength became much exhausted, and his state, of course, critical, beholding his end approaching, he set his house in order, and endeavored to realize the awful scenes before him. He enjoyed the clear exercise of his reason, in the last days of his life, and was blessed with much of the gracious presence of God. Taking by the hand a brother in the ministry, who visited him in his last illness, with humble and fixed confidence, he said, "*I am going to my Father's house.*" His hope rested, not on any faithfulness he had manifested in duty, or good he had done in the world, but solely on the grace of God, through the merits of the Redeemer. On his death-bed he expressed the fullest belief of the truth and excellence of the gospel of salvation, and recommend-

ed it most fervently to his family and people.

April 23d, 1808, he closed his earthly course, fell asleep in Jesus, and we humbly hope, ascended to the heavenly sanctuary.

On the 25th his funeral was attended by a numerous concourse of afflicted friends, who appeared to feel as if God had taken away the chariots and horsemen of Israel.*

Let me die the death of the righteous, and let my last end be like his!

* *It was a remarkable dispensation of Providence, that Mr. Bray and Mr. Eells, the Clergymen of two adjoining parishes, and classmates in College, were buried the same day.*

A Narrative on the Subject of Missions, for the Year 1808; *and a Statement of the Funds of the Missionary Society of Connecticut. Published by the Trustees of the Society.*

READERS AND BRETHREN,

THE Trustees of the Missionary Society of Connecticut now lay before you their tenth annual Narrative, on the subject of Missions. By inspection of this you will perceive, that the people of God have no cause of discouragement in missionary pursuits. A desirable number of laborers in the gospel vineyard has been found, whom the Lord has rendered able and willing to go forth proclaiming the unsearchable riches of a Saviour's love. By means of their zeal and fidelity, many of your Christian neighbors and brethren, in the new settlements, have been led to rejoice in holy edification and comfort; and some who were foes to God have had their eyes opened on the deadly danger of self-hardening against him—have thrown down the weapons of their hostility, and cordially yielded to the divine government and laws.

No portion of the vast missionary field, in the United States, is supposed to have stronger claims to missionary attention, than the Connecticut Western Reserve. It is calculated, that, upon that tract, there are not far from twelve thousand people; and there has been, before the present year, but one settled minister of the congregational or presbyterian denomination. Its great distance has rendered it impossible for the Trustees to employ as many laborers there as they have wished. But their prospects, in that district, are brightening.

The Rev. Messrs. Abraham Scott and Jonathan Lesslie have wrought in that field, almost the whole, and the Rev. William Wick, a part, of the present season. From Mr. Wick, however, no journals have been received.

Mr. Scott, after describing the variety of characters that compose the population of that country, and stating as an argument of great strength for increased missionary exertions in their

behalf, the awful stupidity of many—the dangerous heresies of others—and the open and blasphemous infidelity of a few, has the following remarks:

'Although, on the one hand, there are many things here truly 'distressing, yet, on the other, there are some, that are encour- 'aging. I find, that, even among the worst, there are some, 'who, at times, are not past feeling. They appear willing to hear 'what may be said against them. Not only the seriously inclin- 'ed, but many others, also, profess, and in many respects evi- 'dence, a desire for the gospel.

'I have been almost universally received and treated, by all 'sorts, since I came into this country, with the greatest civility 'and friendship. There has been an unexpected attention to, 'and in many places, an apparent solemnity and feeling under, 'preaching. Inquiries have frequently been made respecting 'the prospects of other missionaries coming into this country. 'I trust I need not mention the arrangements, that have been 'made, in almost all the churches here, to have the gospel stated- 'ly among them. Many settlements, that are yet unable to sup- 'port preaching statedly among them, have evinced a desire to 'have it occasionally, at their own expense.'

In another communication he says, 'There is, in general, here, 'at least professedly, a desire for the gospel. In many places 'they have attempted, and appear still willing to do, as much as 'their circumstances will admit, to have it, either statedly or oc- 'casionally. In some places, where they are not, at present, able 'to support it statedly, they have attempted to obtain occasional 'supplies, though with little success. In others, where they are 'able to support it, at least a considerable part of the time, they 'have attempted it, apparently to very little purpose.'

The extreme difficulty of obtaining suitable preachers has been the uniform cause of their disappointments.

Mr. Scott further observes, 'Some seem to be brought to prize 'the gospel and gospel ordinances, by the want of them, more, 'perhaps, than they ever did before. They appear solicitously to 'look up to you, as under Christ, the great head of the Church, 'to sympathize with them, and still continue to do for them in 'this respect, thankful for what you have done—at the same time 'not doubting, but you are using your utmost efforts, for their 'spiritual welfare. Missionaries being but few, and the settle- 'ments numerous, they are almost as sheep without a shep- 'herd.'

During the present season, to the date of Mr. Scott's last communication, he had preached one hundred and twenty sermons, in New Connecticut, had four times administered the sacrament of the Lord's supper and baptized twenty one.

On the 13th of March, the Rev. Jonathan Lesslie began missionary service in New Connecticut. In his first communication to the secretary, he observes, 'I visit the schools and find them 'in tolerably good order. In most of them the Holy Scriptures

'are read, a part of the time; and some attention is paid to the 'shorter catechism, though not so much as I could wish. This 'perhaps is owing, in some measure, to the want of books.

'I state with pleasure, that the people have, without a single 'exception, received me with tokens of respect, as a preacher of 'the gospel, but more especially as one sent by your Society. The 'attention which is paid to preaching, in every place where I have 'been, is a very great encouragement to me in my labors. I be-'lieve we are not to expect much open opposition from any on 'the Reserve. The enemies of the religion of Jesus find, that to 'oppose it, destroys their popularity.'

There having been no ordained ministers on the Reserve, except the one already mentioned, and he having only a small part of his charge in that district, it was thought peculiarly necessary, that the missionaries there receive authority to administer gospel ordinances. The Board of Trustees, therefore, at their session, last May, passed the following vote:

'Whereas Messrs. Abraham Scott and Jonathan Lesslie are ap-'pointed to labor, as missionaries in the territory called New Con-'necticut; and whereas it is expedient, in the opinion of this 'Board, that they should be ordained as Evangelists;

'Voted, That the presbytery of Ohio be requested to ordain 'them, provided, upon examination, they should be found qualifi-'ed for the work of the ministry.'

Under date of July 20th, Mr. Lesslie observes, 'The Presbytery 'met, June 28th. Mr. Scott and myself were present. Your 'request was considered, and the Presbytery unanimously agreed 'to take us on trial for ordination. They adjourned, to meet on 'July 12th, when we completed our trials, and were ordained. 'The Rev. Andrew Gwin preached the ordination sermon, from '2 Tim. ii. 3. The Rev. John Mc Millan D. D. delivered the 'Charge.'

In letters dated July 24th, Mr. Lesslie again writes, 'Great at-'tention is in many places paid to preaching. Individuals in some 'places are awakened, and enquiring for salvation. Some few 'are lying at the threshold of sovereign mercy, and two or three 'have given recent evidence of having obtained a hope of salva-'tion, through Jesus Christ. This appears to be a seed time, but 'we want the rain. The husbandman may cultivate his ground, and 'sow good seed; but if God withhold the showers he cannot en-'joy the harvest. Thus, unless the influences of the Holy Spirit 'attend the means of grace, sinners cannot be saved. From this 'consideration, I hope our prayers will continually ascend, 'united with those of our Eastern brethren in the Lord, to the 'throne of grace, in behalf of this Western wilderness.'

'I have still the happiness to inform you, that although 'since I entered on my mission, I have lodged in 130 different 'families, yet I have been uniformly received with tokens of res-'pect, as a minister of the gospel; and especially as one sent by 'your benevolent society.'

Mr. Lesslie, besides performing the various and particular duties of an evangelist, had at the date of his last letters, preached 76 sermons in New Connecticut.

Near the close of last May, the Rev. Enoch Burt was, at the request of the Trustees, ordained an evangelist by Fairfield Eastern District Association, preparatory to a missionary tour thro' New Connecticut. From the labors of that mission he returned, near the end of October.

'I have preached,' he says, 'on the Reserve, 41 sermons; bap-'tized 27 children and one adult; organized one church; once 'administered the Lord's supper; and travelled 221 miles. 'As 'my mission was short, I was desirous of spending as little time 'in travelling, when on the Reserve, as possible. I therefore 'preached in every settlement through which I passed, if it were 'possible to collect the people. You will perceive from my jour-'nal, that religion is not as lively, in that country, as it was 'three or four years since—still the people, in general, are soli-'citous to have preaching. They express a lively gratitude to 'the Missionary Society, for their exertions in their behalf.'

It is pleasing to add, that, in several instances, the present year, the people of that country have supplied themselves with regular evangelical preaching, that one minister has been ordained there to a stated pastoral charge, and the General Assembly of the Presbyterian church, in the United States, and the neighboring Presbyteries, have supplied them with several months of missionary service. Thus the Lord, amidst all the secret and open hostility of the adversary, appears there in his glory, and builds up Zion.

In September, the Rev. James Scott was appointed a missionary to labor, in the service of the Society, such a part of the time, as he can be spared from the people of his stated charge, in the town of Granville and its vicinity, in the State of Ohio. Of his undertaking and success, however, in pursuance of this appointment, no accounts have yet been received.

On the whole, in relation to missionary efforts in New Connecticut and parts adjacent, you will perceive, that they are in a train of desirable prosperity and success.

About the middle of last January, the Rev. Aaron Cleveland commenced a missionary tour, through the Northern counties of Vermont. He returned in May, having, in the evangelical service assigned him, visited twenty three towns, preached 83 sermons—twice administered baptism, and four times the Lord's supper.

Although the state of pure religion, in the towns where he labored, is comparatively low, yet the encouragement for missionary exertions in that region is not small.

'In every town, however,' he observes, 'you may find some of 'God's people, who, though stedfast and immoveable as far as res-'pects themselves, yet having friends and connections of the 'above description, are prone to exercise towards them that false 'charity, which makes sincerity the test of true religion. I la-'bored much to set the people of God right, upon this point, which 'led me to preach several times from Jude 3.

'The deluded religionists above mentioned greatly dislike to see 'missionaries of our order. There are also many who, like Gallio, 'care for none of these things. Such treat missionaries with a sort of 'half way civility. The greatest part of the people will attend to 'our preaching, at least, on the sabbath, from some kind of respect to the missionary system. There is yet another part, 'perhaps a third, who are with apparent cordiality, the friends of 'Zion. These esteem them highly for their work's sake, and 'gratefully acknowledge the goodness of God in the constituted 'Missionary Societies.

'Such, in general, appear to be the moral feelings of the people 'in Vermont—especially on the north part, which has been considered as missionary ground.

'Missionaries often, no doubt, leave the ground with the despondency of the Prophet, *Who hath believed our report, and to 'whom hath the arm of the Lord been revealed?* But, perhaps, there 'may be thousands kept, by the instrumentality of missionaries, 'from bowing the knee to Baal. If, then, by missionary labors, 'even the *form* of godliness be kept up—if some few are brought 'to consider their ways, and turn their feet unto God's testimonies —and if God's saints are comforted, animated, strengthened, and built up—these are arguments, in my humble view, sufficient for a perseverance in missionary labors. Let, therefore, the friends 'of Zion *be workers together with God*—and his name have all 'the glory.'

In the North Western parts of Vermont, the Rev. Joel Byington entered on missionary duty, the 3d day of May. During nine weeks, he rode 367 miles, and walked many, where riding was impracticable—preached 43 sermons—visited 87 families, several of which had rarely, and some of them never, been favored with missionary labors—attended 8 religious conferences—visited 10 schools—baptized 5 children—administered the Lord's supper once—and held many conversations with opposers of religion, and with heretics of various denominations.

'Christians,' he remarks, 'manifested comfort from the word, 'and returned thanks for missionary labors. I was received with 'the greatest apparent cordiality, and was treated with every desirable token of respect, courtesy, and civility.'

Last winter, the Rev. Holland Weeks labored, a short time, as a missionary in Vermont. While thus employed, he was called to take the pastoral charge of the church and people in Pittsford. He accepted the call, and was accordingly installed.

Towards the close of the last year, the Rev. John Spencer was appointed to missionary labor, near the South Eastern shore of Lake Erie—as was stated in the Narrative for 1807. There, a few people are scattered over a wide tract of wilderness. Within the space of 70 or 80 miles from the mouth of Canadoway Creek, there is not one settled minister of the congregational or presbyterian denomination. It is, unquestionably, the deplorable fact, that the people have had little or no correct evangelical instruction,

either by missionaries or otherwise, since their settlement in those parts. Mr. Spencer was, in May last, reappointed, and for the term of one year, unless sooner recalled,—to labor in that very destitute region.

December 18th, 1807, he entered on missionary labor, under the direction of the Trustees. He is, probably, now engaged in that employment. He has, from the beginning of his travels, as a missionary, labored with great diligence, and with unquestionable fidelity. With much patience and fortitude he has met and encountered unusual difficulty and fatigue.

'With respect to the state of religion,' he observes, 'there is 'nothing very encouraging. In general, about two thirds of the 'people, in the various settlements, attend meeting on the sabbath '—and they pay a very decent attention to the word spoken—but 'I know not of any special seriousness on any minds. It is the 'direction of the wise man, *In the morning sow thy seed, and in the 'evening withhold not thy hand; for thou knowest not which shall 'prosper, whether this or that; or whether both shall be alike good.* 'Though the inhabitants, in this wilderness, are few, and more 'inattentive to the concerns of their souls than could be reasonably 'expected of rational creatures; yet their souls are precious.'

In a subsequent communication he remarks, 'I find no special 'seriousness on any minds. All the encouragement I have to 'continue preaching, arising from present appearances, is that 'worshipping assemblies increase in numbers, both on week days, 'and on the sabbath.'

Mr. Silas Hubbard was, in September, appointed to missionary service in Camden and its vicinity, near Lake Ontario. His journals, however, have not been received.

On the 23d of November, 1807, the Rev. Israel Brainerd went upon a mission into the counties of Otsego and Delaware, and continued seven weeks. March 16th, 1808, he again entered the same field, and labored six weeks.

'In some places,' he observes, 'there was a special attention to 'religion among the people—and, in almost all the towns which I 'visited, there was a serious and respectful attention paid to the 'preaching of the word. The kindness and hospitality with 'which I was treated, were, in general, highly satisfactory. The 'sober part of the people, and the pious, in particular, appear to 'have a grateful sense of the assistance they receive from the Mis'sionary Society; and to be filled with joy and gratitude, when 'they hear the glad tidings of the gospel.

'Some churches, in the county of Otsego, which have hereto'fore received assistance from the missionaries, have been so far 'built up and strengthened, that they have supplied themselves, 'for a considerable part of the time, with the stated preaching of 'the gospel. Though the missionary ground is, in some measure, 'diminished in these counties, yet there is still an abundance of 'room left for exertion, and a great call for gospel instruction.

'The people have generally requested a longer visit than I was 'able to grant. *May the Lord send forth laborers into his harvest!*

'In my tour, I preached 69 sermons—attended 8 conferences—'administered the sacrament three times—baptized 4 adults and '11 children—and attended 3 funerals, besides visiting a great 'number of families, and some schools.

'The word spoken, in a number of instances, made serious 'impressions upon the minds of some, as I was afterwards in-'formed. May the whole, in due time, *take root downward, and 'bear fruit upward!* My hearers and my labors I leave in the 'hands of a kind providence, trusting, that the great Head of the 'church will make his word efficacious, as far as is for his own 'glory, and the good of his kingdom."

Mr. Ebenezer I. Leavenworth spent 4 months, as a Missionary, in the settlements upon Black River. 'During this time, he says, 'I travelled about 800 miles—visited 170 families and 9 schools '—attended 7 conferences—and preached about 100 sermons. 'I also attended several meetings of other descriptions.

'In that country, there has been but little special attention 'to religion. In two or three places, the people have been, in a 'degree, awakened; and there have been some hopeful conver-'sions. Society, in general, grows more regular, and the people 'more inclined to attend religious meetings.'

In May, the Rev. Calvin Ingals began missionary labor, near Lake George, and travelled, Northerly and Westerly, through the counties of Franklin and St. Lawrence, until he reached the settlements on Black River. He went 1140 miles—preached 108 sermons—four times administered the Lord's supper—admitted 11 to the fellowship and communion of the churches—and baptized 33, 6 adults and 27 children.

He says, 'As I called on serious christians and made myself 'known to them, as a missionary, their countenances instantly 'brightened, and their hearts apparently leaped for joy.—The peo-'ple generally appeared pleased with the missionary cause, and 'expressed a high sense of obligation and of gratitude for the kind 'services they received from Missionary Societies. They also, 'generally, expressed a wish, that they might yet be remembered 'and further assisted by them.

'The circuit, through which I have travelled, the season past, 'is extensive, and the people are generally unable to support the 'gospel among them. But none are more so than the counties 'of Franklin and St. Lawrence. In these, the settlements are 'new, and the people generally in debt for their lands. But that, 'which renders them most unable to support the gospel, is, their 'being split up into sects. This renders the situation of the few 'churches and serious christians there deplorable—and further 'exertions and assistance from missionaries necessary.'

Mr. Mark Mead accomplished a mission of 4 months, beginning in July. He labored in the counties of Delaware, Otsego, and Herkimer. He travelled about 540 miles—preached 71 sermons

—attended 15 conferences—and was diligent in family visits, carefully embracing every opportunity of administering admonition and instruction in the things that pertain to salvation.

Near the beginning of July, the Rev. David Harrower commenced a missionary tour. Between that time and the middle of November, he performed the service of 13 weeks. He spent a small part of the season in the county of Broome, state of New-York—but the most of it in Pennsylvania, counties of Wayne and Luzerne. He travelled nearly 800 miles—preached 90 sermons —formed a church in the town of Salem, county of Wayne—baptized a number of adults and children—twice administered the Lord's supper—admitted several to the communion and fellowship of the christian church—attended conferences and church meetings; and, in family visits, gave such counsel and instruction as all families need. 'I was cordially received,' says Mr. Harrower, '—was heard with much attention—and some instances of con-'viction appeared.—On a general view of the time spent in the 'mission, I humbly hope it has not been lost.'

The Rev. Ebenezer Kingsbury, about the beginning of July, commenced a missionary tour, through the counties of Otsego, Delaware, and Chenango. He writes, 'I have, hitherto, been 'treated with kindness and attention. There is a disposition to 'hear. Christians appear to be comforted; and, in some instan-'ces, sinners are awakened. The people of Delaware County 'are in a divided and scattered situation. Sectarians abound, and 'many seem thoughtless of the one thing needful. It is proper 'missionary ground.'

From the Rev. Seth Williston, a missionary of long and very useful experience, journals, of service performed under the direction of the Society, have been received, down to the 29th of July. Between the first week in November, 1807, and the beginning of August, 1808, he performed missionary duty 25 weeks, in the counties of New-York, on the upper branches of the Susquehanna, and in the Northern counties of Pennsylvania. He visited many places, where the attention of people was alive, on the subject of religion and the great salvation. He likewise visited many, where very little appeared, but lamentable stupidity, or dangerous errors, concerning matters of the highest conceivable moment. He labored with much evidence of success, in awakening the thoughtless—in convincing the deceived—in encouraging and confirming the saints, amidst trials calculated to shake their faith, and check their zeal—and administering the only satisfying and permanent consolation to the distressed and mourning.

He says, 'I think I have felt the importance of the missionary 'aid afforded to these new settlements, of late, as much as ever; 'not only for the sake of supplying the destitute, but also for the 'sake of counteracting the baneful influence of error. I think *my 'spirit has been stirred within me*, when I have seen how large a 'proportion of the people, in some of these settlements, are re-'jecting the doctrines of grace, which are the only hope of fallen

'creatures; and when I have found, that, in many places, they 'have teachers, who strengthen their natural prejudices against 'the truth.'

The Rev. Messrs. Salmon King, Erastus Ripley, and Chauncey Lee, have lately gone, as missionaries, into the Northern counties of Vermont and New-York. Others, it is expected, will soon engage in the same important work.

Much missionary service has also been recently performed, and is now performing, in districts so remote, as to render impossible an account of them in this Narrative. Be it sufficient to add here, that the Trustees have, the present year, distributed, among the needy in the new settlements, a greater number of pious books than they have found the means of distributing in any former season.

An account of the books distributed, the present year, in the new settlements—and a statement of the funds belonging to the Missionary Society of Connecticut—will be found annexed to this Narrative. Although several sources of income, enjoyed in past years, have now ceased, yet the Lord has disposed individuals to contribute, to the purposes of this benevolent institution, portions of the substance he gave them for use. The time would fail to mention many particulars. One, however, especially deserves to be recorded in these pages. Perhaps a more correct view of the fact cannot be exhibited, than by inserting an extract from the Minutes of the Board, at a meeting specially convened by the chairman, at the state house in Hartford, May 19th, 1808.

"Voted, that the Rev. Jedidiah Morse, D.D. and Asher Adams, 'both of Charlestown, Mass. be, and they hereby are, appointed 'attornies, on the behalf of this board, to receive, from the execu-'tors of the last will and testament of Richard Devens, Esq. late 'of Charlestown, deceased, the sum of Five Hundred Dollars, 'which said executors, by request of the residuary legatees of said 'Devens propose to pay, from said Devens's estate, to the Mis-'sionary Society of Connecticut, in addition to ten shares in the 'Fire and Marine Insurance Corporation, in Boston, bequeathed 'by said Devens to said Missionary Society, as an equivalent for 'the reduction of the value of said shares at the decease of the tes-'tator, from their value at the time the said will was executed: 'And that they, the said Morse and Adams, be requested to remit 'the said money to the treasurer of this society, whenever they 'shall receive the same from said executors.

'Voted, that the thanks of this board be presented to the resid-'uary legatees of the late Richard Devens, Esq. of Charlestown, 'Mass. and to the executors of the last will and testament of said 'Devens, for their having generously agreed to pay, to the Mis-'sionary Society of Connecticut, the sum of Five Hundred Dollars, 'from the estate of said Devens, in addition to ten shares in the 'Fire and Marine Insurance Corporation, in Boston, bequeathed 'by him to said Society.'

The Trustees think it, likewise, proper to insert, for the consi-

deration of the Missionary Society, the following extract, from the minutes of their session, the 7th of September.

'Voted, that the following alteration, in the Constitution of the 'Missionary Society of Connecticut, be proposed to the Society, at 'their session to be holden in Lebanon, the 3d Tuesday of June 'next, viz. That in the eleventh and twelfth articles of the consti-'tution, the word August be substituted in the place of the word 'September.'

And now, readers and brethren, you observe how large and animating is the account of missionary labors performed, and of their happy effects experienced, which the Trustees here put into your hands. They feel strong confidence, that, in the contemplation of these things, your joy will be one with theirs; and that you will cordially join them, in ascribing all the praise to Him, whose boundless grace has enabled them to accomplish so much for both the present comfort and eternal weil being of souls, that were ready to perish. To be ambitious of unceasing instrumentality in *such labors of love* is, indeed, to be ambitious *as Christians.* By prayer, then—by worldly substance—by example in every possible way—let all come forward *to the help of the Lord.* Let all be ambitious to do good, by every talent conferred, and, for the use of which, there is, at hand, a day of reckoning, that is infinitely strict and awful.

It is, also, with high satisfaction, that the Trustees mention here the increasing prosperity and usefulness, the present year, of other missionary institutions in our land. Nor can they, in this place, refrain from noticing, with inexpressible joy, the great and numerous revivals of solemn and saving attention to religion, both in the old settlements of our country and in the new. Animating to the friends of Emanuel are the good tidings, which often and from various places, arrive, announcing the triumphs of grace. What, brethren, more encouraging, can be desired, as a foundation of hope for our beloved country, in a day of perplexity and distress, than the certainty, that the Lord is diffusing a spirit of evangelical supplication, and adding to the number of those who pray!

JOHN TREADWELL, *Chairman.*

Passed by the Board of Trustees,
January 4, 1809.

Attest,

ABEL FLINT, *Secretary.*

A STATEMENT
OF THE FUNDS OF THE MISSIONARY SOCIETY OF CONNECTICUT, JANUARY 1, 1809.

No. 1.

Account of Sums contributed in the several Congregational Societies in the State of Connecticut, for the support of Missions, on the first Sabbath of May 1808, *pursuant to a Resolve of the General Assembly of said State, passed May* 1807.

	$
Hartford County.	
Hartford, West Society,	26 60
Berlin, New Britain,	17 4
Worthington,	10 14
Bristol,	15 22
Burlington,	7 99
Canton,	24 35
East Hartford, First,	20 0
Orford,	10 85
East Windsor, First,	9 85
Second,	19 26
Farmington, First,	81 0
Northington,	8 54
Glastenbury, First,	19 35
Hartland, East,	6 0
West,	5 75
Marlborough,	7 31
Southington,	14 0
Suffield, First,	11 32
West,	3 34
Simsbury,	13 32
Weathersfield, First,	64 0
Newington,	13 35
Stepney,	21 42
Windsor, First,	17 0
Wintonbury,	11 38
Dollars,	458 38

New-Haven County.	
New-Haven, Brick,	72 46
United,	50 0
West Haven,	14 50
Branford, First Society,	9 45
Cheshire, First,	7 90
Columbia,	3 0
Derby, First,	3 90
Great Hill,	5 26
East Haven,	7 51
Guilford, First,	17 10
North,	6 71
Hamden, Mount Carmel,	10 0
East Plains,	4 85
Milford, First,	32 40
Second,	20 85
Merriden,	8 20
Middlebury,	6 3
North Haven,	12 7
Southbury, First,	8 82
South Britain,	8 0
Wallingford, First,	4 47
Waterbury, Salem,	6 73
Woodbridge, Amity,	11 48
Bethany,	1 60
Wolcott,	6 0
Dollars,	339 29

New-London County.	
New-London,	86 0
Norwich, First,	35 70
Chelsea,	31 0
Bozrah,	4 0
Colchester, First,	14 74
Franklin,	8 97
Lisbon, Newent,	9 0
Hanover,	2 86
Lyme, First,	8 4
Montville, First,	8 84
Preston, North,	33 6
Dollars,	242 20

Fairfield County.	
Fairfield, First Society,	27 14
Greensfarms,	17 39
Danbury, First,	25 0
Greenwich, West,	35 50
Huntington, Ripton,	3 89
New Stratford,	5 54
Brookfield,	6 63
New Fairfield,	5 0
Newtown,	4 8
New Canaan,	37 0
Norwalk,	21 25
Redding,	8 65
Ridgfield, First,	4 56

Stamford, First,	22	0
North Stamford,	6	36
Stanwich,	10	50
Sherman,	5	0
Trumbull,	5	0
Weston, Norfield,	2	2
North Fairfield,	3	0
Wilton,	12	65
Dollars,	268	16

WINDHAM COUNTY.

Windham, First Society,	9	0
Scotland,	5	50
Ashford, Westford,	3	50
Brooklyn,	3	6
Canterbury, First,	3	36
Westminster,	4	66
Hampton,	17	0
Killingly, Third,	1	33
Lebanon, First,	42	15
Goshen,	3	12
Exeter,	3	43
Mansfield, First,	14	50
North,	8	75
Plainfield,	5	40
Pomfret, First,	6	31
Abington,	9	0
Thompson,	5	23
Woodstock, First,	8	9
Muddy Brook,	13	80
West,	3	0
Dollars,	170	19

LITCHFIELD COUNTY.

Litchfield, First Society,	37	89
Southfarms,	14	50
Barkhemsted, First,	5	9
Winsted,	17	19
Bethlem,	25	6
Canaan, First,	14	61
Second,	7	0
Colebrook,	13	87
Cornwall, First,	17	86
Goshen,	44	0
Harwington,	7	50
Kent,	10	0
New Milford,	14	0
Norfolk,	34	12
Plymouth,	6	34
Roxbury,	8	63
Salisbury,	14	0
Sharon, First,	15	0
Torrington, First,	18	0
Torringford,	15	56
Warren,	23	73
Washington, First,	27	50
New Preston,	10	22
Winchester,	12	86
Woodbury,	16	35
Dollars,	430	88

MIDDLESEX COUNTY.

Middletown, First Society,	24	59
Upper Houses,	7	38
Haddam,	13	20
Chatham, First,	6	13
Middle Haddam,	3	94
Durham,	11	86
East Haddam, First,	14	50
Millington,	16	75
Hadlyme,	9	14
Killingworth, First,	2	5
Saybrook, First,	6	66
Second,	9	76
Third,	5	0
Fourth,	8	0
Dollars,	139	04

TOLLAND COUNTY.

Tolland,	9	0
Coventry, First,	9	40
North,	8	75
Andover,	7	68
Bolton, First,	52	0
North,	13	0
Ellington,	22	0
Somers,	16	0
Willington,	6	35
Dollars,	144	18

SUMMARY.

HARTFORD COUNTY,	458 38
NEW HAVEN,	339 29
NEW LONDON,	242 20
FAIRFIELD,	268 16
WINDHAM,	170 19
LITCHFIELD,	430 88
MIDDLESEX,	139 4
TOLLAND,	144 18
Dollars,	2192 32

No. 2.

FUNDS of the Society, arising from other sources than the Contributions in May, 1808.

1808. *Contributions of May* 1807, *received since January* 1, 1808, viz.

January	5.	Canaan,	$ 10	
	18.	Colebrook,	10	
May	19.	Middletown, First Society,	13 81	
		Stratford, First,	3 25	
				37 06

Contributions in the New Settlements, viz.

January	1.	To Rev. Joseph Vaill,	19 35	
May	17.	Rev. Israel Brainerd	2	
August	30.	Rev. Joel Byington,	6 49	
Sept.	16.	Mr. Ebenezer I. Leavenworth,	8 30	
Oct.	17.	Rev. Calvin Ingals,	17 25	
Nov.	16.	Mr. Mark Mead,	6 50	
Dec.	16.	Rev. David Harrower,	8 50	
				68 37

Contributions from sundry Female Societies, viz.

May	10.	Litchfield Female Association,	31 61	
		Hampton Cent Society,	11 41	
	13.	Female Society in Woodbury,	7 37	
	17.	Windham Female Charitable Society,	7 12	
Dec.	16.	Willington Female Association,	10 50	
				68 01

Sundry Donations, viz.

April	1.	From the Church in Stonington,	12 50	
May	12.	Cinda Baldwin, a Legacy,	30	
	13.	a young Lady in Woodbridge,	0 25	
	16.	a friend of Missions,	1	
	16.	do. in Killingly,	0 45	
				44 20

Avails of Books, viz.

January	1.	Summary of Christian Doctrine,	94	
Nov.		Connecticut Evangelical Magazine,	2030 19	
Dec.	30.	Dwight's Psalms and Hymns,	200	
				2374 19
Dec.	31.	Interest on Notes and Bonds,		1623 54 1-2
				$ 4215 37 1-2

No. 3.

Disbursements by order of the Trustees.

1808. *To Missionaries*, viz.

January	1.	To Rev. Joseph Vaill,	Missionary to	Black River,	$ 72
	8.	Rev. Aaron Cleaveland,	do.	Vermont,	40
	11.	Rev. Israel Brainerd,	do.	Otsego and Del.	40
	26.	Rev. Holland Weeks,	do.	Vermont,	16
Feb.	4.	Rev. John Spencer,	do.	New York,	40
March	1.	Rev. Seth Williston,	do.	N. York & Penn.	87
	2.	Rev. Henry Chapman,	do.	Otsego and Del.	30
	14.	Mr. Ebenezer I. Leavenworth,	do.	Black River,	40
	22.	Rev. Aaron Cleaveland,	do.	Vermont,	40
April	13.	Rev. Calvin Ingals,	do.	New York,	40
	20.	Rev. Israel Brainerd,	do.	Otsego and Del.	10
May	3.	Rev. John Spencer,	do.	New York,	88
	13.	Rev. Israel Brainerd,	do.	Otsego and Del.	54
	16.	Rev. Aaron Cleaveland,	do.	Vermont,	48
	17.	Rev. Jonathan Lesslie,	do.	New Conn.	56
June	28.	Rev. David Harrower,	do.	N. York & Penn.	25
	30.	Rev. Seth Williston.	do.	do.	30
		Mr. Mark Mead,	do.	Otsego and Del.	20
July	21.	Rev. Abraham Scott,	do.	New Conn.	112
Aug.	23.	Rev. David Harrower,	do.	N. York & Penn.	15
	30.	Rev. Joel Byington,	do.	Vermont,	72
Sep.	2.	Rev. Seth Williston,	do.	N York. & Penn.	16
	9.	Rev. John Spencer,	do.	New York,	100
	19.	Mr. Eben. I. Leavenworth,	do.	Black River,	88
	21.	Rev. David Higgins,	do.	New York,	16
Oct.	3.	Rev. David Harrower,	do.	N. York & Penn.	20
	11.	Rev. Calvin Ingals,	do.	New York,	34
	17.	do.	do.	do.	94
	25.	Rev. Enoch Burt,	do.	New Conn.	38
	28.	Rev. Israel Brainerd,	do.	Black River,	40
Nov.	2.	Rev. Erastus Ripley,	do.	Vermont,	40
		Rev. Chauncey Lee,	do.	do.	40
	5.	Rev. Seth Williston,	do.	N York & Penn.	37
	11.	Mr. Silas Hubbard,	do.	Camden, &c.	40
	16.	Mr. Mark Mead,	do.	Otsego and Del.	108
	29.	Rev. William Storrs,	do.	Vermont,	12
Dec.	16.	Rev. David Harrower,	do.	N. York & Penn.	44
					1742

Other Expenses in the Course of the year, viz.

Expenses attending sending books to new settlements, viz.

For Magazines 1077 Dolls. 50 Cents. which was paid back to the Treasurer, and appropriated to permanent fund, as avails of the Magazine,	1077 50	
For other Books,	82	
For binding and labelling Magazines,	144 50	
For Boxes and packing Books,	8 01	
For transportation of Books,	97 52	
For rent of a room in which to deposit Books,	18	
		1427 53
For printing and distributing Narratives,		24
To Andrew Kingsbury, Esq. his Salary as Treasurer,		100
To Solomon Smith, Esq. for assisting the Treasurer,		2 50

For a Receipt Book for the Treasurer,		3 75
To Rev. Abel Flint, his Salary as Auditor and Secretary,		100
To	do. for stationary and postage,	25 66
To	do. expenses for entertaining the Trustees,	8
		$ 3433 44

No. 4.

Treasurer's Account Current.

Dr. { The Missionary Society of Connecticut, in Account Currrent with Andrew Kingsbury, as their Treasurer. } Cr.

To Amount of Cash paid by order of the Committee, of Accts. as per statement, No. 3. - - -	3433 44	By balance in favor of the Society, Jan. 1, 1808,	29153 78
To balance, carried to credit of new Account, -	32128 03	By Contributions in May, 1808, as per Statement No. 1. - - - - -	2192 32
		By donations, interest, &c. as per statement No. 2.	4215 37
	$ 35561 47		$ 35561 47
Amount of permanent Fund, - - - - -	22462 86	By balance of the above Account, - - -	$ 32128 03
For current Expenses, -	9665 17		
	$ 32128 03		

A. KINGSBURY, *Treasurer to the M. S. of Con.*

ABEL FLINT, *Auditor.*

Hartford, December 31, 1808.

A particular List of the Contributions received in the new settlements, contained in the general statement, No. 2.

To Rev. Joseph Vaill in the Black River country,		To Rev. Israel Brainerd, in the counties of Otsego and Delaware,	2 00
At Leyden,	2 65		
Do.	3 24	To Rev. Joel Byington in Vermont.	
Of Sheldon Johnson,	50	At Swanton,	4
Capt. Northum,	50	Of Mrs. Smith,	1
At Amsterdam,	2 54	Bildad Hubbel,	1
Harrison,	2 34	Sundry persons,	0 49
Rutland hollow,	87		6 49
Harrisburg,	1 31		
Lowville,	2 05		
Brownville,	1 60	To Mr. Ebenezer I. Leavenworth, at sundry places in the Black River settlements,	8 30
Turin,	1 75		
	19 35		

To Rev. Calvin Ingals, in the State of New-York.	
At Sandy Hill,	1 41
Bolton,	2 52
Chester,	2 07
Madrid,	5 28
Of Benjamin Raymond,	1
Amos Brownson,	0 75
At Stockholm,	4 20
	17 23

To Mr. Mark Mead, at sundry places in the counties of Otsego and Delaware,	6 50
To Rev. David Harrower, at sundry places in N. York & Penn.	8 50

Donations of Books.

From a friend of Missions, 50 Connecticut Evangelical Magazine, and Religious Inteligencer, for 1808.
From Do. 1000 Pamphlets on Marriage.
From Nathaniel Lambert, Esq. 12 Testaments.

A List of Books sent to the new settlements in the course of the year

Bound Books, *viz.*	
704	Vols. Connecticut Evangelical Magazine.
42	Trumbull on Divine Revelation.
24	Washburn's Sermons.
24	Bibles.
24	Henry on Prayer.
12	Testaments.
12	Bunyan's Grace Abounding.
1	Doddridge's Rise and Progress.
843	

Pamphlets and Children's Books.	
172	Single numbers Conn. Evan. gelical Magazine.
900	Summary of Christian Doctrine.
900	Sermons on Christ the Bread of Life.
500	Pamphlets on Marriage.
100	Sermons to Children.
100	Friendly Instructor.
100	Care of the Soul.
48	Watt's Divine Songs.
3663	
9533	Sent in preceding years.
13196	Total number of Books sent to the new settlements.

Officers of the Missionary Society of Connecticut.

Trustees.——His Honor *John Treadwell*, The Honorable *Roger Newberry*, The Hon. *Aaron Austin*, The Hon. *Jonathan Brace*, The Hon. *John Davenport*, *Enoch Perkins*, Esq. The Rev. Messrs. *Nathan Perkins* D. D. *Elijah Parsons*,* *Samuel Nott*, *Calvin Chapin*, *Samuel J. Mills*, and *Moses C. Welch*.

Andrew Kingsbury, Esq. Treasurer. Rev. *Abel Flint*, Auditor.

His Honor *John Treadwell*, Chairman, and the Rev. *Abel Flint*, Secretary of the Board of Trustees.

Committee of Missions. Hon. *Jona. Brace*, *Enoch Perkins*, Esq. Rev. Messrs. *Nathan Perkins*, D.D. *M. C. Welch*, *Samuel Nott*, and *Abel Flint*.

Committee of Accounts. Hon. *Jonathan Brace*, *Enoch Perkins*, Esq: and the Rev. *Abel Flint*.

Fund Committee. His honor *John Treadwell*, Hon. *Roger Newberry*, Hon. *Jonathan Brace*, *Enoch Perkins*, Esq. and *Andrew Kingsbury*, Esq.

Book Committee. Hon. *Jonathan Brace*, *Enoch Perkins*, Esq. Rev. Messrs. *Nathan Perkins*, D. D. and *Abel Flint*.

* Mr. Parsons has resigned his trusteeship.

On the unsearchable existence of God.

WHEN supreme Godhead is the subject of enquiry, our minds ought to be reverent. Rash assertion in treating any sacred subject is criminal; in a description of original Deity, by whose will all things exist, it increases the great guilt, and is attended with evil consequences to mankind, for which the best intentions will never make an adequate atonement. The patriarch Jacob awaking from sleep in which he had a vision of God, said, "How dreadful is this place!" A similar solemnity becomes us while we meditate on the deep things of his nature, and search the character drawn in his inspired word. In many things, human curiosity rises above our powers of comprehension, and needs a pious check. To discern the limits of human understanding, and neither affirm or deny beyond our powers of knowledge, is perhaps the most difficult of all scientific attainments, and is a subject, when well understood, which furnishes the best guide to judicious and safe opinions.

If the labor bestowed on subjects wholly too great for men, had been directed within the sphere of our comprehension, and to mark the boundaries of useful and possible knowledge, it would have prevented many unintelligible opinions, which, being mingled with plainer truth, give a shade of obscurity to the whole. Such were many of the scholastic definitions, in past ages, formed by the arbitrary rules of logical demonstration, and thro' presumption or misguided zeal, applied to the most incomprehensible of all subjects.

The nature of Deity, and perhaps the influence of this in every instance, is not yet wholly wiped away from the common manner of Christian description. Human certainty, concerning the nature and attributes of existence when left to our own powers of discovery, never goes farther than experience, much observation, and divine revelation: All beyond these limits is conjectural! Arguing from analogy or a supposed likeness between finite natures, we may form many probable opinions of creatures distinct beyond acquaintance and observation: But determining in this manner of the supreme being is altogether unwarrantable.—Between an infinite and finite nature, between infinite and finite powers or qualities there is so great a dissimilarity, that arguing from one to the other must ever be uncertain and often absurd. Our opinions of the Supreme efficient must therefore be taken from such accounts as he hath been pleased to communicate of himself, and in making such communications his wisdom hath doubtless regard to our powers of apprehending. It is from the weakness of our own intellects, that the godhead is so much hid from our knowledge, and there are moral reasons to suppose, that whatever can be known, whatever can in description be brought down to our capacity is contained in his word. This character as it stands revealed is incomprehensible. When displayed to our understanding in the best manner, we see a propriety that so glorious a being should be the

author and supreme governor of the world; we see the necessity of such power to control the scene; we see effects worthy an infinite cause; but still what it is to be self-existent—what to have knowledge, presence and power beyond all limits, no being but Deity understands. Men do not comprehend any thing of themselves greater than the sphere of their own existence and action. Finite qualities both natural and moral are clear in our conception. Knowledge, presence, power, truth and love, as they exist in men are known by every mind, and the way in which we form our best apprehensions of godhead, is by conceiving those qualities in their greatest purity, and then denying all limits to their force and extension, so that by the utmost exertion of human intelligence we only form a negative idea of the supreme immensity; and to be positive further than is revealed either of divine energies or operations betrays ignorance of the venerable subject which is considered.

If in the most glorious existence there be powers and operations which bear no kind of affinity to any finite quality or power in creatures, they must be wholly inconceivable by the human mind. That manner of existence which admits ineffable attributes, which receives the ascriptions peculiar to godhead must be wonderful and greater than all imagination. The holy scriptures assert the supreme existence, agency and will, but never in a single instance attempt, to teach us how his adorable nature exists. As heaven is high above the earth, so is this subject above the idea and reasoning of men, and if it were not, Jehovah would not be God. Every human reasoning, either upon the simplicity or composition of an infinite nature which contains all possible energy and goodness, is only aguing from the character of creatures, to the existence of a God. Attending to the holy oracles, we find that human language even in direction of the inspiring Spirit, labors under the great effort of bringing down so high a subject to be within the reach of men's conceptions; to go beyond this is darkening counsel by words without knowledge.

When Moses from the burning bush, received commission to address Pharaoh, and lead his oppressed brethren out of Egypt, the most high called himself the God of their fathers Abraham, Isaac and Jacob. Sensible that human curiosity would require a farther description of the being by whom he was authorized; the prophet desired to be taught what he should answer when the name and nature of his God was demanded. To this inquiry he was answered, *I am that I am*, and thou shalt tell this people *I am* hath sent thee. This name is generally rendered Jehovah, and signifies self-existence, a peculiar attribute of godhead.

In this description of himself, supreme wisdom did not attempt to unfold his essential nature, or the manner in which he exists and acts; but as the best account which could be given to a finite mind, as the best claim to their confidence and reverence, as the highest mark of distinction between himself and the character men had given to their idol Gods, described a being self-

originated and self-supported—within himself, and by the constitution of his nature, eternally possessed of all existing and efficient power, in an infinite fulness. Such is the construction of every finite nature—such are all our feelings and experience of them, as leads us back to some producing supporting cause. When the idea of self-existence is revealed to the mind, we see the propriety of such a power the source of being, but what it is to be self-existent, and what are the living efficient principles of such a nature, no faculty of the human mind can even conjecture. The same inscrutability attends every attribute of godhead. Power without suspension or limits, and capable of every great event, which is produced through all spaces of immensity; knowledge of every actual and possible event; a manner of existence, from which is excluded all beginning and ending as conceived by creatures; and an eternal infinitude in all the attributes and exercises of his own existence, are descriptions of the supreme nature in his holy word.

To assist our conceptions of the divine moral rectitude, it is proper we should first consider that peculiar mode of existence revealed in the holy scriptures, which in the language of Christians hath commonly been called, the trinity of godhead.

Unfortunately this doctrine hath been made the cause of more dissension, more presumptuous description, and more infidelity than any other peculiar truth of the Christian system. To intermeddle with opposing sentiments which terminate in mere speculation is unwise, and if the doctrine of a divine trinity were of this kind, both charity and prudence would advise never to renew the animosity with which theologians have strove to accommodate to their own conceptions this inscrutable manner of the supreme existence.

On this fundamental doctrine the moral and mediatorial systems are established, by which means it becomes of high importance in the Christian religion. How far men may have just ideas of the gospel, in a very few respects, while in disbelief of the doctrine, I am unable to say, but think it certain they cannot see that distinguishing glory of the system by which it is sufficient for the salvation of sinners.

The nature and powers of the mediatorial character was one of the first points which became controversial between professing Christians, and by the contending parties a gradation of sentiment hath been advanced from the supporters of his being a mere man, to that of unsearchable and most glorious godhead. All will see a connection between the doctrines of Christ's divine nature, and the trinity of godhead, and this is one reason why a belief of the latter becomes so important. If the gospel mediator be a mere creature, the grandeur and the benefits of an evangelical dispensation, must sink in our opinion, and the whole appear like a forced endeavor to save sinners, when forgiveness might have been bestowed with more dignity without the intervention of a gospel. If the gospel mediator be a divine person, his

character must be formed upon the trinitarian hypothesis; and all who have this honorable opinion of the Saviour, maintain the triune existence.

It is not my design to enter into a laborious proof of the doctrine, but simply to state it with the diffidence which believes, but doth not attempt to comprehend, and to point out its usefulness in enlarging our conceptions of God, and the manner of his divine administration by which a universe of creatures is made happy. In the Old Testament this description of the Supreme existence is less frequent and explicit, and though the doctrine be less fairly traced in this, we may draw many substantial proofs of its truth from the Hebrew books.—When the incarnation took place, and the mystery hid from ages was to be revealed, the knowledge of a divine trinity was necessary for just apprehensions of the moral and gracious exhibition. The doctrine was now drawn into view, and from this period we find it asserted in plain terms, and made a principal article of Christian belief. Had men been left to form their own opinions of this great truth from the representation of holy scripture, without the refinements of philosophy, and explanatory creeds of human composition, formed in those days when the powers and limits of men's understanding were little known, I conceive there would never have been so warm an opposition to the truth. Let a person who is unprejudiced, who hath joined no party, and who justly conceives the necessary unsearchableness of the Supreme Being, read the holy oracles with candid attention, and think he will find that the peculiar manner of divine subsistence, which we mean by the Trinity, is plainly asserted in many passages, and implied in innumerable others.

That the Father, Son, and Spirit, are in some respects described to be distinct, and performing distinct offices in the agency of creation and redemption, that in their personal character they have the descriptions of perfect and most glorious is certain.—That to the Father, Son, and Spirit, divine names, infinite prerogatives and works are ascribed, and that all this is descriptive, not merely of different divine exhibitions, but of an ineffable manner of existence cannot be denied. This is all which can be understood and believed by men. In such conclusion the Almighty is not represented one and three in the same sense and manner, but in some manner which is most glorious for himself, and most beneficial to the universe.

The word person hath come into general use in designating the Father, Son and Spirit; when applied to this subject it hath an appropriate and different meaning, from its use when applied to creatures; in the latter case, it implies distinct and separate existence; in the other a mode of existing peculiar to godhead. This great truth is revealed to our faith in the holy oracles, not with any attempt to point out the form of connection between the Father and Son, and every attempt to explain causes perplexity on a subject which is dark to human understanding merely by its

greatness. Assurance in attempting to help out the descriptions of God; with numberless invented terms no where found in scripture, most uncertain in their meaning, or perhaps destitute of meaning, which have become technical in treating this doctrine, hath done an infinite disservice to the truth; and when we see the consequence of such a procedure, it assures us we should not attempt an explanation of what the holy word passes in silence.

The unity of godhead, and that manner of being which hath been called trinity are both affirmed, and why should it be thought incredible that finite minds are unable to comprehend infinite nature. Let human reason neither object, nor attempt an explanation; to deny is disbelieving our best guide; to explain is an arrogation of infinite understanding. "Canst thou by searching find out God, canst thou find out the Almighty to perfection?"—Why the sacred trinity is singled out as more inconceivable and improbable than other divine ascriptions, I cannot apprehend. Self-subsistence, immensity, universal infinitude, and the power of presence in most distant places, applied to creatures are full of absurdity; and applied to godhead are a manner of subsisting wholly inconceivable by us; and the same kind of arguments which are thought to militate most directly against the trinitarian hypothesis are equally opposed to all the perfections by which godhead is in our idea distinguished from creatures. The capacity of human reason was fixed by divine wisdom, at wise limits, and then divine descriptions are accommodated in the best possible manner to our powers of conception.

Most of the objections against this truth are evidently built upon a supposed likeness between the manner of infinite and finite existence; but consequences deduced from the one and then applied to the other mode of being are fallacious in their origin. After all perhaps the best method of quieting the mind in a full belief of scriptural representation, is to see the connection of this doctrine with the moral and evangelical systems. Doth not this doctrine more than any other, accommodate the divine rectitude to human comprehension? and show us why moral virtue is useful to supreme existence in the exercises of his own nature? By the doctrine of the trinity Jehovah is represented social within himself from the glorious manner of his own existence. A being capable of ineffable communion and society, within his own most glorious existence. We always conceive a capacity for social intercourse to be an excellence of rational nature, and the enjoyment of society essential to blessedness. Men's conception both of happiness and virtue, are so connected with social communion that we do not know how a being in solitude can be happy. The reason which led the heathen to feign a plurality of Gods, must be to perfect the divine happiness, by such communion between themselves, as could not be enjoyed with creatures of inferior being. A solitary blessedness was to them inconceivable. At the same time by the belief of more

Gods than one distinct in their natures, a door is opened for opposition in council and government, destroying the benefit of that communion which they attempted to establish. A multifarious theology necessarily runs into every thing unfit, and was a great means of helping forward the absurd heathen notions of virtue. How much more glorious is the Jehovah of scripture! a God in unity, with a social nature! capable of all communional blessedness, and equal exercise within himself. Doubtless the Godhead possesses every excellent power and perfection, and if a capacity for communion within his own admirable existence be a perfection, reason and common sense must approve the trinity as a glorious doctrine, worthy of the self-existent nature, and tending to enlarge our conceptions of his glory: But still what their living energies and powers of action and enjoyment may be, and how they act is unsearchable as the other parts of divine immensity.

The imperfection of created natures obliges us to go out of ourselves for communion and social enjoyment, and it is fit that natures made for dependence should be thus limited. The possession of a capacity for independent enjoyment is a prerogative of godhead peculiar to self-existence. That the holy scriptures represent Jehovah a God social within his own nature, is very evident from examination. The exercises of covenanting, loving, honoring, glorifying; giving and receiving; promising, fulfilling and obeying, with all other essential acts of communion, are ascribed to the Father and Son, in their mutual existence. These are principal exercises of society or social communion, and they authorize us in respecting the everblessed Jehovah, as being, within himself, a social God.—To accommodate the communional subsistence to our conceptions, and represent it in a manner most instructive to our minds, the distinction of Father, Son and Spirit, is revealed in the scriptures, and the several offices of supreme efficiency ascribed to each in the production, government, and redemption of men. These names and relations were doubtless the most expressive of sacred truth, which could have been selected; but still wholly inadequate to express the great relations of Deity.—To ascribe all the peculiar properties of the relation between Father and Son to the self-existent God; or to attempt a feeble spiritualization of our paternal and filial qualities, and then apply them to the Deity, is most injurious to so vast a subject.—If these thoughts be true, it for ever repulses all objections against moral duty; if they be true, it proves that the moral law arises from the manner of divine subsistence, and the blessedness which he enjoys within himself, therefore must continue while God exists and eternity endures.

If the doctrine of a Trinity, be the foundation of all moral virtue, let men be careful how they reject it!

In another paper I may attempt to shew that unless this doctrine be true, there can be no redemption for sinful men.

A.

The Soliloquist.

No. 3.

A SECOND week is past and I do not even begin to see my way from these difficulties. Indeed I fear that I do not even begin to see the danger of my case. I always believed there was a God, and supposed that with a few hours warning I could prepare myself to come before him. Alas! Notwithstanding this, he was not in all my thoughts. I am now more perplexed than ever what to think of him, of death and eternity. Is there an eternity? I cannot perceive it by my senses, yet conscience constantly forebodes the truth. Yesterday I almost persuaded myself to care for none of these things; but how dreadful was the night. Was it the place into which I was retired, or a conscience within me that renewed my trouble? Surely it was the latter. If I am for ever to feel this conscience, I am for ever unhappy. Little before this did I conceive the terrors which must distract those who forget God. According to my last resolution, through the week past, I have been endeavoring to trust in the Lord that I might be safe. Ah! I cannot do it. This, which I supposed the most easy, I now find to be the most difficult thing in the world. Once I should have said that I always trusted in the Lord, now I find that I had no just conceptions of his presence. Oh! his terrible majesty, his law, its penalties, and the succeeding state of eternity. But how can I trust in him! While he is all around me I know not where to find him. I am afraid of him! Attempting to trust brings him into my sight, which makes me more fearful. If he be infinitely good and gracious, as all Christians say he is, I sometimes doubt whether there can be any grounds for my fears. So also say those on whose opinions I once placed my dependence, but this doth not give ease to my pained mind. Why do I not trust in God? Some strange arrow hath pierced this breast which I cannot extract. I cannot trust while I do not love him, and I cannot love him while he condemns me, and requires that I should forsake all my former practices of living. What is justice? does justice make men unhappy? Must I for peace of mind become a devotee in all my thoughts and actions? This is becoming like the very people whom I once abhorred, but now find myself necessitated to visit. But why do I fault them? They have done me no injury, they are kind, they appear solicitous for my happiness, and have not once reproached my past life, as I expected they would. Perhaps the discourse I heard this evening may do me some good. If it be so "That all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness;" I certainly ought to apply myself to reading the Bible which I have very much neglected. I felt the reproof of the speaker when he said "reason may assist you to understand, but the scriptures must lead you to a knowledge of the truth." Also, when he said "The holy oracles teach us who do trust in God, and who deceive themselves when they think they are trusting."

Have I relied on reason more than I ought? Have I been deceived when I tried to trust in him? I will now devote myself to searching the scriptures. But are these indeed the word of God? are they wholly true? must all they say be fulfilled? I once thought otherwise, and if this is indeed the case! Ah——I must make the attempt. This state of uncertainty and guilt is insupportable!

No. 4.

"PRAY without ceasing," was the theme of discourse to those serious people whose meeting I have again attended. Could I pray with the fervor of the speaker, I would never transgress this command. Who has told him the state of my mind! Certainly he described me, when he solemnly said, "O gracious God, have mercy on any in this assembly who walk in doubt, in the terrors of death, and see no light." I felt like Judas at this moment, and my old companions appeared to me like the Jews crying, crucify him! crucify him!—Whence doth guilt arise? From the testimony which a man bears against himself. I am exceeding guilty in my own sight, neither do my own endeavors give any relief. I have been reading the scriptures. Alas! they condemn me. It is true they were given for reproof and correction. Every chapter, every verse reproves me! How many sentences of condemnation do I find written against me! Reading the scriptures doth not change my disposition. They tell me I am a sinner, which only aggravates my pain. They direct me to believe in Christ, and I do believe that he came into the world to save sinners, after all I remain as I was. I wish to know what kind of faith that is which gives so much comfort to the mind—I exercise my reason, I read the scriptures, I try to trust in God, but the sentence remains. I once thought it only the sentence of God, but I now find it the sentence of my own mind, and to this I must submit. I try to do every duty, to be just, honest and kind: I have left several vices in which I am ashamed to think I indulged myself; I have renounced the great sin of ridiculing religion and serious people; I have determined to be a praying man, and who knows but in this way I shall recover peace to my mind! Though sin may terrify, yet I think a gracious God will not cast off any one who is attentive to these duties.

TO THE EDITOR OF THE CONNECTICUT MAGAZINE.

SIR,

IN the beginning of your Magazine, of the last year, you published a letter under the signature of *Matilda*. I am Matilda's minister. Soon after this, you received a letter from me, in language which I now acknowledge to be unkind, and perhaps if I should say menacing it would not be unfit. I suppose that my letter prevented the further communications of Matilda from being published. I thank you for giving us both time to think. Here, in justice to her character, I must say that

she is now one of the ornaments of my church, and her conversion was extraordinary. I must also own, that under the blessing of God, the publication of her letter was a principal means of leading me to review the manner in which I have instructed the souls committed to my charge.

While I say that such concise descriptions as she gave cannot do justice to discourses commonly delivered in the pulpit, I acknowledge that the sermons to which she referred were very defective both in matter and manner. I was educated under a preacher as deficient as myself. Him I admired and made my model in sermonizing, without any consideration of the consequences. I fear that many young men are thus ensnared into sentiments, and a manner of expressing them, which is not consistent with the gospel of Christ. To say I have changed my sentiments would not be true; for, indeed, I had no fixed system of belief, except this, that I meant to be a Christian. I was never taught to study the gospel systematically. My sermons were from texts accidentally detached from the bible, of a certain length, and filled up as imagination led me. I now see it is not strange that my hearers were not instructed—seeking sinners directed in the way to life, nor the church edified.

Since the reproof which I so unexpectedly received, I have set myself to review my sermons, and my religious sentiments. Some errors I have rejected, and tried to amend many deficiencies; especially that loose way of preaching without order which I mentioned before. When I commenced a preacher, it was my misfortune to be too fond of popular applause, and I found this was obtained in many congregations, by what I now esteem mere conceits of expression, the sound of a smooth sentence, or oddity in the choice of a text. Hence I neglected the solemn address of the scriptures, and was ready to think the sound reasoning of the apostles too metaphysical for my pen. But I now find both the folly and sin of these notions.—I also find that I have sunk in the opinion even of the most vain part of my congregation. This, however, is not the worst of the matter, for I have brought guilt on myself, and my ministration hath not been blessed to improve the morals or religious knowledge of my people, as I see in several neighboring congregations. My method was, after selecting a text, to write many miscellaneous things which I supposed to be true, without applying them to any important doctrine, or considering them in relation to a general scheme of religious belief or evangelical practice. By this means I preached no doctrine or scheme of religion, and a great part of what I said was liable to be misapplied by those who heard me with an anxious desire for instruction. With respect to the divinity of Christ, I never absolutely disbelieved it; yet I indulged many crude conceptions on this deep and mysterious subject, and allowed myself in certain expressions which I now think unwarrantable. I now believe that Jesus Christ was very God as well as

man, and that if he be not, there is no name in which I can address the throne of grace. To all the sentiments, which, from public evidence, I suppose you believe I cannot yet subscribe; but hope that in my present examination I shall be directed from above.

In the midst of my anxiety I find a pleasure in my ministry which I never felt before; pain lest I should err, and pleasure in becoming convinced of the truth. Perhaps I may soon write you again. As you have hitherto retained my name a secret, I presume you will in this instance.

I remain yours
with great respect.

Religious Intelligence.

TO THE EDITOR OF THE CONNECTICUT MAGAZINE.

REV. SIR,

IT will be recollected by the readers of your Magazine, that in the one published last July, mention was made, by the writer of the account of the revival of religion in Hartford, that a work of divine grace had also recently commenced in the west church and congregation of the town, under my pastoral charge: and that, in the proper time, probably, a narrative of it would be inserted in a future number of the Magazine. Though the work be now hopefully still increasing, yet as the RELIGIOUS PUBLIC are uncommonly desirous to become early possessed of religious intelligence, it is thought it might not be unacceptable, to bring forward a larger account of the work of God's mercy and grace among us.

Whenever a work of divine grace, through the convictive and regenerating influence of the Holy Ghost, takes place among a people, a brief narrative of it may subserve many happy and important purposes. All the praise and glory of it indeed ought to be ascribed where due, to him who doth all things according to the counsel of his own will; who, as a perfect sovereign, works when —where—and how it seemeth him good. All blessings, whether of a temporal or spiritual kind, come from him, as the overflowing fountain: every good and perfect gift proceedeth from the FATHER OF LIGHTS, with whom there is no variableness or so much as shadow of turning. He will have mercy on whom he will have mercy. He grants his HOLY SPIRIT, as seemeth good in his sight, to render effectual, upon the hearts and consciences of his people, the ministrations of the gospel. Whatever instruments are honored in accomplishing his gracious designs, his is the power; and his should be all the glory. Paul may plant and Apollos water, but he giveth the increase. When he has designs of good for individuals or a congregation of his people, he will employ such means as, in his sovereign will, are agreeable to his infinite wisdom. A PREACHED GOSPEL is the great instituted means of the salvation of sinners. *For after that, in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign and the Greeks seek*

after wisdom. But we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness. But unto them which are called, both Jews and Greeks, Christ the power of God, and wisdom of God. To lay before the public, an account of a work of God's holy Spirit in bringing the careless and hardened sinner to attend with all seriousness and diligence to his salvation, and to embrace cordially the glorious Redeemer: or when many are hopefully renewed and pardoned, must redound greatly to the honor of religion; is a delightful proof of the truth of the gospel; is a clear display of its power; must enliven the zeal of pious Christians;—animate their affections;—bring them more abundantly to the throne of grace in fervent prayers and praises; be the occasion of thanksgivings unto God from many; and of the advancement of his glory. The many valuable purposes, therefore, which may be answered by such an ACCOUNT, are a sufficient reason, why it ought not to be omitted.

Many who call themselves Christians, and would feel wounded, if others should be unwilling to extend charity to them, have deep prejudices against revivals of religion, or great reformations in a church and congregation. They look upon them as only scenes of enthusiasm—or the mere effects of the natural passions, and accordingly disbelieve them, or impute them to the power of sympathy. But nothing can be more agreeable to reason, to scripture, and the soundest principles of philosophy, or to the make and constitution of the human soul. We have, indeed, in the sacred volume, several instances of revivals of religion, beautifully stated—where the preached gospel had a wonderful effect—where the word of God *mightily grew and prevailed*, as on the day of pentecost, in Acts ii. 37, 38, 39. In Samaria, Acts viii. 5—8; at Antioch, Acts xi. 2—25; at Thessalonica, Acts xvii. 1—5; at Berea, Acts xvii. 10, 11, 12; at Corinth, Acts xviii. 8—and at Ephesus, Acts xix. 17—20. And in all the various ages of Christianity, and countries and places, where the pure gospel has been preached, and its plain, essential, and distinguishing doctrines have been deeply, faithfully, and powerfully explained and urged, there have been seasons of great and remarkable revivals of religion. Where the doctrines of grace, recognized in our public confessions of faith, have been either denied or concealed, no revival of religion was ever known to take place. There is the power of godliness as well as the form. *The kingdom of God is not in word, but in power.* There is heart-religion as well as the mere external observances. Experimental and vital piety is not a pretence or enthusiasm, but a glorious reality. All pious people have, for substance, the same views, feelings, and exercises in regard to the things of their salvation, let them belong to whatever communion of Christians they may. True religion is the same in one as another. As human nature is the same over the world, so of course must the exercises and lives of God's people be. There is one God—one Lord—one faith—one baptism. There

must be in the nature of the case in all real followers of Christ, the same supreme love to God—the same faith in a Redeemer's blood—the same repentance for all sin—the same friendship to religious institutions—and the same holiness of life in kind, however different in degree. Even in times of general deadness and inattention to religion, there may be many on whose hearts, though unknown to all around them, the gospel dispensed may have its desired effect. For the faithful dispensation of it is, at all times, in a greater or less degree, successful. Some are awakened though they never disclose their feelings to their nearest friends. Some are convinced of their danger from sin, and groan in secret. Some are savingly enlightened, and experience the renewing power of the HOLY GHOST, tho' they dare not admit a hope of their interest in the atoning blood of a precious Redeemer.—Others are edified, confirmed, and comforted; are enabled to devote themselves to a life of piety, sobriety, and righteousness.

But at some peculiarly happy seasons, never to be forgotten, but to be remembered with admiring joy, and adoring gratitude, it pleases a gracious and merciful God, in the riches of his goodness, to bow the heavens and come down, by his Holy Spirit, to a congregation. He clothes the means of grace with wonderful power. A spirit of prayer is given, in a surprising manner: heavenly dews softly descend and enliven the fields of Zion—nay, mighty showers of grace are poured out. The Father of mercies, a sovereign God, opens his treasures of awakening, convincing, and renewing influence, causing it to rain on one city and not on another, and who says, *I will pour water upon him that is thirsty and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring. And they shall spring up as among the grass, as willows by the watercourses. One shall say I am the Lord's, and another shall call himself by the name of Jacob, and another shall subscribe with his own hand unto the Lord, and surname himself by the name of Israel.*

God's word is as a fire to melt, and a hammer to break the rock in pieces. The peculiar and discriminating doctrines of the gospel, when the influence of the Holy Spirit accompanies them, have a wonderful force.—*For the word of God is quick and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.*

In the year 1799, there was a very extraordinary work of God's grace among us. It continued about a year and an half. More than one hundred obtained a hope of a blessed immortality and joined themselves to the communion of the church. The work then was very general over the congregation, persons of different ages and sex were the subjects of it. Some, nearly seventy years old, were sharers in it. Many, in middle life. Many, also, in youth. An account of that revival of religion among us, was published in two discourses, intitled THE GROUNDS OF THE CHRISTIAN'S HOPE. In the year 1807, in a part of the

congregation, we had some special attention to religion, in which several persons obtained a hope that their hearts were reconciled to God; and they were added to the communion of the church.—In 1808 it pleased the God of all grace again to visit us with the effusions of his blessed Spirit, and a great revival of religion took place. It was spread over the whole congregation. The visible effects were great. The worshipping assemblies of God's people were more crowded.—A great solemnity and seriousness were diffused over them. Several public religious meetings, during the week, were desired to be instituted. And they were full. The people were anxious to hear from God out of his word. They were all attention and solemnity. The divine gracious presence seemed to be enjoyed. The work commenced in the beginning of the month of May; and still continues to this day;—and is still, we judge, increasing. May it farther progress: and continue, and visit each heart and family! It is mostly among the youth. We have already had upwards of forty added to the Lord by a public profession of religion, who hope that they have experienced a renovation of heart.—About twenty more, have recently obtained a hope of salvation. And thirty, perhaps, are still exercised with deep conviction. And we find, from time to time, instances anew of persons brought to consider their ways, and to enquire, "what they shall do to be saved."

There are two peculiar characteristics of the work. One is, the subjects of it, during the period of their awakenings and convictions, appear to possess more doctrinal light and knowledge, than is usual. They have just and correct ideas of the great and peculiar doctrines of the gospel. They were able to converse on them with a good degree of propriety. Their convictions were accordingly rational and regular. They through the law were dead to the law, that they might live unto God. The law was as a schoolmaster to bring them unto Christ, that they might be justified by faith.

The other thing observable of the work is the length of time their convictions continued.—The most, who have obtained a hope that they have experienced a change of heart, were three, and four, and five months, under very deep convictions. Their distress of mind was very great, as great, in many instances, as they could bear. As many as twenty, even now, after eight months, are still exercised with strong convictions—still in great anguish of conscience.—There has been a great uniformity in the views, feelings, and exercises of all who have been the subjects of the work.—A great and general attention to religion, among a people, is a display of the rich mercy of God. To be awakened to serious thoughtfulness about our future state, and to be brought under conviction of sin and danger is altogether reasonable, and an unspeakable blessing in divine Providence. But to be renewed in the temper of our hearts, by the power of sovereign grace, is the chief mercy, the greatest which can be conferred on us in this life. How happy the effect and consequence of a revival of religion on church and state!

For religion is the source of all spiritual peace, and lays a basis for our being happy in life, happy in death, and happy to all eternity. No wonder, then, that Christ says, *There is joy in the presence of the angels of God over one sinner that repenteth.* Pleasing is the thought, that in our country, and in THIS STATE—the past year has been so greatly distinguished by many revivals of religion—and that an unusual attention to it, among various denominations, has taken place, and now exists in England, according to authentic information.

I am sir, yours,
NATHAN PERKINS.

West Hartford, }
Jan. 2, 1809. }

The Fourth Report of the British and Foreign Bible Society.—May 4, 1808.

(Concluded from p. 38.)

YOUR committee, in their last report, informed the society, that, in consequence of more particular intelligence, they had taken into their consideration the subject of printing the scriptures in the Irish language.—They have since received a variety of information on this subject, the result of which, upon the whole, rather tends to confirm the resolution which they originally adopted, that the utility of an edition of the scriptures in Irish would be very limited and partial, and at present is not of a nature to induce them to depart from that resolution, although no final decision has been adopted. Your committee, however, have had the satisfaction to grant a further considerable supply of English Testaments and Bibles for seventy-four flourishing Sunday schools in Ireland, consisting of about 4000 scholars, who were in much want of them, at half the cost prices. They have also availed themselves of the assistance of a member of this society for the distribution of 1000 New Testaments in Ireland; and have voted a supply to a Roman catholic school in the same country.

Your committee have also sincere gratification in reporting that *the Dublin Bible Society*, (now designated, *the Hibernian Bible Society*) has received considerable patronage; and that they have endeavored to promote the object of its institution in the circulation of the holy scriptures, by a donation of 100*l.* from the funds of this society.

It is with equal satisfaction that your committee announce the formation of a Bible Society at Cork, under the presidency of the respectable diocesan of that county, and that they have promised its committee every advantage in the supply of Bibles and New Testaments which this society enjoys from its connexion with the Cambridge university press. A similar promise has been made to a Bible committee of the synod of Ulster.

Your committee have also presented the Bible Society at Cork with a donation of 100*l.* for promoting the circulation of the holy scriptures.

Your committee have also directed their inquiries with re-

spect to the necessity of an edition of the scriptures in the Mank's language, for the accommodation of the inhabitants of the Isle of Man.

The supplies and donations of the holy scriptures either in whole or in part, exclusively of those which have been already noticed, to various classes of people within the united kingdom, have been very extensive this year. Seven thousand copies of the French Testament alone have been voted to the French prisoners of war. The German soldiers and poor natives of Germany, in different parts of England and Ireland, have been amply supplied; several copies of the scriptures have been sent to the poor sufferers by the fire at Chudleigh in Devonshire; an addition has been made to the former donations of the scriptures to the prisoners in Newgate and other jails; a supply has been sent for the use of the numerous female convicts sailing to New South Wales; and a grant has been made to the REFUGE FOR THE DESTITUTE. In all these instances your committee feel a confidence that their application of the funds of the society to supply the spiritual wants of a portion of their fellow creatures, so particularly requiring such assistance, will be generally approved. It is in cases like these that the benefits of the institution operate with the greatest effect; and the contributions of the individuals composing it thus take a direction which must be gratifying to the feelings of all.

Your committee have the satisfaction to report that the institution of the British and Foreign Bible Society continues to receive the same liberal support, which has enabled it to give so wide a scope to its operations. The contributions from its friends in Scotland, who from the first have shown a most active zeal to promote the prosperity of the institution, have been very ample this year. The association established in London for contributing to its funds, have continued their active exertions with increased effect. And the funds of the society have received an augmentation from congregational collections in England, as well as from the liberality of individuals. In their appendix to their second report, your committee published an extract from the resolution of the Birmingham association, as affording an example of a plan of proceeding peculiarly adapted to aid the object of the British and Foreign Bible Society, and the benefit which has been derived from it, as well as from the association in London, and a similar one in Glasgow, makes them anxious in pointing out these associations, which have been established for the special purpose of aiding the funds of this society, in the hopes that they will become objects of imitation, wherever such a measure is practicable, throughout the island. Your committee have also to mention the additional names of the most rev. the Archbishop of Cashel, and of the right honourable lord Headly as vice-presidents of the society.

The accession of valuable books to the library of the society has been very considerable this year; and your committee have in every instance

made their acknowledgments for these donations, the particulars of which will appear in the appendix to this report.—By the continuance of the same liberality, your committee trust that the society will in time possess a collection of the scriptures in various languages, as well as of other biblical works, which will prove of the greatest utility, not only to the society in publishing the scriptures, but to such of the subscribers as may have occasion to consult them. The collection has already attained a size which renders an attention to its arrangement necessary; and the Rev. Dr. Adam Clark, to whose disinterested and most valuable assistance in various instances of the most essential importance, your committee have been indebted more than they can express, has obligingly undertaken this arrangement. The name of the donor will be conspicuously written in each book.

The members of the institution must have remarked, with satisfaction, the progressive increase of business arising out of it. The various editions of the scriptures published by the society in English, Gaelic, Welsh, French, and Spanish, the collection and care of them in the first instance, and the distribution of them afterwards, involving a very extentive and minute detail, which it would be tedious to specify, have hitherto occupied a very large portion of the time and attention of Mr. Smith, who has had the charge of the depository office of the society. In the commencement of the institution, the duties annexed to this department were comparatively small, but they have lately increased to such a degree as to induce your committee to adopt an arrangement, which, by separating the functions discharged by Mr. Smith, is, in their opinion, calculated to facilitate the execution of the whole. Your committee, after a minute and attentive consideration of the subject, were convinced that the premises and situation of the depository were no longer accommodated to the increased business of the society; that the duties of the depository, as far as regard the collection and distribution of editions of the scriptures, could be more advantageously performed by adopting the plan in use by other societies, who employ a bookseller for these purposes, and that the object of economy might be equally consulted by an arrangement to this effect. Under this impression, your committee received proposals from various respectable booksellers, stating the terms on which they would agree to undertake this part of the business of the society; and, after minute comparison and calculation, they have adopted those offered by Mr. Leonard Benton Seeley, No. 169, Fleet-street, to whom all future orders are requested to be sent, *post paid*.

Your committee will still continue to receive the very important services of Mr. Smith, as their collector and accountant.

On the benefits of the institution the committee think it unnecessary to descant, as they have been so fully displayed in their annual reports, exhibiting a plain statement of the operations of the society, in conformi-

ty to the unity and simplicity of its object. It may, however, be briefly observed, that the benefits of an institution which provides consolation for the unhappy prisoners of war, the means of comfort and reformation for the victims of the laws of their country, and of moral and religious improvement to thousands of their fellow creatures in so many parts of the world, cannot be too highly estimated. The weight of this last observation will be sensibly perceived, if we extend our view to the effects produced by the example and encouragement of the society in exciting an ardent zeal of co-operation with its efforts both within and without the united kingdom.—Your committee lament that the prospect of a most extensive circulation of the scriptures on the continent, which was opened to their view, should for a time have been overcast; but they have the consolation to know that the active exertions of the friends of Christianity in Germany, Denmark, Prussia, Switzerland, and other parts, have not entirely subsided; and that they only wait the return of a more prosperous period to resume them with redoubled vigor.

On the whole, the committee look forward with anxiety to the day when "the deaf shall hear the words of the book, and the eyes of the blind shall see out of obscurity and out of darkness."

In the mean time, blest as we are by the mercies of providence, in an exemption from the calamities which have overwhelmed the nations of Europe, let the observation of a correspondent, quoted in the preceding part of this report, "to do good whilst we have the opportunity," make its due impression upon us, and stimulate our exertions to promote the object of our association in the circulation of the holy scriptures, till "all the ends of the world shall remember, and turn unto the Lord, and all flesh shall see the salvation of God."

FROM THE PHILADELPHIA EVANGELICAL INTELLIGENCER.

A NUMBER of persons, belonging to the several presbyterian churches in the city of Philadelphia, having taken into consideration, and being deeply impressed with, the unhappy condition of a multitude of persons in this city and vicinity, who attend no place of public worship, and enjoy no means of religious information; associated themselves together for the purpose of devising and carrying into effect, some measures by which this class of people might receive the knowledge of the truth. The methods, by which they have hitherto attempted to attain their object, are, the establishment of societies for religious exercises, the distribution of religious tracts, and the employment of suitable persons to preach in the destitute places in and about this city. Nine societies have already been established, which are conducted by committees appointed by the Evangelical Society from their own members, and under regulations, which have been inspected and approved by the ministers of the several churches already men-

tioned. These meetings are generally well attended; and chiefly by people who frequent no places of public worship.—Many children also attend, and receive a particular attention from those who superintend the societies. They are encouraged to commit to memory the catechism, hymns and psalms, but especially select portions of scripture; in which some of them make great proficiency.

A plan for printing and distributing tracts has been adopted, and has, in some measure, been carried into effect. Several thousand tracts have already been printed for the society, and many hundred have been distributed among the people who attend the religious meetings before mentioned.

Occasional services from ministers of the gospel, have been obtained as frequently as possible; and, for some months past, the society have had the assistance of a missionary, who has assiduously labored in the destitute places in the adjacent country, and also attended the religious meetings in the city.

What the ultimate success of these measures and exertions may be, the society presume not to conjecture; but they feel encouraged to prosecute the object for which they have associated, with renewed zeal and vigor, and hope and pray that their humble efforts may be crowned with some degree of success; believing that if all their labors shall only be the means of saving one soul from death, it will be an abundant compensation.

The object, which the society have in view in giving the above short sketch of their proceedings, is, that the friends of Zion, in other cities and places, may be induced to form similar associations, or to adopt such other measures, as to them may seem most expedient, for disseminating evangelical truth among the multitudes in our country, who are perishing for the lack of knowledge; and especially that the pious of all denominations, may be engaged to concur in a concert of private prayer, for the increase of the Redemer's kingdom, which has been agreed on by the Evangelical Society, and which is here subjoined and recommended.

At a meeting of the Evangelical Society on the 5th of December, 1808, the following Resolutions were unanimously adopted.

THE members of the Evangelical Society contemplating with astonishment the extraordinary changes, which have lately taken place in the civilized world; waiting with anxious solicitude, for the farther development of the divine purposes with respect to the nations; receiving with unfeigned gratitude the welcome news of the success of several missions, in carrying the light of the gospel to those remote parts of the earth where the inhabitants have been sitting in heathenish darkness; bringing also into thankful remembrance the refreshing showers of spiritual influence with which God has been pleased at various times to cherish and fertilize his American vineyard; rejoicing at the pleasant prospects now visible in several parts, and among different denominations of Christians on this western continent;

and believing that a kind and merciful God waits to be gracious, and generally bestows upon his people a spirit of prayer and holy importunity previously to conferring his most signal favors; and that he never fails to answer in effect the prayer of faith: Therefore,

Resolved unanimously to recommend, and this Society does hereby recommend, That the hour, or part of the hour, next succeeding to the rising of the sun on every sabbath morning, be occupied by every individual member in praise to the great Head of the church, for his goodness in sending the gospel to many of the human family wholly devoted to idolatry; for so much unanimity among his people in the efforts which they have directed to this object; for reviving his cause in several parts of this continent: and also in importunate prayer to Almighty God, beseeching a continuance of his blessings; that he would send forth more laborers into his vineyard with increasing success; that the various commotions in the world may be over-ruled for the advantage of the Redeemers's kingdom, the increase of knowledge, true catholicism, Christian charity and liberty of conscience.

It is also recommended that if the time specified shall be necessarily otherwise employed by any individual, in such a case similar appropriation of some other portion be made suited to his convenience.

And also to the end that all the brethren in Christ of every denomination may be invited to join with the members of the Evangelical Society in addressing the Throne of Grace in a concert of private prayer for the purposes above enumerated, it is further

Resolved, That this minute be published in the Evangelical Intelligencer; and that the ministers of the gospel who are members of this Society, and all others who may approve of the measure, be requested to mention it to their people, and to invite them to co-operate with us in this important design.

ANECDOTE.

A CHRISTIAN, being asked how to distinguish between true and false converts, gave this answer—Two children, who were going several miles from home, on a dry and hot day in the summer, lost themselves in the way. Their father, who had gone after his children, heard their cries for water and watched their wandering steps, until they came to a well. After they had crept down into the well three or four times and soon come up again, they went down and were so long out of sight that the father knew his children had now gone to the bottom of the well, that they might quench their burning thirst. He runs to the well and calling each child by its name, he says dear child are you alive? one of the children at once says "No, father, I am dead," and then calls for help. Now, said the Christian, when a young convert has such a sight and sense of the things of God, as at once to express in a child like manner,

the very feelings of a pious heart, you may know that that convert is born of God and is spiritually alive, though he may think himself dead.

ORDINATION.

ON Wednesday December 21st, 1808, the Rev. WILLIAM F. VAILL was ordained to the pastoral charge of the third church and society in Guilford. The Rev. John Elliott made the introductory prayer. The Rev. Joseph Vaill preached the sermon from Jer. xv. 19. The Rev. John Foot made the consecrating prayer. The Rev. James Noyes gave the charge. The Rev. David Smith gave the right hand of fellowship, and the Rev. Matthew Noyes made the concluding prayer.

Several circumstances concurred to render the occasion peculiarly interesting, and affecting. The ordination took place about eight months after the death of a pastor endeared to his people by a faithful ministry of more than forty years. During the destitute state of the church, it was visited with a shower of grace from heaven. A very general, and if we may judge from the fruits in many instances, a radical reformation has taken place within eight months past. Within this period a great proportion of the youth have been brought by divine grace, to feel deeply interested in a preached gospel, and the institutions and order of the church. Both parents and children, in many instances of the same family, and the young as well as old generally have been uniting their exertions and their prayers for a speedy resettlement of the gospel ministry among *them*. It was so ordered in the wisdom of divine providence that the first candidate, towards whom they directed their minds, should according to their warmest wishes, be set over them in the work of the ministry.—These circumstances, concurring with many others of a similar nature, are sufficient to prove that the mingled emotions of *joy* and *gratitude*, no less than those of grief, will sometimes find relief, only in the involuntary *effusion* of a *tear*. When one considers the fact, that, *union*, *friendship*, and zeal in the cause of religion, have contributed more, than the populous state of the society, or any local circumstances, to the resettlement of the ministry in North Guilford, he is induced to say, "*A little one shall become a thousand, and a small one a strong nation.*"

POETRY.

Dr. Lowth accounts the prophecy of Balaam* the most exquisite and perfect specimen of Hebrew poetry. The following version is a faint exhibition of the beauties of the Hebrew imagery, in that celebrated prophecy.

IN proud array thy tents expand,
O Israel, o'er the subject land;
As the broad vales in prospect rise,
As gardens by the waters spread,
As cedars of majestic size,
That shade the sacred fountain's head.
Thy torrents shall the earth o'erflow,
O'erwhelming each obdurate foe.
In vain the mind essays to trace,
The glories of thy countless race,
In vain thy kings' imperial state
Shall haughty Agag emulate.
His mighty God's protecting hand,
Led him from Pharaoh's tyrant land.
Strong as the beast that rules the plain,
What pow'r his fury shall restrain?
Who dares resist, his force shall feel.
The nations see, and trembling fly,
Or in the unequal conflict die,
And glut with blood his thirsty steel.
With aspect keen he mark'd his prey,—
He couch'd—In secret ambush lay.—
Who shall the furious lion dare?
Who shall unmov'd his terrors see?
—Blest who for thee exalts his pray'r!
And curs'd the wretch who curseth thee!

* Numbers xxiv. 5—9.

Donations to the Missionary Society of Connecticut.

1809.

Jan. 1.	Received of Hudson & Goodwin, being avails of Copy-right of second Edition of Dwight's Psalms,.....	$ 200	00
6.	Received of Ebenezer Kingsbury, collected in new settlements,.....	00	65
7.	Received of Holland Weeks, do.	1	45
		$ 202	10

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The Sufficiency of the Gospel for the Happiness of Men.

IN the day of the apostles the ruling powers of the world were heathen, and the progress which Christianity made was chiefly among people in a low condition. One of them thus describes the worldly state of the greatest part of those who had received and obeyed the gospel, "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called: But God hath chosen the foolish things of the world to confound the wise: And God hath chosen the weak things of the world to confound the things that are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are; that no flesh should glory in his presence." A superfluity of the blessings of the world hath a tendency to fill the heart with pride against the doctrines and duties of religion, therefore a great proportion of those who possess these, have, in every age, discarded either the Christian faith or practice. The reason why divine and sovereign wisdom thus orders, is told us, "that no flesh should glory in his presence; that the power by which the gospel spread might appear to be from God himself." We find that by this divine power, the gospel did spread through the whole Roman empire, in the face of great opposition. Multitudes became Christians although ignominy and danger were the immediate consequence of their faith, and the empire was filled with these confessors, in the face of worldly power, honor and influence. This is a most weighty argument to prove that Christianity is an institution of truth from God himself, which he means to support in the world. It was in allusion to this that the apostle, in another place, said, "I am not ashamed of the gospel of Christ." He was writing to those Christians

who lived in the metropolis of the world, the seat of honor and of power, and had constant opportunity of observing how the mighty and the noble despised the doctrines of the cross.

His firmness in the faith was not from party spirit, not from pride to distinguish himself as a leader in a new religion, or to answer any private purposes of his own; but from the benefits he found in Christianity, which lay as open to all mankind, to receive whether Jews or Gentiles, as they did to him. To every one that believeth, whatever his worldly condition may be, whether rich or poor, mean or honorable, the gospel is the power of God to salvation.—When we attend to the nature of this salvation we shall find it great and extensive, delivering those who believe from every evil, and bringing them to the enjoyment of all possible good; also that it is made sure by the mighty power of God to every one who receiveth it by faith.—Of such a gospel, which offered all good to himself and to all his miserable fellowmen who should receive it, the apostle had no need to be ashamed. The fulness and sufficiency of the gospel appears from many considerations. It takes away sin.—That sin naturally reigns thro' all the race of men,—that it is found in every age, in every place, and in every heart, is both affirmed in the word of God, and demonstrated by experience.—The history of the world, is little beside an account of the nature, effects and general influence of sin, and though many are disposed to justify themselves, we find them agreeing in the common opinion that this is a very evil world. While they soothe themselves, they condemn the world around them, and although delighted with their own vices, they dread the iniquity of others. Half the exertions of mankind are to repress this common principle, this universal practice of sinning. For this the parent is obliged to commence a watchful and rigorous government, even in the earliest stages of the child's life, lest its principles should prove a scourge to mankind. For this all the restraints of society are imposed. Laws are ordained, penalties are annexed, judges are appointed, the executors of justice are girded with the sword, and an infinite variety of punishments are inflicted; and all this to prevent sin.—Public systems of defence are organized, that thereby one nation may be protected against the sin of others. For the same end, are all those institutions for moral instruction which are supported by mankind. All these means, aided by the terrors of the divine law, have been found ineffectual to remove sin from a single heart. The most they have done is to lay it under some restraint, and prevent part of the external violence with which the earth would otherwise have been filled. Neither the exhortations, instructions and authority of men; nor the law of an Almighty God and its awful terrors have ever sanctified the heart of a sinner. It is the gospel alone, received by faith, and effectually applied to the heart, which takes away the reigning power and exercise of sin.

While the law instructs it al-

so condemns, and leaves men with hearts opposed to their duty; but the gospel when effectually applied produces reconciliation to the holy lawgiver, to his government, and to moral duty. The Spirit of Christ changes the heart, giving a new principle of moral action, new affections, new delights, and new hopes, which issue in newness of life and a holy conversation: and although this renovation be not perfect in its beginning, it progressively increases, and there is a promise which cannot fail, that almighty power shall complete the salvation. Divine power and grace in the gospel take the evil where it exists, and remove it by renewing the heart; while all human means which can be used, all instruction which can be given, all the warnings and terrors, which can be denounced, do but restrain the streams.—How unwise are such as reject the gospel! Even those who love sin in themselves are obliged to allow that it is dangerous in others, and are ready to unite in means to prevent its reigning influence in the world: After all possible endeavors, they do but restrain the effects and not remove the cause. This gospel which is despised by so many of the wise and the noble of this world, is the only remedy for sin. It does that which human instruction, intreaties, warnings and punishment, cannot do. When received in the heart, it removes that which makes men a mutual terror to each other, and which destroys the world.

The gospel when received by faith and effectually applied to the heart, takes away the fearful guilt of sin. As sin produces evil to others, so it leaves an afflicting sense of guilt on the mind of the sinner himself.—Guilt is a liableness to punishment: A sense of guilt is a consciousness of being thus exposed, accompanied with remorse and terror. This sense of guilt is so intimately connected with sin, that there are perhaps none of the human race, who have not felt and endeavored to free themselves from its power. Perseverance and even boldness in sinning is no evidence that men do not feel guilty, for such is their love of transgression, that in innumerable instances, they will with open eyes increase their guilt; they will sin against conscience; they will sin with a knowledge that it must bring a greater burden on their consciences. If there be any who say they are not conscious of guilt, they are mistaken in the state of their own minds, for wherever there is fear and alarming apprehensions there is guilt, and there are none who have not some kind or some degree of these. "Perfect love casteth out fear." Perfect moral rectitude, would deliver the mind from all fearful and disquieting apprehensions either concerning our present condition or things to come.—We must determine that all men, are in their own apprehensions guilty creatures, although it be felt at some times more sensibly, and by some persons more than by others.

How immense! how ineffectual the labors of men to free themselves from this sense of guilt! As it is like a gnawing worm, they are constantly endeavoring to allay the pain of the

bite. For this a multitude of means are used, but the end attempted is the same. Some attempt it by plunging so deep and so incessantly into sensual dissipation as to leave no leisure for reflection: Some by reasoning against truth, and the very existence of moral obligation: Some by endeavoring wholly to hide, and others to reject just notions of the divine character, law and government: Some attempt this by openly increasing all manner of sin, and others by creating or artfully ascribing the worst actions, to the purest motives. To answer the same end we see the moralist paying attention to certain external services and ceremonies, while he omits the more important duties of a humble, believing, penitent and pure heart: The rigid opinionist endeavoring to cleanse his conscience by the precise correctness of his sentiments: The ignorant devotee to remove guilt by self-imposed penances, and others by an apprehension of universal mercy in God.—All these things show the difficulty of removing a consciousness of guilt, and the impossibility of doing it by human means. The gospel alone can remove guilt, and the consciousness of it which afflicts men, and for these purposes it is the power of God unto salvation.

The gospel, also, takes away the guilt of sin, by justifying the believer through the righteousness of Christ, and thus his conscience is cleansed from dead or sinful works, and the fearful apprehensions of suffering the vengeance, which is justly due to sin.

Those who believe, by receiving Christ, are entitled to the benefits of his righteousness; they see God glorified in the gospel and the mediation of his Son; his justice honored; his law magnified; his government supported, and a way opened for the exercise of grace to the most guilty sinners. In addition to a doctrinal view of the manner in which the guilt of sin is forgiven, they feel the love of God shed abroad into their hearts, so that they can approach him as a reconciled father; his people have joy and peace in believing; the joy of delighting in God and the peace of forgiveness: in this manner the gospel is the power of God to remove a sense of guilt.

The gospel received by faith and effectually applied to the heart, is a remedy for the unhappiness of human life. Sin is the fountain from which all unhappiness flows, and if this can be dried up, the streams of course must cease. Guilt is a cause of much unhappiness, and we have already seen how the gospel is the power of God for its removal. It also removes those evil passions of the mind which precipitate men into trouble and disappointment; and that unqualified and unreasonable love of the creatures which is the cause of much sorrow, and many crimes: It restores the influence of reason over the affections, so that objects are estimated according to their true value: It withdraws the heart from unworthy objects, and so regulates the appetites, that they become conducive to the perfection of both body and mind: It leads to fidelity, in the services we owe to God and to men, whereby it is pleasing

to contemplate ourselves the subjects of a holy kingdom, and to perform the duties which are incumbent on us in society: It removes that impatient spirit under the divine government, which is to many a constant source of unhappiness: It gives submission under avoidable evils, whether they are directly inflicted by a holy Providence, or happen through the instrumentality of men. The Christian spirit converts our troubles into evident blessings by making them the means of correcting our evil dispositions and meetening us for a better inheritance. If there be pains, if there be sorrows, which through the appointment of infinite wisdom must be endured, Christian piety furnishes a support by which the mind is upheld, and can rejoice in God, and his providence, under every adversity.

The gospel received by faith, and effectually applied to the heart, gives a happiness while we live in the world infinitely superior to what reason alone can discover, or sense can administer by any earthly enjoyments. Happiness is the common pursuit of mankind. For this they are reasoning, inquiring, laboring, indulging their appetites, and engrossing to themselves every possible worldly advantage. There are various kinds of worldly and sensual pleasure, all of which are in their nature different from the happiness of Christianity, and it is only a few of these which any one person can expect to obtain to any considerable degree; but if they were all possessed by any one, the amount would be to him far less than the happiness which is enjoyed by a humble and sincere Christian, as he passes through the world. The comforts of faith and divine enjoyment are superior both in their nature and fulness to the pleasures of sense: Also, these last are always followed with some alloy, some sting, some sense of dissatisfaction, while the comforts of religion have no bitter consequences. Give to a man all which the world contains; let him make the most full use of it which his reason can teach, and he will still be discontented, finding the world too small a portion, and his desires spreading beyond the sphere of mortal things. But give him the enjoyments of a life of faith and godliness, and these will make him contented with his condition.—Set before him the moral glory of God as it is enjoyed by a true Christian, and his desires will be satisfied in the infinite object. Experience will teach him that the good is sufficient for the utmost enjoyment he can ever need, being in its kind the most pure and dignified that can be, and in its fulness infinite; so that let his desires increase through eternity, there are glories in the object to satisfy them. Perfect contentment is the most happy state in which the mind can be placed. Satisfaction in the enjoyment of God will give contentment with his law, and government which disposes the state of all things.

Give to a man the whole world; still, it will not command his trust and dependence. He will still be afraid, and conscious that some other protection is necessary; especially, this will happen when dangers

are in prospect, or even when they are contemplated as possible. But let him be reconciled to God through the gospel, he will trust and depend on him with a sense of perfect safety. While faith and love are in exercise, fear will be cast out, and the soul find a foundation of power, wisdom and goodness, on which its most secure dependence may be placed; so that neither the prospect nor contemplation of any worldly evils, great and numerous as they are, will produce an alarm. "He that trusteth in the Lord is safe," and feels the security of his condition. Happiness is annexed to every Christian grace, and to every Christian duty there is found by experience to be a reward. Christian piety affords to the people of God, while they live in the world, a happiness superior to what reason alone can discover. It also anticipates a blessed life to come.

Further, The gospel brings life and immortality to light.—A future state, a life beyond the grave, to men without the gospel, is matter of conjecture.—Left to the mere information of reason some may believe, and others disbelieve; but neither have a sure foundation for their opinion. Some may hope, thinking it will be best for themselves; others, through guilt and a consciousness of deserving punishment, may dread it, while both are in a miserable uncertainty. The gospel of Christ places this important point beyond doubt. An apostle was so far from being ashamed, that he triumphed in the gospel as the means of assuring him of immortality.—While the wise philosophers of this world, who despised the gospel, were agitated with opinions, doubts and fears, he could rejoice in a sure and certain hope of life and glory to come. In the Christian revelation, the evidence of immortality and a glorious life for the people of God is complete. The immortality of the soul, after the body hath died, and the purpose of God to raise the bodies of the dead, are made certain by promise; the invisible world, its employments, and the state and condition of creatures opened to our knowledge; and the resurrection and ascension of Jesus, is the high evidence of the event. He, as the head of his people, hath taken possession of the purchased inheritance.

The gospel received and effectually applied to the heart, by faith, takes away the fear of death. That death hath been the common terror of mankind is too plain to need any proof.—It is no mark either of true courage or strength of reason to speak lightly of death. The most wise have considered it as an evil of human nature, and if some the most heroic, have met it calmly on natural principles, and without a hope in the gospel, it was from its being unavoidable, and not because in itself it is not an evil. And why to those who have not a hope in the gospel doth it appear a curse and a mighty evil? Because it removes them from this world in which are the objects of their pleasure and hope; because without faith in the Christian revelation, they are uncertain of existence hereafter; but most commonly and principally, because they are sinful and guilty creatures. Sin

makes all men fear death, those especially, who have a conviction of futurity, while they do not love the law of God and the doctrines and duties of the gospel. To those persons death is an extreme terror. An apostle tells us why, for he says, "the sting of death is sin and the strength of sin is the law."—They have transgressed a holy and reasonable commandment, and have not received remission of sin through the gospel, therefore they are afraid of merited punishment. Neither is there any remedy in reason or human firmness, against this fear of death; nor without the gospel, any cure for the curse which it contains. Death remains the curse of all until the gospel received by faith and effectually applied to the heart, answers its challenge in the language of the great Redeemer, "O death, I will be thy plague! O grave, I will be thy destruction!" The believer hearing this promise of his Saviour can say to the enemy, "O death where is thy sting! O grave where is thy victory! Thanks be to God who hath given me the victory through Jesus my Saviour." The gospel by removing sin and guilt from the mind takes away the sting of death. To such the law hath lost its terrifying penalty: To such the change is but a messenger to read their dismission from an imperfect and sinful world, and conduct them to the city of God, where is life and holy enjoyment for ever more. Let all those who fortify themselves by considerations merely rational try, and they cannot effect this peace in death. It is possible, that through delusion, they may prevent horror, or produce quietness without sensible comfort, while it is the gospel only can give to a departing soul, such a light of God's reconciled countenance, as fills with joy unspeable and full of glory.

This gospel received by faith, and effectually applied to the heart, at the hour of death, completes the glorious prospect of a Christian; faith is changed into vision; all imperfection is removed, and perfect, eternal holiness is begun; all pain and all guilt have ceased. There is no more doubt, no more pain, no more exposedness to spiritual enemies; no more weakness of grace or sensible want of the divine presence; no more unsatisfied desires or disappointment; but eternal happiness in the performance of duty, in the praise of God, and in beholding his perfections, and the opening treasures of his love for ever more.

We have reason to think, that the happiness of Christian piety is a subject but little considered by a great part of mankind; for if it were, they would be more deeply impressed with the value of religion, and more sensible of their own miserable condition. While all are in pursuit of happiness, how great is the multitude, who do not even think of resorting to Christian sources for satisfaction! They have fallen into the great, the awful mistake of thinking, that religion is necessary only for the dying and those who have passed into the invisible world; while, for this life, they imagine it is a disadvantage, or at least is unnecessary. This arises from a total ignorance of what piety is, as it

reigns and is felt in the heart, and of the satisfying fruits which it constantly produces. They have never experienced the consolation of religion, its sources of happiness, and the support it gives under the troubles of life; and when they see Christians discarding many of the pleasures in which they most delight, and attending to duties for which they have no relish, they falsely draw the conclusion that such must be unhappy people. Those who judge thus ought to know that Christians are the most happy persons in the world, so far as they have the temper and practice enjoined in the gospel of Christ. Let the question be judged by reason and not by the prejudices of a sinful heart.—The reign of sinful principles, passions and appetites, produces the most cruel servitude conceivable. The sinful by their dispositions, are led abreast to their own reason and to their consciences, and delight in what they are ashamed to confess.

From this thraldom Christians are delivered, by a removal of the reigning principles of sin which are so hard a master.—They delight in what pure reason approves, in what conscience approbates, in what is beneficial to the glory of our Maker, to the good of society, and eternally useful to themselves. It must be a blessed condition for a creature in which his duty, his desires, and his chief pleasures are united. Let the irreligious reflect that Christians are delivered from such guilty apprehensions as are their own scourge, and which they often find by experience tenfold overbalance the pleasures of transgressing.—These fears of a guilty conscience are a present punishment prepared by the holy Judge of the universe to chastise the sinful while they are in the world, and a premonition of judgment to come. From those who believe these terrors are removed through the cleansing of Christ's blood, and their confidence in the promises of grace. A Christian is contented with the situation which his Lord gives him, and "godliness with contentment is great gain." His meditations may be always on those subjects which are most pleasing to him, on divine glory, on the perfections of the divine law and government, and the increasing glories of that kingdom in which he hopes for ever to dwell.

His time, instead of lying a burden on his hands, as is often the case with those who look only to the vain world for their portion, is delightfully employed in religious meditation, prayer, praises, and obtaining instruction in the things of God.

Although, in certain circumstances, permitted by a wise Providence, he may appear to others to be friendless, he is conscious of an almighty friend. He cannot feel solitary, while surrounded by the presence of his God and Saviour. He cannot feel destitute of help, for every where he sees evidence of almighty power, which is his strength.—Although the world, presents troubles, dangers, burdens and sorrows; although many, in every land, are groaning under the miseries of sin, and the general prospect of things is calculated to excite distrust and perhaps terror; yet, the Chris-

tian by faith sees an infinite God, a reconciled Father, a covenanted Redeemer on the throne, directing the whole scene, and he feels the energies of providence and grace, leading him safely thro' this distracted state of things, and in many precious seasons, feeding him by the side of the streams of life. While he tastes the heavenly food, and is thereby strengthened in his way, he wonders, on one side, at the madness of a sinful world, which can despise this blessed way; and on the other, admires the infinite grace of God, which can lead so unworthy a creature to immortal life. How sweet is the quiet, unobserved life of a Christian, who communes with God in the midst of earthly obscurity, and whose heart is filled with the spirit of prayer and of praise!

Let the irreligious remember, that after the Christian hath been safely led to the confines of life, he is not afraid to die. Many of those who discard the piety of a Christian's life, altho' clothed with power and wealth, and all that the world can give, tremble at the thought of death! If it only passes in their minds that they are dying creatures, all their pleasure is chilled, and they find no rest until the reflection is banished. Death is a warfare in which they cannot stand and despise; although they do not know how to repent and be at peace with God. Death, the sinner's terror, is the crowning, conquering hour to a Christian. It is the path in which his Saviour trod and overcame, to him he looks for strength, and from him it is received. Or if the irreligious will follow the Christian to the world of spirits, they must find still stronger evidence of their own folly in neglecting a pious life. They must be sensible they cannot reflect calmly on the world to come; they dread to pass the Jordan of death, they fear a meeting with invisible spirits, they have no desire to converse with the hosts of angels and saints made perfect, they have a dread of their Maker, and by their own guilty apprehensions imagine his throne surrounded with a fiery vengeance, anticipating the inquisition he will make as a Judge, and the sentence he will pass, as the sentence of their death. Such must be the reflections of impiety!

Explanation of Scriptural Types.

(Continued from p. 31.)

Explanation of the Typical System.

Impurities and Purifications

TO the continual burnt offerings in the Hebrew service, were added many rites which are next to be explained. Of these the impurities and purifications were an important part. Many were the ceremonial impurities to which the Israelites were exposed, and many the rites of purification; but as they all had the same general nature, without considering them minutely, it may suffice to suggest, that all the impurities in the Mosaic code, typified moral pollution by guilt, and all the purifications represented spiritual purification by the blood of

Christ, which cleanseth from all sin—and as the unclean were purified by conforming to the rites prescribed for ceremonial cleansing; so spiritual guilt is removed by applying to the blood of Christ by faith:—yet some instances are so emphatical that a particular explanation may be useful.

1. The uncleanness and purification of the leper.

When a person was suspected of the leprosy, he was brought to the priest, or perhaps more correctly, the priest was brought to the leper, and was to proceed in examining the symptoms with great caution, as no person might precipitately be pronounced unclean. A person might not be pronounced unclean, who had in his skin, a blister, a spot, or a freckle, nor he whose hair only had fallen from his head, nor even an Israelite who was afflicted with the leprosy, if there were symptoms, that nature was expelling the malady—as, if the plague were not deeper than the skin—if there were black hairs in it—if it covered all the skin—or if it spread not in it—for these were indications that the distemper affected only the extreme parts, and not the vitals—that nature was vigorous and expelling the infection—but if the hair were turned white—if the plague were deeper than the skin—if it spread more and more—or if there were quick raw flesh in it—these were terrifying symptoms—but the most fatal of all was the leprosy in the head. If such were the symptoms, the priest should pronounce him utterly unclean.

Sin, no doubt, is the impure and baneful contagion represented by the leprosy of the body. It is this which pollutes all the faculties of the soul, and all the actions of the man; which disqualifies him for holy society and the privileges of the godly. The scrutiny of the priest has much the appearance of an ecclesiastical process, and intimates the great caution with which all should proceed in trying the spirits, separating the chaff from the wheat, and the precious from the vile—suggesting, that none should be rejected until there are evident and decisive symptoms that their state is reprobate and incurable. There may be the falling of the hair, they may have spots and freckles, many blemishes and infirmities, and yet not be rejected. Nay, if they are infected with the leprosy itself, there may yet be favorable symptoms. As, if the plague were not deeper than the skin—if it spread not—if it covered all the skin—was somewhat dark with black hairs in it, the leper might not be pronounced unclean, as these symptoms indicated, that the infection had not taken deep root, and nature was expelling it.—Nor may we decide, that all are destitute of grace, who have lost their first love, who are filled with a loathsome disease, whose wounds, like David's, stink and are corrupt because of their foolishness. The leper whose plague, in sight, was not deeper than the skin, represents those who have external defects, doing, like the apostle, the things they would not, and yet delighting in the law of the Lord after the inward man—as he whose plague spread not, represents those who, like the prodigal, are come to them-

selves, and are recovering from their declensions—as the leper who was turned all white, the leprosy being expelled from the blood and vitals, and existing only in the external parts, represents those the fountain of whose iniquity is broken up, who are purging out the old leaven that they may become a new lump—as he whose leprosy was somewhat dark, and the hair not turned white, represents those in whom the principle of grace is strong and vigorous, and will not be overcome by the lusts of the flesh. But, while these symptoms were favorable, others were discouraging and fatal—as, if the hair were turned white, the symptom of debility and decay, typifying those who have no power to resist temptation, of whom it may be said, in the words of the prophet, How weak is thine heart seeing thou doest these things? He in whom the plague was deeper than the skin, and spread more and more, may represent those who sin with full consent, adding drunkenness to thirst.—He who had quick raw flesh in the rising, may represent those in whom corruption is so predominant and irritable, that they cannot endure reproof.—But of all symptoms the most malignant and fatal was, that the leprosy was in the head—typifying those, the corruption of whose hearts has perverted their reason, whose understandings are darkened by the blindness of their hearts.—When these symptoms appeared the leper was pronounced unclean and put out of the camp, and when there are decided symptoms, that sin has dominion over a professor, he shall be pronounced unfit for holy communion, and be excommunicated from the congregation of the saints.

Let us now consider the rites of purification.

When there were symptoms that the malady had subsided, the leper should be brought unto the priest, who should take for him two birds, alive and clean, scarlet and hyssop, and make of them an instrument for sprinkling—he should take an earthen vessel filled with running water over which he should kill one of the birds, in the bloody water he should dip the living bird and the sprinklig instrument—and having sprinkled the leper seven times, he was then pronounced clean; and the priest should let go the living bird in the open air; but he must wash his clothes, bathe himself in water and shave his hair, and come into the camp; but yet tarry abroad from his tent seven days. On the seventh day, he should be sprinkled seven times, again shave all his hair off his head, his beard and his eyebrows, wash his clothes and flesh in water, and be clean. On the eighth day he should take two he-lambs without blemish, and one ewe-lamb, with three tenth deals of fine flour mingled with oil for a meat offering, and a log of oil.—The priest should present the leper before the Lord, at the door of the tabernacle of the congregation. He should then take one he-lamb and offer him for a trespass offering and the log of oil and wave them before the Lord. He should slay the lamb for a trespass offering.—He should take some of his blood and put it on the tip of his

right ear, the thumb of his right hand, and the great toe of his right foot—he should then take some of the oil in his left hand, and with his right finger take of the oil and sprinkle it seven times before the Lord. After this he should take some of the oil and put it on the tip of his right ear, the thumb of his right hand and the great toe of his right foot upon the blood of the trespass offering. The rest of the oil should be poured upon his head. After this the priest should offer the sin offering, with the meat offering, after these the burnt offering, and then he should be clean.—Without attempting a minute explanation of these mystic rites, we may consider the offerings upon this occasion, like all the sacrifices of the ritual, as typifying atonement, pardon and purification from sin, by the blood of Christ. Some apply the two birds to the two natures of Christ, but from the great analogy between the process with them and the two goats, on the great day of expiation, we rather consider the slain bird a type of Christ making atonement for sin by his death, and the living bird let loose in the air, typifying the removal of pollution far away.

The living water may denote, either the purifying virtue of the blood of Christ, or the purifying and sanctifying operations of the Holy Spirit, which ever attend the application of it to the conscience. The blood of the slain bird in the running water may remind us of that sovereign remedy for spiritual maladies which came by water and blood. The earthern vessel which contained the bloody water, may represent those earthern vessels in which the treasure of the gospel is deposited—and the sprinkling instrument, those evangelical institutions by which the efficacy of the atoning blood is sacramentally conveyed.—Sprinkling the leper seven times denotes his perfect purification—as dipping the finger in the blood of the sacrifice, and the oil of the offering, and applying them to the tip of the right ear, the thumb of the right hand, and the great toe of the right foot, and pouring the remainder on his head, denotes purifying the senses and members of the body and consecrating the whole man to a sacred use. In the priest coming to the leper, performing the purifying rites, cleansing him from his pollution, and restoring him to the congregation of the Lord, we see typically, Christ, by his ministers and institutions, applying the purifying virtue of his blood, cleansing the conscience from pollution and guilt, sanctifying the whole man to himself, and making him a fellow citizen with the saints.—The leper should wash his clothes, bathe himself in water and shave his hair, for his perfect purification, and the peculiar people which Christ hath purified to himself, must cleanse themselves from all filthiness of flesh and spirit, and be perfecting holiness in the fear of God.

2. Very similar, in many respects, to the purification of the leprosy, was the purification of the impurity contracted by touching a dead body, a bone, or a grave. It was particularly affirmed to Moses, that if a person touched a dead body, a bone, or a grave, he should be unclean

seven days. And are we not to consider the dead body, the bone, and the grave, symbols of natural depravity, that body of death of which the apostle so grievously complains. This is the great source of moral pollution, so impure and offensive to the holy God.—For the purification of this unclean person, a particular preparation was prescribed. A red heifer, without blemish, and upon which never came yoke was to be brought without the camp, and killed before the high priest, who should take of her blood with his finger, and sprinkle it seven times directly before the tabernacle of congregation. Her flesh, skin, blood and dung, should be burnt. Into the fire consuming the heifer, should be cast cedar wood, a scarlet cloth and hyssop. The ashes should be collected and deposited in a clean place without the camp. When a person became unclean by touching a dead body, a bone, or a grave, a clean person should take some of the ashes, in a vessel, add to them running water, and it became a water of separation. He should take hyssop and dip it in the water of purification and sprinkle the unclean person on the third and seventh day, who should then wash his clothes and bathe his flesh in water and be clean at even. But if any unclean person neglected these purifying rites, he should be cut off from the congregation of the Lord. Thus we have the type, let us now consider the substance. Did not this victim, the heifer, not the robust and vigorous, the male, but the female, the weak and feeble kind, represent Christ assuming human nature, not in a robust and potent, but in an infirm and feeble state—and the red, did it not represent a bleeding Saviour, red in his apparel! It was a heifer without blemish, and though Christ was made like unto his brethren, yet was he without sin. It was an heifer upon which never came yoke, and Christ was not only free from the bondage of sin, but from all constraint—neither was his obedience, nor were his sufferings coerced.—He obeyed the commandment of his father, and laid down his life of his own consent, from his delight to do the will of his God. The heifer was killed before the priest, without the camp, and Christ suffered publicly without the gate. The various parts of the heifer were burnt, and Christ made his soul and body an offering for sin. Might the cedar, that ever green, the emblem of vigor, the beauteous scarlet, and the hyssop, that salutary herb, represent the various salutary virtues and the permanent effects of Christ's atonement? The ashes of the heifer preserved in a clean place and prepared for use, might they represent the merits of Christ, prepared and ever ready for the application of polluted sinners? The ashes in the running water, the symbol of the Holy Spirit, may they typify Christ, who through the eternal spirit offered himself to God, and his merits applied by the Spirit of God—the clean person, those who bear the vessels of the Lord—and the bunch of hyssop, those evangelical institutions by which the application is made, and pollution visibly washed away. The unclean should be sprinkled the third and seventh

day, purify himself, wash his clothes, bathe his flesh in water, and be clean at even—and they who are washed in the name of the Lord Jesus, must keep their garments clean, and though sanctified but in part, in the evening of life, when they enter on their eternal sabbath shall be perfectly purified and walk in white. The reasoning of the apostle is very pertinent and impressive. For if the blood of bulls and goats and the ashes of an heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who thro' the eternal spirit offered himself without spot to God, purge your conscience from dead works to serve the living God.—He who neglected the purifying rites, should be cut off from the people; and he who washeth not his robes in the blood of the Lamb, will be rejected, and cast forth with the filthy and unclean.

REVIVALS of Religion in the County of BERKSHIRE, continued.

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REVIVAL OF RELIGION IN LEE.

Lee, December 2d, 1808.

REV. SIR,

IN compliance with your request, I now transmit to you a very brief account of the work of God's Spirit, in reviving religion among this people, at three different seasons, since my connection with them.—The first season, which was the most general and most powerful, commenced in June, 1792, a few weeks after my ordination. Resolved to form a particular acquaintance with the people, committed to my pastoral charge, I early began to make family-visits in different parts of the town.—These visits were improved wholly, in conversing on religious subjects, and in obtaining a knowledge of their spiritual state. As this people had been, for a long time, most unhappily disunited, in all their ecclesiastical affairs, and in the habit of maintaining warm disputes with each other, on the doctrines of the bible, I calculated on having to encounter many trials. Contrary to my expectations I found several, of different ages, under serious and very deep impressions, each one of whom supposed his own burdens and distresses of mind to be singular, not having the least knowledge that any others were awakened. It was evident, that the Lord had come into the midst of us, in the greatness of his power. The former disputes of the people, on what were called, "the hard doctrines," in a great measure subsided, their consciences seeming to testify in favor of the truth. The work soon became visible and marvellous. It spread into every part of the town, and, what was worthy of special notice, it was wholly confined to the *limits* of the town, excepting some individuals, who usually attended public worship with us, from the borders of the towns adjacent. The work was especially powerful among those, who had taken their stand in opposition to the church and the distinguishing doctrines of grace.

Many of this description were convinced, that they had always lived in error and darkness, and in a state of total alienation from God. They were compelled to make the interesting inquiry, "What shall we do to be saved?" Our religious meetings were frequent, very full, and characterized with a stillness and solemnity, which, I believe, have rarely been witnessed. To the praise of sovereign grace I may add, the work continued with great regularity, and with very little abatement, nearly eighteen months. In this time, one hundred and ten persons united with the church. All these were received on the ground of their making a profession of *real godliness.* The instances of apostacy have been but few. Several of the above mentioned number have been summoned into the eternal world, and have apparently died in the triumphs of faith; others remain to this day "burning and shining lights," in the church, some in this town; and some in the new settlements.

This revival of religion produced a surprising change in the religious sentiments, and general appearance, of the people. It effected a happy and lasting union. After the shower of grace had passed over, divine influences were not altogether withholden, nor did the people lose their relish for religious meetings. In the six following years, there were forty-two added to the church, including some who came from other churches.

In the year 1800, we enjoyed another season of refreshing from the Lord. This display of sovereign grace was witnessed, soon after the setting up of a weekly conference, with particular reference to the young people, and it was noticed that the *subjects* of the work were confined almost wholly to those who attended this conference. The great body of the people were not affected and solemnized as they were before; but the convictions of the awakened were *clear*, *rational* and *pungent*, and those who received comfort appeared understandingly to embrace the soul-humbling doctrines of the cross, and exhibited satisfactory evidence of having passed from death to life.—This little revival occasioned an accession to the church, in the space of one year, of twenty-one persons, the most of whom were between the ages of sixteen and twenty-four.

Between this period, and the awakening which commenced in the fall of 1806, we examined and received into the church twenty-nine persons; some of whom, however, had previously professed their faith in Christ, in other churches, and merely removed their relation. The more recent season of the outpouring of God's Spirit, now alluded to, followed the death of a youth, one of our most respectable and promising young men, who had been, for several years, a constant attendant on the conferences of young people, and who had gained an uncommonly good understanding of the doctrines of Christianity. His death, which took place when on a visit, in the western part of the state of New-York, was unexpected, and his appearance, in the last days of

his life, was peculiarly calculated to arouse the attention of his youthful companions. It pleased a sovereign God to accompany this providence with the influences of his Spirit. The effect was immediately visible and remarkable. More than twenty of the converts date the commencement of their serious impressions at the time when they received intelligence of the death of this young man, or when his funeral sermon was delivered. This work resembled a plentiful shower from a small cloud. It was powerful and refreshing indeed, in one part of the town, affecting *more* or *less* in almost every family, before any special impressions were noticed in other parts of the town. Eventually it spread, in some measure; but the most of the shower was apparently received, where divine influences first began to fall. The season was precious, and was continued to us about a year. Some drops of the saving influences of the Spirit have fallen, I trust, the summer past. Since the beginning of this last revival of religion, we have admitted seventy into the church; and one now stands propounded. The whole number of admissions, since my ordination, is two hundred and seventy-two. In the three awakenings, above stated, I have noticed a very great uniformity in the views of persons under conviction, and in the feelings of those who have obtained comfort. The mercy of God to this people has been very great. To him be all the glory.

These very brief sketches of the triumphs of the Divine Redeemer, in this place, are submitted to your inspection and disposal.

From, Rev. Sir,
your friend and brother,
ALVAN HYDE.

Account of the Revival of Religion in New-Haven.

THE state of things which preceded the religious revival among us, was peculiarly deplorable and unpromising. It was a season of more than ordinary stupidity, gloom, and discouragement. Never, since my settlement here, had there been such a protracted period of drouth and barrenness. For ten months, not one had come forward from the world, to join the church; and only two in the course of a year. If this intelligence surprises us as new, it is only a proof how great was the insensibility which prevailed at that time. Darkness seemed to cover the church, and gross darkness the people. The means of grace were but little valued; the calls of mercy were but little regarded. The public peace was broken by disorderly and riotous conduct. Our midnight slumbers were disturbed by obscene songs, and drunken revels. The laws, those guardians of social enjoyment and public order, were trampled on with seeming impunity. The magistrates were defied and abashed. The holy sabbath was violated palpably and openly. Vain amusements, gaming, chambering, wantonness and midnight carousing, predominated, and became, pre-eminently, the signs of the times.

So hardened, so bold, so daring were the sons of Belial, that the most solemn scenes were exhibited in mockery before them.—These were deeds which well became the darkness, under cover of which, they were often perpetrated. And the darkest symptom of all was, that the disciples of Jesus were all this while asleep. Though the wicked were diligent and active, they could not watch one hour.—There seemed to be next to none, who were wrestling with God in prayer. None seemed to offer themselves to stand between the dead and the living, and stay the plague. It was hard, indeed, to find the living; all seemed to be, in a measure, dead. While a valley of dry bones stretched all around, there seemed to be no intercessory voice to cry, come from the four winds, O breath, and breathe upon these slain that they may live. Such I well remember, and shall long remember was the state of things during the winter, spring, and summer, of 1807. The revival, which followed, began in December; tho' there were symptoms of individual seriousness before. At the first public prayer meeting, which was held in October, there were visible symptoms of seriousness and concern. The assembly was numerous, and seemed to be very solemn. Several, in returning home, declared that they never attended such a meeting before. Perhaps the novelty of the meeting contributed to excite these feelings. The impressions, however, did not not soon wear off. At the prayer meeting in November, the assembly was more numerous, and the solemnity more visible and striking. These appearances continued to increase, so that in December, the concern became quite deep and extensive, and the general topic of conversation. The dispensation of the word of life, and all the means and opportunities of religious instruction, were anxiously sought. The persons who were awakened, and under conviction, became quite numerous; meetings for prayer, reading, conversation on religious subjects, and all those societies which uniformly accompany revivals of religion, were regularly established, and thronged with attendants. At this time the revival may be said to have commenced; because, at this time it was visible to the most careless observer that a sensible change had taken place in the feelings and views, not only of a few individuals, as formerly, but of a large number of persons. From this time, things continued gradually to progress, until March when there was a temporary suspension.—There was no apparent declension, but every thing seemed to be stationary. The suspension was very visible in conversation, on the sabbath, and at all religious meetings. For a few weeks, the conqueror of sin, and the Saviour of souls, seemed to have halted in his victorious career. I cannot forget that period. A kind of panic seemed to seize and chill the ardor of holy souls. The fears and anxieties which were felt and expressed by Christians seem still to sound in my ears.

Soon, however, the stagnation was over, and the functions of holy life began again to be ex-

ercised. From this time, the work advanced, until the last of May, or the beginning of June, when there was an apparent, though I believe no real suspension. We had fears, at that time, it is true, but they resulted from want of knowledge, which was afterwards supplied, and not from a want of progress in the work. Perhaps the cause of our unbelieving fears was, that we ourselves had begun to be tired and grow faint, and from that, concluded that God, in this respect, was altogether like us. We were soon convinced that our fears were groundless: for, from about this time, the work increased more rapidly and extensively than ever; so that in August and September, it was at its height. In the summer months, and the first month in autumn, more were awakened and convicted, more, I believe, were born to God, than within any previous period of equal duration. In the months of August and September, especially, religion seemed to be more pre-eminently and extensively the grand concern than had ever before been known. It was more thought of, more conversed about, its importance and power more deeply felt, more sensibly realized, and more generally attended to by the greatest number.

From that time, to the present, the work has been diminishing by little and little, until it is considerably reduced, though by no means gone. Christians seem still to hold out in their zeal for the glory of God and the salvation of souls. There are still a considerable number who are awakened and anxious, and asking what they shall do to be saved. Few of these, however, are new instances. Most of them date the commencement of their impressions some months back. This constitutes the chief difference between our present and former situation.—As those who have long been struggling under convictions, are hopefully converted to God, new ones are not wrought upon to take their places as suppliants for pardoning mercy.—Such is the commencement, progress, and present state of the revival of religion, which has taken place among us during the past year. On the whole, it has been a gradual, and almost uniform progression, from December, 1807, to September, 1808. It has not been a strong wind, an earthquake or a fire, but the still small voice of the Lord.—A voice, though small, yet piercing though low, yet powerful. Every thing has been regular, grave, and solemn. There has been nothing light, nothing ludicrous, nothing extravagant. Nothing incompatible with refinement of manners, delicacy of feeling, or sobriety of deportment. There have been no visions, trances, or extraordinary dreams. Sinners have been impressed, but not deprived of the regular exercise of reason. Christians have been watchful, but not superstitious; ardent, but not enthusiastic; prayerful, but not righteous overmuch.—I shall now speak of the subjects of the work in several respects.

The number of those whom we hope, and have reason to believe, from their having made a profession of religion, have been made the real, sanctified subjects

of the work, is about two hundred and fifty. Their ages extend from twelve to seventy-five years. There have been but a few over forty, and but a few under fifteen. The greatest number have been between the years of fifteen and thirty or thirty-five. There has been a considerable proportion of young married people, but a still greater proportion of young people in single life. The characters of those who have been awakened, convicted, and converted, previously to their being thus wrought upon, were vastly different from each other; embracing all the shades of difference which characterize moral beings; extending from the extreme of natural loveliness, on the one hand, to the most hideous deformities of sin on the other. Some among them were professed Gallio's, who cared for none of these things. Some were profane, vicious, and openly ungodly. Some had been all their life time seeking the good things of this world as their chief, and only portion. Some had lived thirty, forty, fifty, yea sixty years, and were never heard or known to pray. Some, had apostatized from a religious education, and divested themselves of the restraints of religious principles. Some had before been impressed at times, but had afterwards cast off fear and restrained prayer. Some were sunk into the most hardened stupidity, and seemed to be susceptible of nothing serious. Some had imbibed dangerous doctrines, and seemed to be rooted and grounded in error. Some had violently opposed, and made a mock of these things; others were systematically self-righteous, and professedly relied upon morality for salvation.—They were industrious in their calling, honest in their dealings, punctual in the payment of their debts, were charitable to the poor, read their bible occasionally, and generally attended public worship on the sabbath; and for doing these things they confidently expected to go to heaven. They cavilled, it is true, at the doctrines of total depravity, eternal election, divine sovereignty, and the necessity of regeneration; but as they used then to declare, it was not because they hated the truth, only because these doctrines are hard to be understood, and tend to discouragement and licentiousness, rather than to holiness and good works. Others were well indoctrinated, and while reputed orthodox in their speculations, thought that all was safe, and would be well with them in the end. Others, were different still; lovely in their natural disposition, amiable in their manners, inoffensive in their deportment, highly interesting and agreeable in personal excellence and accomplishments; stained with no vice, guilty of no open positive wickedness; and knew not that they had ever committed any very heinous sins. The causes, which first impressed and awakened the subjects of this work, were almost as various as the characters which they previously sustained. One was awakened by reflecting on the past; another by anticipating the future: One was impressed while trying to pray, in consequence of a resolution which had been previously made for the purpose. Some

were first excited to serious consideration by dangerous sickness, from which they afterwards recovered. Some were driven to seek consolation in religion, by the pressure of heavy and painful trials. Some were arrested by a particular passage or paragraph in scripture, which they had often seen and read before. Some were first affected by a particular discourse, or some part of a discourse. Some were taken hold of by a word spoken at random, or by conversation carried on with the design to produce such an effect. Some have been solemnized and softened by an affectionate, fervent, and importunate prayer. Some have been impressed by an exhortation at a conference or prayer meeting. Some were first wrought upon by natural sympathy, and were themselves deeply distressed, merely because they saw others in deep distress. Some had an apprehension that they were to be left to perish, while others were chosen to salvation; and this had an effect to alarm them.—Some could recollect the particular cause which first stirred them up; others could not tell what it was which first awakened them to think seriously on these things. They found this indeed to be the case, that their former repose was broken up, and their souls anxious on the subject of salvation; but what the cause was which first produced in them these feelings they could not tell. Some were deeply impressed by seeing others come forward, and enter into solemn covenant with God. This indeed, was the cause of seriousness and awakening to many.

On the whole, the greatest number were awakened by those means which God has specially commanded, or clearly authorized. By the preaching, reading, and expounding the scriptures, and by that kind of exhortatory conversation, which is carried on by ministers and private Christians, at meetings appointed and held for the purpose. As proof of this, our prayer meetings and conferences have always been particularly crowded and serious; and the reading, and expounding of the scriptures, has always been preferred to selections from any other book. No knowledge was considered so precious, none sought with such avidity, and received with such satisfaction, as instructions from the word of God.—The views and feelings of the subjects of this work, were in many respects alike, and in many respects dissimilar. Some, during the former part of their convictions especially, were principally disturbed from an apprehension of the wrath of God, and the dread of future misery.—They knew that they had greatly sinned, and saw nothing before them but a certain fearful looking-for of judgment, and fiery indignation, which shall devour all the adversaries of God and of Christ. This stared them in the face, deprived them of peace, and filled them with terror.—Others were softened and grieved, instead of being amazed and terrified. They were pricked and cut to the heart, to think that they had sinned against a being of such infinite goodness, purity and truth: One who had sent his Son into the world, to die for guilty, lost, and condemn-

ed sinners, and who had loaded them with favors all their days, while they had requited him nothing but ingratitude, rebellion, and an obstinate persistence in a course of iniquity. This was their most trying reflection; it pierced their very souls, and rent their hearts with anguish. Some could not tell what was the matter with them, and yet something within, filled them with agitation and alarm; so that their souls were literally like the troubled sea when it cannot rest. They longed for nothing so much as freedom from the burden of sin and rest in Jesus Christ. Some were desirous to go to Christ, but felt that they could not. Some thought that he would not receive them if they did go to him; that he would indeed save others, but had no salvation for them. Some had such a sense of sin and guilt, that they hardly dared to ask for pardon. Many times did they attempt, and tremble, and falter, and fail, before they could proceed. Some were almost ready to despair of mercy; they were almost ready to conclude that they had lived so long, and been so daring in sin, that the harvest was past, the summer was ended, and it was too late for them to be saved. Some were ready to hope that they might yet obtain mercy if they could but persevere; but they were fearful of going back; their hearts were still so stupid, so hard, so sinful. Some were inclined to believe that they had committed the unpardonable sin. They had so often resisted and aggrieved the Holy Spirit, that it would withdraw from them for ever, and leave them to perish under an accumulation of aggravated guilt, condemnation, and ruin. Some were bowed down under a sense of their ignorance: they were so grossly ignorant that they knew not which way to turn; they once thought that they understood the scriptures, and knew enough about salvation; now the bible was a sealed book to them, they tried to read, but could not understand it. Sin had so blinded their eyes and darkened their understandings, that they were as ignorant as brutes, and knew not what to do. All felt that they had greatly sinned against God, that they had sinned uniformly, and entirely; that every imagination of the thoughts of their hearts had been only evil, and that continually. They felt that they had done nothing but sin; that they had never, in all their lives, done any thing from a right motive, either for the glory of God, or the salvation of their own souls. All felt and confessed, the absolute necessity of an inward spiritual change, and that it could be produced by nothing short of the supernatural influences of the Holy Ghost. All felt that they merited eternal death. They wondered that God had spared their lives so long, when they were all the while living in sin. They wondered, and were astonished at his forbearance, that he had not long before this, cut them off, and sent them to hell, as the just retribution of their deeds. All acknowledged that if they ever were saved, it could not be from any thing that they had done, or could do; that it must be alone from sovereign grace and mercy. That it would not be be-

PACIFIC SCHOOL OF

cause they were less sinful than others, or on account of any thing foreseen to be done by them, as the condition of their salvation; on the contrary, that their salvation must be owing entirely to him who worketh all things according to the counsel of his own will.

Whatever may have been their opinions of them before, they now fully believed and hailed with a welcome, that glorious constellation of truths usually denominated the doctrines of grace. I have not known one truly convicted or hopefully converted sinner who did not give these doctrines the most full, and cordial consent and approbation. It was the application of these truths, which discovered to them their own character, and the character of God; which convicted them with distress and sorrow of sin; which humbled them in the dust, and constrained them, as with one united voice to cry out, Men and brethren what shall we do? What shall we do to be saved? The strength or degree of conviction has been different in different persons. So far as we can discover, no two have been exactly alike. Some have been wrought upon by degrees. Their distress came upon them like a disease, whose symptoms though slight at first, finally terminate in a settled fever. Others were suddenly awakened. Their fearful and distressing apprehensions, burst upon them like the rushing of a mighty wind.—The convictions of some, were moderate and gentle. The convictions of others were sharp, pungent, deep and distressing beyond conception. Like Cain, their punishment was greater than they could bear. They sunk deep in the miry clay; they were plunged into the very depths of sin, whence with strong cries and many tears, they raised their voice to God. Most were deeply affected and greatly distressed. Even those convictions which were comparatively the most mild and moderate, were certainly very powerful, and at an ordinary season would have been so thought. Had I time to go into the discussion, these degrees of difference might most of them be accounted for by education, former habits, and the temperature of the animal constitution. No doubt indeed, the Holy Spirit, at different times, and upon different persons, operates with different degrees of strength and influence. Sometimes his influences are the gentle breeze; sometimes the more violent gale, and sometimes the impetuous whirlwind. Sometimes they descend like the evening dew; sometimes like the steady, settled rain; and sometimes like the torrent. "The wind bloweth where it listeth, thou hearest the sound thereof, but canst tell whence it cometh or whither it goeth; so is every one who is born of the Spirit."

The continuance, no less than the degree of these convictions, has been different in relation to different persons. Some have surrendered within a short time. The natural enmity of others has held out a great while longer. Some have been laboring and heavy laden for many months. Others have given themselves to God, and cordially received Christ, within a very few weeks. I know of none who

have been arrested in a state of stupidity, and brought into the family of God by regeneration, in the course of a single day, or even of several days. Though this is possible, yet I believe it very rarely takes place. Neither has it been the case as it sometimes happens that the most pungent convictions, have been the shortest in duration. It has been a characteristic of the work, that the subjects of it, have, on the whole, been a great while laboring and struggling, before their feet were taken from the miry clay, and established upon the rock of ages.

The immediate effects of this translation from darkness to light, were different in degree only, and not in kind. In some, the joy was sudden, sensible, and great. With others, it was gradual, imperceptible, and moderate; in each, however, it was alike, new. The light of some, was like the light of the morning, which dawns in the east, and gradually brightens and extends, until it overspreads and illuminates the whole horizon. With others, it was like the sun, suddenly bursting, with a blaze of light, from a thick, black cloud. Some felt their distress subside, and because no sensible consolation immediately came, thought that their convictions were leaving them.—All were sensible of a change in their views and feelings, though they had no apprehension at the time, that they were born of God.—All felt a desire to communicate their feelings to others, though none were in such ecstacy as to lose their reason, or violate the rules of sobriety.—Few or none are now, or ever have been able to tell the precise time when they supposed they experienced the spiritual birth: because most, if not all, found themselves possessing and exercising those views and feelings which are the *effects* of this change, before they once tho't that such a change had passed upon them. They could affirm no more as to the *time*, than the blind man could with respect to the *manner* in which his eyes were opened. "One thing I know," says he, "that whereas I was once blind, now I see." The fact is certain, though the time cannot be ascertained.—The effects of this work upon those who we charitably hope and believe, were the subjects of it, though immediate, were not transitory. They did not fade away like the early cloud and the morning due. None of them, to my knowledge, have begun to prove barren and unfruitful. They have all, as yet, brought forth fruits meet for repentance. Even to this day, they continue with one accord to eat their meat with gladness and singleness of heart; praising God, and having favor with all the people. Neither have these effects in their influence been confined to them. They have extended to families, to schools, to the other members of the church, and to the community at large. In families, there is more religious reading and praying. In schools, there is more catechetical instruction. Among the members of the church, there is more harmonious intercourse, more love toward each other, more zeal for God, and more of the power and life of vital Christianity. The community at large

is more peaceable, orderly, sober and considerate. Religion generally, is more thought of, and more conversed about.—Thanks be unto God, for this boundless blessing, this unspeakable gift.

P. S. The above account was written for the 1st of January. Since that time, the work has considerably revived. There have been a number of new instances of awakening, and some of very deep and powerful conviction; thirty have made a profession of religion, and seventeen now stand propounded.

TO THE EDITOR OF THE CONNECTICUT MAGAZINE.

REV. SIR,

THAT there is joy in heaven over one sinner that repenteth, we are assured from the word of God. The same event will excite joy on earth in the heart of every real Christian.—To see the banners of the cross unfurled, and the Saviour brandishing the sword of the spirit,—to behold the subjects of Satan throwing down their weapons, and cordially submitting to the Prince of peace, must animate the friends of Zion, and fill them with holy ardor. And to see or hear of such a work may be a means in the hands of the Spirit, of alarm and conviction to the enemies of the cross. With a desire to encourage and rejoice the hearts of Christians, and to acknowledge the boundless and sovereign mercy of God, I send you the following brief account of the recent work of divine grace among my people.

In the spring and summer of 1803, God was pleased to visit this place with a special work of his Spirit on the hearts of sinners, and an addition of sixty-three was made to the church. An account of that awakening was published in th 7th vol. of the Connecticut Evangelical Magazine. After that work ceased, stupidity again prevailed, and even professors of religion became more cold, and less engaged for the salvation of sinners. Conference meetings were forsaken by many, and one statedly attended on Tuesday evening was suspended. Balls were again revived, and Satan seemed to exult in his success. Two conferences a week, *viz.* on Sabbath and Thursday evenings were maintained, though many times but thinly attended. Sensible of the mournful state of our Zion, a proposition was made to the church to meet on the last Tuesday evening in every month for the express purpose of prayer for divine influences, and a revival of the Lord's work. To this they agreed, and have constantly met at the appointed seasons for more than three years.

Early last spring there appeared more engagedness in professors of religion, and our conference meetings became more crowded. These appearances increased, but no special instances of awakening and conviction appeared until some time in May and the beginning of June. It then appeared that a special work of God had begun, and the languishing graces of Christians were greatly revived. Our meetings for religious worship, both on the sabbath and at

other times became much more crowded and solemn, and religious conferences were multiplied. An awful solemnity appeared throughout the society, especially on the minds of the youth; and many, who, before, were vain and thoughtless, and some even vicious, were brought to inquire with anxious solicitude, what they should do to be saved. The work continued to increase, and on the evening of the Lord's-day the 26th of June, I experienced a scene, which I never before witnessed. Tho' the evening was dark, yet the number which assembled was so great, that we might say as was said concerning an assembly at Capernaum, who came together to hear Christ, "that there was no room to receive them, no, not so much as about the door." It evidently appeared that God, in very deed, was among us. Such solemnity and distress of mind as then appeared, nothing short of the Spirit of God could produce. Sobs and sighs were heard from every quarter of the house, and even at considerable distance after the assembly were dismissed. Though there was no one time when the visible appearances were greater, yet the work evidently increased during the summer. About the beginning of September, it became stationary, in which state it continued about two months. It has since, I think, been on the decline.—There are, however, still, from three to five conferences in a week, but not so crowded. This, to the Christian, excites painful reflections, that sinners should grow less concerned for their immortal souls, the nearer they approach to eternity! And that Christians, should become cold, and indifferent is ungrateful and astonishing indeed! O the depravity, and stupidity of the human heart!

The work of grace here has been singular, in this respect, that it has been confined, almost exclusively, to the youth. Not more than two over thirty years of age, have been subjects of this work, and one of them now dates her hope from the last awakening. Much the greatest part are under twenty years of age, and some as young as twelve. We may almost say, "Out of the mouths of babes and sucklings, God hath perfected praise."—Forty-four have come forward and publicly professed their faith in Christ, thirty-eight of whom were admitted on the first sabbath in November. The day was pleasant, the assembly large, and the scene was truly solemn, joyful, and impressive. To behold such a number of youth forsaking their vain amusements and carnal pursuits, and publicly espousing the cause of Christ must afford peculiar joy to the friends of Zion, and dispose them to admire the riches of divine grace. One now stands propounded, and a number more have entertained hopes that they have been born of God, and will probably soon offer themselves for examination. Several are still under deep concern of mind, who are yet destitute of a hope in Christ.

With respect to the general complexion of the work, it may be observed, that it has been entirely free from enthusiasm.—Though the subjects have been deeply impressed, it has been the still small voice, which has

prevailed. The subjects have generally expressed a very deep sense of the entire depravity of their hearts, their opposition to God and to the doctrines of grace. When truly awakened, and made to realize their danger, they have repaired to the law, and sought salvation on the ground of works: but they have never found comfort till they have been driven from this refuge of lies, and brought to submit to the sovereignty of God in the bestowment of his grace. The distress of some has been so great under a sense of their opposition of heart to God, that they have manifested a willingness to endure the effect of fire on their bodies, could their minds be relieved. A young married man who had been religiously educated, and who maintained a fair character, gave me the following relation concerning himself: "The morning of my life, which ought to have been employed in the service of God, has been spent in carelessness and stupidity, with respect to the important concerns of my soul. Though I often assented to the most important doctrines of the bible, yet my belief was nothing more than speculative, my heart rising against them whenever I heard them preached. Such was my character when the awakening began. As it increased, the opposition of my heart increased. My situation in life alone, prevented me from openly opposing the work. My sisters were awakened, and greatly distressed for their immortal interest. I thought them foolish to spend their time in the manner they did. My wife soon became a subject of the work, and was greatly distressed. This greatly increased my opposition, and I imagined myself involved in wretchedness unless those impressions could be worn off. I used every indirect method to prevent her attendance on religious meetings. Such was the depravity of my heart that she, who, when thoughtless, was the object of my delight, was now, when attending to the one thing needful, *undesirable*. Thus I went on till it pleased God in his free, rich, and sovereign grace, to show me my heart, and pluck me, as I humbly hope, from the jaws of destruction. My distress, in view of my own heart, was greater than I *can describe*. What I had despised in others, I now earnestly desired, but was unwilling to receive it as a free gift through Jesus Christ. In this situation I remained but a few days, before I trust the opposition of my heart was slain, and I was made to rejoice in God. The whole of this work I readily ascribe to the Almighty power and electing love of God through Jesus Christ."

A young lady, in giving an account of the exercises of her mind, makes the following statement. After observing that her mind had been impressed in a greater or less degree for about five years, but was depending on her morality for salvation, she observes, "In this situation I should have continued and been lost for ever, had not a sovereign God in mercy interposed, and arrested my attention in a more particular manner.—The fore part of last May, my mind was unusually impressed with a sense of the great sinfulness of my heart. For several

weeks I concealed my feelings, till my distress increased so as to become almost insupportable. Returning one evening from a religious meeting, in *anguish of mind*, which I cannot describe, I retired to rest. Sleep fled from my eyes, and I viewed myself suspended over the gulf of eternal misery, into which I expected soon to plunge. My sins rose like mountains before me, and, I believe, were set in order before my face. In this deplorable situation, I continued but a short time.—I instantly found myself blessing and praising God for all his goodness. I now thought I felt reconciled to all his dealings. I wished to be entirely in God's hands and at his disposal. I seemed to view the blessed that surround the throne of God, and the Saviour tendering to me the offers of salvation. O how lovely did he then appear! He was indeed the *chiefest among ten thousand* and altogether lovely. I could see the glory of God in every thing around me. I was astonished that I had never had these feelings before, and earnestly desired that all might feel the same.—I tried to recall my former distress, fearing I had lost my convictions and was given up of God. I supposed myself still in the gall of bitterness and the bonds of iniquity. But I could not refrain from praising God, and felt that it was of little consequence what became of me if he could be glorified. This frame of mind continued about a week before I indulged a hope that I was born of God. I think I feel a sense of my own unworthiness, and if there be any alteration in me, I can say with the apostle, that it is not by works of righteousness which I have done, but according to his own purpose and grace given in Christ Jesus before the world began. It is all of God, and to him be all the glory."

Similar to the feelings expressed above have been those of others. They have uniformly received, with joy, the doctrines of grace at which the natural heart is so prone to cavil. May the Lord carry on his glorious work, and increase the number of his faithful followers!

What occasion have the friends of Zion to rejoice in the Lord, and to be encouraged! While the enemies of truth are coming in like a flood, the Lord is lifting up a standard. He is causing Zion to travail and to bring forth her children. And while he is shaking terribly the earth, he is gathering in his elect; and we may anticipate, with joy, the glorious day, when he shall build up his spiritual Jerusalem, and make it a praise in the earth!

I am yours, &c.

DAVID SMITH.

Durham, Jan. 18, 1809.

TO THE EDITOR OF THE CONNECTICUT MAGAZINE.

REV. SIR,

HAVING often heard Christians express great satisfaction, in perusing the biographical memoirs, which from time to time have appeared in your Magazine, I send you the following short sketch, together with a few extracts from the writings, of one

eminent in the Christian life.—If you judge them worthy of publication they are at your disposal. W.

MRS. ANNA KNAPP, was born in Danbury of respectable parents, April 9, 1774. Owing to the opinion which at that time greatly prevailed,—"That a slight initiation into the rudiments of learning, was amply sufficient for females," her advantages were very limited. At nine years of age she was taken from school, having obtained the education then usually given to her sex. In her 19th year she was married to Mr. Noah Knapp. From the time of her leaving school, to her marriage, and afterwards, until she was awakened, to a sense of her lost condition in 1801, she was employed in domestic pursuits. Naturally ardent in her feelings, she served the world faithfully; while that alone was her friend. But when she was brought to see that its promises were fallacious, when her eyes were opened upon herself, and she saw that there was no health in her, then she gave that heart to God, which had been devoted to the world; and was proportionably engaged in the service of her new Master.

Her convictions were deep and powerful. The holy law of God which she had so often broken, appeared to be a spiritual law; and she saw that she must inevitably perish, unless Jesus became her Saviour—She threw herself at his footstool, determined there to perish or prevail. Soon was the darkness dispelled, and the true light shone into her soul—Her evidences were bright and satisfactory, not only to herself, but to all with whom she conversed.

To a superior understanding, she added a quick discernment. Her doctrinal knowledge was uncommon.

With her intimate friends she conversed freely upon experimental subjects. Her enjoyments were great. Those who were favored with her society, will not soon forget the glow which appeared on her countenance, while she dwelt on the perfection of God's government, and the wonders of redeeming love. That religion was her delight will appear from the following extracts, from her letters to a particular friend, and from her own papers.

In a letter to the friend above alluded to, she writes: "I think a line from you would be like cold water to a thirsty soul. I long to hear from you; I long to hear of some glorious revivings of God's grace; although you are silent I cannot refrain from speaking. Last Thursday evening, it seemed as if my soul was in sight of that "city which hath foundations, whose maker and builder is God," I thought I could part with every thing for Christ, for a glorious Christ. But how transient was the scene! Oh, that these sublime objects might dwell continually on my mind, causing me to hunger and thirst more and more after righteousness and holiness!"

In another letter to the same friend, who had been visited with sickness she says, "As it grieved me much to hear of your ill health, so it gladdened my heart, to hear that you were better. I feared, lest you should

have sorrow upon sorrow.—Our heavenly Father knows what is best for us, and chastiseth us for our good. Let us not be disobedient to his heavenly correction, but may all the dealings of his Providence towards us, excite us to examine ourselves and see wherein we have sinned, and learn to keep near the Shepherd and Bishop of our souls." Speaking of her separation from her Christian friends, she says, "I cannot believe it is for nought, that you are called to separate from your Christian brethren. Perhaps you are sent down into Egypt to save much people alive—Is there not a famine in the land? A famine of hearing the words of the Lord? When they begin to be in want, and see their need, they may go to you; how happy will you feel, in dealing out of your store, to the wants of your perishing brethren! I know you cannot give the bread of life, but you may be an instrument in the hand of God, of shewing them the way to your Father's house, where there is bread enough and to spare. I greatly rejoice that there is the least appearance of good among you—And I pray the Lord, to open the eyes of those careless mortals, who seem to be going on headlong to destruction, to see the worth of their immortal souls. I rejoice to see you so steadfast in the religion of the blessed Jesus, and may you be enabled to overcome all your enemies with the sword of the Spirit, which is the word of God. May the Lord enable us to press on in that straight and narrow path toward the mark, for the prize of the high-calling of God in Christ Jesus—An immortal crown is promised to those who endure to the end; and he is faithful, who has promised."

To the same friend speaking of her ill health, being then in a declining state, she writes: "What will be the event we cannot tell—But this I know, no injustice will be done to me—Whether it be for life or death, I hope to be resigned to Him who does all things well. Altho' weak in body, I think I feel strong in spirit—I have such a trust and confidence in the precious promises of God, as carries me almost beyond doubt or fear. And wherefore should we doubt? Is there not a sufficiency in Jesus for all our wants? Are we sinners? He came to save such, even the chief—Are we poor? He hath durable riches—Are we naked and destitute? He hath the robe of his own righteousness, to cover all our vileness and deformity. In short, he has a fulness, whereunto we may continually resort and be replenished."

After a season of refreshing, she writes to her friend:

"I will now attempt to give you some account of the enjoyment I had last sabbath—No sooner had I awoke in the morning, than my meditations were called to the garden of Gethsemane—There I had a heart-melting view of my glorious Redeemer, agonizing with his God, until his sacred body was bedewed with a bloody sweat—It appeared as if he beheld his Father, whetting his glittering sword, taking hold on vengeance, and just ready to pierce the heart of his beloved Son. His language was not like Isaac's;

My Father where is the lamb for a burnt offering? No; our blessed Isaac well knew that he must be the victim."—She here mentions the sufferings of Christ and her own stupidity in a manner truly affecting, but too long for insertion—After which she concludes her letter with the following—"O sister, after such a view as this, I went to the banquetting house, and I think I have reason to believe his banner over me was love—It was a delightful season, and I think I could say with sincerity,

"'Tis a rich banquet we have had,
"What will it be above?"

Were I to follow my inclination in making these selections, I should exceed the limits allowed to biographical sketches; all she has left on these subjects is worthy of publication—At times she was peculiarly carried above the world, and appeared to enjoy too much for *mortal* minds—As a specimen of which, I relate the following from her private papers—She appears to have kept no regular diary, but as occasion offered, put down her thoughts on separate papers, without dates, and often without any circumstance, to determine the time when they were written.

After hearing a sermon from Luke xvi. 8, she thus expressed her feelings—"Oh! my soul, what hast thou been hearing to day? Thou hast had thine own barrenness described; and how small dost thou look? What little progress have I made since I knew a Saviour's love? How have I been out done by the men of the world? How much wiser they than I who profess to be a child of light?"

Having attended on a Thursday evening prayer meeting, she thus writes—"I have returned from a prayer meeting, *I think* with love in my heart, and I am sure with hosannahs on my tongue,—to him who hath redeemed us from the earth, and will soon make us kings and priests unto God, to whom be glory for ever. What a meeting we have had! It was to me a meeting of heaven-born spirits, and I think I have returned filled with the fulness of God.—I feel as if I could contain no more. How shall I praise thee, O my Maker! How shall I praise thee, O my Redeemer! What a blessing is it to have one's soul mounted on the wings of love, and borne by the Spirit of the Almighty to the New Jerusalem, to behold the blessed Redeemer, and join with the glorious worshippers above, in singing glory, honor, dominion and praise, unto the Lamb for ever! Then we can sing,

"My soul forsakes her vain delights,
"And bids the world farewell."

Yes, yes, "Ye vain delights, I bid you all adieu,
Your fancied joys no more I will pursue—

What are they when compared with an enjoyment of my God! A phantom which is not worth a wish—give me my God and I am happy—In him there is enough to satisfy the desires of an immortal soul. Adored be the riches of his grace and mercy, through which he has caused me to hope."

Again she writes thus—"O Lord, I will sing of thy mercy and thy truth, for this day thou

hast feasted me upon the fat things of thy house. Before the day dawned, thou didst draw out my soul after thee, and make me to exclaim with thy servant of old, "How amiable are thy tabernacles, O Lord of Hosts, my soul longeth, yea, even fainteth for the courts of the Lord"—Thou hast permitted me to appear before thee in thy house of prayer, and blessed be thy name, that thou hast not disappointed me, but hast granted me according to the desire of my heart—My soul panted for thee, and thou hast satisfied me, as with marrow and fatness, by the visitations of thy grace. Thou hast caused me to mount up as on the wings of eagles. This day the Lord hath made me to taste of my first love, by discovering to me the beauty and glory of the Son of God. Glory be to God in the highest, that he condescends to give a poor, sinful worm such refreshings from his presence. Oh, what a foretaste of the happiness which will be given when this mortal shall have put on immortality—My soul already longs for the possession of it—But stay, my impatient soul; be willing to wait thy Lord's good time and pleasure."

During the latter part of that lingering sickness which closed her days, her enjoyment was great. When asked if willing to die, she would say, "O yes, I am not free from all doubt, but God will do me no injustice.—It seemed as if my children wanted me as much now as they have ever done; but I can leave them in God's hands."

A friend calling to see her a few weeks before her death, she found her in low spirits. Her confidence in the justice and mercy of God, however, was unshaken. I have no reason to complain, says she, for I do not deserve the least of his mercies.

But that cloud was soon removed, and a ray of divine light broke in upon her soul, and effectually removed fear. Under a deep and affecting sense of her own unworthiness, a few nights before her dissolution, she attempted to lift her heart to God. Through extreme debility she fell asleep, but soon awoke, singing the high praises of God her Redeemer, in these words—

"Awake, awake, my tuneful powers,
"With this delightful song,
"I'll entertain the darkest hours,
"Nor think the season long."

"And truly," said she, "I was awake; it seemed as if my prayer had not reached half way to heaven, before I received an answer of peace." She lay for some time overpowered with her view of the glory of God—She soon awoke her husband, that he might partake of her joys—"Oh, says she, that you could see with me, the glory of God; it would for ever eclipse all earthly riches and glory—Oh that my friend, (one who was particularly endeared to her) was here now, to partake with me in this manifestation of God my Redeemer's love. But shall I keep all this to myself? whereby will God then be glorified? Tell it not in Gath, publish it not in the streets of Askalon—No! But I will tell those that fear the Lord, what he has done for my soul." In consequence of

these exercises, she was unable to converse much the day following—She continued in a calm, humble, and resigned temper, until the last. Her faith being strong in the Lord, and in the power of his might, when asked if she was afraid to die, her answer was, "I cannot yield to fear, after the great things the Lord has done for me."

Let Christians who read this short sketch, be induced to imitate her example. Let them be watchful and prayerful; keeping near the throne. May the Lord communicate to them of his grace, in the same abundant manner, as we trust, he did to our departed friend!

Her spirit has left the abodes of sin, and we trust, is now rejoicing in the presence of the Lamb. Let us prepare to follow her hence; and when we leave this world, may we go, to unite with her and the redeemed, in saying, Amen; blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God, for ever and ever, *Amen.*

An Incident.

ALTHOUGH the race of vagrants and wandering beggars, is become so numerous as to require the exertion of public authority to prevent their increase, a few of this character deserve most kind treatment.

A wealthy merchant lately gave the following account:

As he was standing at his door a venerable, grey headed old man approached him, and asked an alms. He answered him with severity, and demanded why he lived so useless a life. The beggar answered, "that age disenabled him for labor, and he had committed himself to the Providence of God, and the kindness of good people." The rich man was at this time a disbeliever of religion. He directed the old man to depart, at the same time casting some reflections on the Providence of his God. The venerable beggar descended the steps, and kneeling at the bottom audibly offered the following prayer: "O my gracious God, I thank thee that my bread and water are sure, but I pray thee, in thy intercession above, to remember this man, he hath reflected on thy Providence: Father, forgive him, he knows not what he saith."—Thus the present scene ended.

The words, "Father, forgive him, he knows not what he saith," constantly rang in the ears of the rich man. He was discomforted through the following night. The next day, being called on business to a neighboring town, he overtook the old man on the road. As he confessed to me, the sight almost petrified him with guilt and fear. He dismounted, when the following conversation ensued:

"*Q.* Father, Why do you walk the country, as I have observed you to do? *A.* I am an old man and cannot labor. *Q.* What is your age? *A.* If by the grace of God I live until next Michaelmas I shall be eighty-three years of age, "few and evil have been the days of the years of my life." *Q.* But why do you not stay at home. *A.* I have no home. Yes, I have a home, the world is my home, and God is

my provider, but eternity will soon be my home. *Q.* Did you never have a home? *A.* Yes, and it was filled with plenty. I was born across the seas, and was a small dealer, such as you call merchants in this country. After I came here, my wife and three children died, and I was myself sick. Thus the little we had was gone in paying nurses, and I was myself left unable to labor. *Q.* Why did you not return to your native country? *A.* Alas! I thought of it for a time, but I could not labor, and I bethought myself that the providence of God is every where, and I committed myself to that. *Q.* What is the providence of God? *A.* That is a great question. It is the care he takes of all his works. One part of it is the care he takes of the poor. *Q.* Do you trust in that providence, and doth this trust give you bread? *A.* I have thought I did, and have never yet wanted bread. *Q.* How shall I trust in God? *A.* You must see yourself to be a sinner, unworthy of the least of God's mercies, and that you cannot deserve any thing at his hand: You must depend on being saved thro' Jesus Christ, and every day pray to him for help and you will not be forsaken. *Q.* But has this given you bread and cloathing? *A.* O yes! better than the world can give. It is true that I sometimes have felt a little bodily want, but then I found it for the good of my soul. I am more grieved for the souls of my fellow men, than for any bodily want I suffer. Yesterday I was hungry, and called at the door of a smart man.—He was angry, and told me he did not believe in the providence of God, and bid me depart; but at the next house I had a plentiful meal. This, mark ye! was the house of a poor woman."

The wealthy man confessed that at this moment he was pierced with a sense of guilt. He then gave some money to the poor man, of whom he never could hear afterwards; yet the sound of these words, being impressed on his mind by the last interview, "He knows not what he saith," never left him until he was hopefully brought to Christian repentance. It is presumed the preacher, although a Lazarus in this world, is now in Abraham's bosom.——"Cast thy bread upon the waters: for after many days thou shalt find it."

"For the poor shall never cease out of the land."

"Be not forgetful to entertain strangers; for thereby some hsve entertained angels unawares."

X.

Religious Intelligence.

EXTRACTED.

MISSIONARY SOCIETY. OTAHEITE.

AN interesting letter has just been received by the directors from Messrs. Hassal and Crook, dated Paramatta, New South Wales, October 14, 1807, conveying information lately received by them from the Missionaries at Otaheite, to as late a date as July 10, 1807.

The Hawkesbury, a small sloop sent from Port Jackson to Otaheite with supplies for the missionaries, left that island in the beginning of January, 1807 and arrived at Port Jackson, February 24th, with eleven tons of pork.

We are sorry to learn that Mr. Jefferson was in so reduced a state, by a consumptive disorder, that his death was expected to take place very soon. Brothers Nott and Henry were afflicted with a disease very prevalent in the island, in which the patient has large and painful swellings in one of his limbs, which sometimes suppurate, and occasion a discharge that exceedingly weakens him.

The brethren, though laboring under the discouragement of seeing no positive fruit of their ministry, still continue to preach the word of life. The knowledge of the doctrines of the gospel (they say) is very considerably diffused among the inhabitants; and, they add, that if the Lord were pleased to pour out his Spirit on the people, they conceive that the work would spread in a very rapid manner; and they entertain some hope that this will be the case before long.

Pomarre continues to discover a thirst for knowledge; and many of the principal people, stimulated by his example, are learning to write. This is certainly a very favorable circumstance; and it is probable, will conduce much to the further civilization of the inhabitants at large. We are sorry, however, to find that *infant murder*, and other abominations, still abound.

Mr. Shelley, who was one of the missionaries, has entered into some mercantile concern with Messrs. M'Arthur and Bloxill, of Port Jackson, and has sent his little schooner, built at Otaheite, to the colony, with forty-four pieces of pork. She arrived on the 10th of September, 1807. Mr. Youl, another missionary, had taken his passage with Mr. Shelley in the Elizabeth for Port Jackson, intending, after a short stay, to return to Otaheite.

By a letter from Mr. Youl, dated July 10, 1807, it appears that a fresh war had broken out between Pomarre and the people of Attahoroo; in which several of the chiefs, and some hundreds of the people, had been killed. The brethren were not apprehensive of any danger to themselves by this event; but it was likely to impede their missionary labors for some time.

We are informed that the Venus, a vessel seized and carried off by some convicts at Port Dalrymple to New Zealand, was there taken by the natives, who killed and ate all the people.—The vessel itself they drew on shore, and burnt it for the sake of the iron. This information was communicated to the Mercury, a vessel that touched at New Zealand, and was in danger of being taken by one Druse, a man who deserted from the Lady Nelson about two years ago, and who is now become a chief, tattowed from head to foot; and has a number of natives under his command.

GERMANY.

A PERSON of undoubted information and veracity, zealous in the service of Christ, writes,

in a letter dated February, 1807, as follows: "The glad tidings of the gospel are heard in the baptist church at Altona, and also in the chapel of moravian brethren; which is quite crowded almost every Lord's-day.

"In Bremen, many worthy ministers show forth the praises of Jesus Christ and him crucified. On the Rhine, about Dusseldorp, Elberfield, and in that neighborhood, I could easily number from ten to twenty faithful servants of the Lamb, with whom I am in sweet communion, being more or less personally known to them; they preach in the power of the Holy Spirit; so that you see things are not quite so bad as you seem to think. The Hanoverian dominions, the Dutchy of Mecklenburg, and the late Prussian dominions, are in some places very bare of gospel ministers.—At Frankfort there are several pious ministers, in Suabia a great number, and a still larger body in Switzerland. In Friesland, particularly at Embden, Aurich, and other places there are a great number of faithful laborers in the vineyard of the Lord. In Westphalia also, and indeed over all Germany, there is scattered a blessed seed of God."—This letter contains much intelligence, which we have not room to insert; but Christians may depend upon the above; and it should quicken their prayers, hopes, and endeavors.

LONDON.

THE Christian societies in the connection of the late Rev. J. Wesley, have set an example worthy the imitation of other Christians throughout the kingdom, by making *voluntary* collections in their respective congregations, for the benefit of that important institution, *The British and Foreign Bible Society*, of which Dr. Clarke has recently paid 700*l.* to the treasurer on account, and a considerable addition is expected to follow.

We are happy to learn that, in addition to the Welsh, Gaelic, French, Spanish, and German, in which languages a supply of the scriptures is kept by the British and Foreign Bible Society, at their depository, NO. 169, Fleet-Street, London, they are proceeding to print the New Testament in the Italian and Portuguese languages; and that they are prosecuting the necessary inquiries, with a view to printing Arabic and modern Greek versions.

MISSIONARY SOCIETY.

DEMERARA.

BY a letter from Mr. Wray, to the secretary, dated May 19th, 1808, it appears that his labors are attended with success. He says, "I have never once repented coming to this place. I trust that the work of the Lord will prosper. I have the greatest encouragement to persevere.—Seldom a day comes but three or four (slaves) visit me, to learn what they must do to be saved. Others ask me important questions concerning the doctrines of the gospel; and many are blessing God that ever he brought me here. "Before," say they, "we were poor ignorant creatures, knew not good from bad; no one to teach us; but now we are taught the way to happiness." &c. Some who were intoxicated two or three times

week are become sober, and constantly attend the means of grace. Those whom the whip could not subdue for years, the gospel has subdued in three months! Astonishing change! almost too great to be believed by any who are not eye-witnesses; yet, thanks be to God, it is true; and he shall have all the glory! Help me to praise him for what he has done."

OTAHEITE.

LETTERS from the missionaries at Otaheite, dated October 26, 1807, and January 30, 1808, have just been received by the directors; from which it appears that peace has been restored in the island sooner than was expected, partly in consequence of the illness of Pomarre; from which, however, he recovered. The brethren Youl and Elder had left Otaheite for Port Jackson; from which place they intend to return to the missionary work, when they shall have accomplished the object of their voyage.

Our readers will remember, that former letters mentioned the dangerous illness of the Rev. Mr. Jefferson, who has been a steady and faithful missionary ever since the brethren settled at Otaheite. We are now informed, that he finished his course on Friday night, September 25, 1807. Death was not to him the king of terrors: he was for a long time waiting for and desiring his dismission from the body; and though he did not experience raptures of joy, he possessed a settled peace of mind, and a firm persuasion of his interest in Christ. Some of his last words were, "Comfortable, comfortable! sweet, sweet! glory, glory be to Him!"

By means of the Paramatta (a trading vessel from Port Jackson) a voyage was made to the Society's island; in which the brethren Nott and Hayward visited Huaheene, Racatae and Borabora. The chiefs of these islands behaved very kindly to them; and a great number of the inhabitants of the two former heard the word of God with attention.

The general state of the mission in Otaheite is nearly the same as when they last wrote; but they say, "The instruction of the youth is at present much more promising than that of the adult."

EDINBURGH MISSIONARY SOCIETY.

A LETTER has lately been received from Mr. Brunton, at Karrass. He repeats, in strong terms, what was mentioned in a former letter, that several Effendis of the first rank in that country, make no secret of their suspicions respecting the truth of their own religion, and discover a strong desire to understand the New Testament. They do what they can to read it in Arabic; but most of them, it is feared, with little success. They earnestly wish for a translation of it in Turkish; and it is much to be regretted, that there is no translation of it to be had in a language so extensively spoken. In order to convert people, they must be instructed; and here," says Mr. Brunton, "there are few ways of instructing the Mohammedans but by quietly circu-

lating among them small tracts, and copies of the scriptures.—Were this done in a wise and prudent manner, I am persuaded, from what has already taken place, that the happiest effects would soon follow." Mr. B. concludes with saying, "Consider the nature of the Mohammedan religion, the state of the countries in which it is professed, and the prophecies respecting it in the holy scriptures, and you must be convinced that it will meet with an awful and sudden downfal: but for this the minds of Mohammedans must be gradually prepared."

FRANCE.

From some recent statements, it appears that protestantism is reviving in various parts of the French dominions. By the union of Geneva, and of the German provinces on the left bank of the Rhine, a very considerable addition is made to the number of protestants subject to France.—The protestant pastors receive an allowance, in the country places, of about 100*l.* a year; and in cities, about double that sum. A seminary is proposed to be established for protestants; the expense attending which, it is intended to defray by means of voluntary contributions and annual charity sermons throughout the protestant community in France. It is likewise added, that very little doubt exists of their ability, in this way, to obtain the object of erecting and maintaining the proposed establishment.

TO THE EDITOR OF THE CONNECTICUT MAGAZINE.

REV. SIR,

I HAVE lately attended an Ordination at Granville, in Licking county in this state, about 90 miles N. W. from this. And agreeably to the request of the ordaining council, I herein transmit to you an account of the solemnity, for insertion in the Connecticut Magazine.

Yours respectfully,

SAMUEL P. ROBBINS.

Marietta, December 27, 1808.

ORDINATION.

ON Wednesday, the 14th of December last, was ordained over the congregational church and society in Granville, state of Ohio, the Rev. Timothy Harris. The council, convened by letters missive, attended to the examination of all matters requisite on such an occasion; and being well satisfied with respect to the qualifications of the candidate and the regularity of the church, proceeded to attend to the usual solemnities. The introductory prayer was made by the Rev. Mr. Scott of Clinton. The Rev. Samuel P. Robbins of Marietta, preached the sermon, from 1 Tim. vi. 20. "*O Timothy, keep that which is committed to thy trust.*" The consecrating prayer and charge were performed by the Rev. Lyman Potter of Steubenville. The right hand of fellowship was given by the Rev. Stephen Lindsly of Marietta; and the concluding prayer offered by the Rev. John Wright of Lancaster.—Vocal and instrumental music, performed in a lively, yet solema

and impressive manner, contributed much to the joy and solemnity of the occasion. The happy union and harmony existing, afford pleasing prospects to the minister and society.

The people in Granville came from the town of Granville (and its vicinity) in New-England, about three years since. For the important purpose of enjoying gospel privileges as far as their circumstances would admit, a regular church was formed among them previous to their removal. As soon as they arrived at the place of their destination which was then a wilderness, they began social worship. The summer past, a general seriousness has prevailed among them. During this space of time, thirty-two have been added to the church: all giving "a reason of the hope that is in them, with meekness." Mr. Harris has been with them seven months; and has been apparently a great help to them in gospel doctrines and pious counsels.—After making these remarks it is hardly necessary to mention their regularity and Christian behavior on the above occasion. The council were all witnesses what comfort they took in the pleasing prospect that this land would ere long become a fruitful field, which the Lord God will delight to bless.

POETRY.

The Prayer of a Youth.

KING of universal sway,
Fountain of celestial day,
Lord of nature's boundless frame,
Quick'ning Spirit, pow'r supreme,
God of mercy, bow thine ear,
God of love, propitious hear.
Aid me, for I cannot speak,
Ere my swelling heart shall break;
Teach these youthful lips to pray,
Guide, for darkness clouds my way.
Drest in smiles, great God, descend,
And a pow'rless youth befriend.
Blind to truth, perverse my will,
Lost to virtue prone to ill;
Poor and wretched, helpless, base,
Vilest of a fallen race;
On my soul thy Spirit pour,
Purity and peace restore.
Here thy utmost mercy shew,
And my heart create anew.

All thy goodness now display,
All thy grace, O God, I pray;
Break the rock, and melt the stone,
Make an alien heart thy own;
These impure desires refine,
These affections mould like thine.
Quench these raging, restless fires,
Change my lawless, base desires.
All my guilty thoughts suppress,
Or the legion dispossess.
From the terrors of thy wrath;
From the pangs of sin and death;
From corruption's devious maze;
From the world's infectious ways;
From the snares false pleasures spread;
Guilty honor's gory bed;
From the envious mastiff eye;
From lust's endless craving cry;
From the deadly throes of rage;
From the war the passions wage;
And the bondage of the slave,
Save, O God of mercy, save!
Rather than all joys of sense,
Grant me those thy smiles dispense,
Rather on love's mighty theme,
Fix my spirit, pow'r supreme.
On thy wond'rous counsels, Lord,—
On thy rich exhaustless word;
On thy providential skill;
On thy nature, kingdom, will.
Open thou my heart to scan,
Thy redemption's matchless plan,
Guide me to thy bright abode,
Thro' thy works, incarnate God.
Now while at thy feet I mourn,
Sins by thee, meek Saviour, borne,
Lead me to thy natal scene,
Thou my sins say why thus mean;
To the garden night-scene lead,
There their guilt in blood to read;
To the cross where Jesus hung,
Give each bleeding pore a tongue;
To the dark sepulchral gloom,
Pointing, O my soul, thy doom;
To the dead-discharging earth,
Giving life immortal birth.

From these mighty proofs of love,
Raise my soul to realms above;

To the interceding Word,
Pleading pardon of its God.
Thus a willing captive bring,
To the feet of Zion's King,
This defiled spirit clean,
Humbled, wash'd and freed from sin.
Kindle into sacred fire,
To be thine each pure desire;
Let his blood my heart o'erflow,
Seal its pardon, save from woe;
Strength of gratitude impart,
An oblation of my heart,
Now to make, and hence to be,
Thine, my Saviour, one with thee.
Bid my soul in concert move,
Hence with saints, and sing thy love.

Peace divine, O Spirit blest,
Hence possess this glowing breast;
Faith, love, hope and joy control,
Ev'ry passion of the soul,
Till it reach thy blest abode,
Precious Saviour, blessed God.
Of thy glory there to boast,
Father, Son, and Holy Ghost,
Thine all praise has ever been,
Shall be ever more, Amen.

Donations to the Missionary Society of Connecticut.

1809.

Feb. 1.	Rev. Seth Williston contributed in new settlements,	$ 23	54	1-2
11.	C. B. paid by Rev. Moses Stuart,	10	00	
23.	A Lady in Cornwall,	1	00	
		$ 34	54	1-2

CONNECTICUT

EVANGELICAL MAGAZINE;

AND

RELIGIOUS INTELLIGENCER.

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Memoirs of Rev. Cotton Mather Smith, late of Sharon, Conn.

THE Reverend Cotton Mather Smith was born at Suffield, 16th October, 1731.—His father, Samuel Smith, was grandson of the Rev. Henry Smith, who came from England an ordained minister of the gospel, and was installed the first pastor of the church in Wethersfield, in 1636. His mother was grand daughter of the Rev. Increase Mather, president of Harvard College, a distinguished father of the New England churches, and whose son the Rev. Dr. Cotton Mather was alike an ornament to the evangelical ministry, and to the republic of letters. The subject of this memoir was named after the celebrated divine last mentioned, and was early designed by his pious mother for the same sacred employment.—If he never attained the celebrity of his ancestors, he was at least not an unworthy descendant. If he never received the higher degrees of the university, so liberally bestowed at the present day, he was nevertheless, as we trust, a faithful minister of the New Testament. His eulogy is derived from less equivocal evidence than an honorary diploma, namely, from the heartfelt testimony of a church and people to whom he broke the bread of life *for more than half a century*.

At college Mr. Smith was distinguished for sprightliness of genius, uncommon agility of body, and a truly amiable disposition. He graduated at Yale, in 1751. His Latin exercises, and various effusions in prose and verse, which are still preserved, evince that his time was not misemployed, and that he deserved the character he acquired, of a respectable scholar.—From college Mr. Smith went to reside at Hatfield (Mass.) where his mind became seriously impressed, and after making a public profession of our holy religion, he immediately entered upon the study of divinity with

the Rev. Mr. Woodbridge of that town. Whilst pursuing his theological studies, he was strongly solicited, and at length consented, to take charge of a school which had been recently established amongst the Indians at Stockbridge. In this novel and difficult situation, Mr. Smith acquitted himself beyond his own hopes, and to the entire satisfaction of those who employed him. He at once ingratiated himself with the savages, by mingling in their athletic sports, and exhibiting feats of bodily activity that served not less to excite their astonishment than to establish his ascendency over them. They soon yielded him implicit obedience. He was indefatigable in his exertions, became a proficient in their language, and by his zealous efforts to blend religious instruction with the elements of human knowledge, accomplished as much for their improvement and eventual reformation, as could well be effected within the same period upon minds so unpromising. Having completed the term for which he engaged, Mr. Smith returned to Hatfield, resumed his studies, and was examied for the ministry in 1753. He had preached two years as a candidate when he accepted the call of the church and congregation in Sharon, (Conn.) and was ordained their pastor, August 28, 1755. He soon after married the second daughter of the Rev. William Worthington, of Saybrook; a woman of singular accomplishments and eminently calculated for that truly delicate station, the wife of a country clergyman. By her Mr. Smith had six children, two only of whom survive him.

In the common round of pastoral duties, arduous as it undoubtedly is, there is a uniformity which furnishes but few incidents worthy of particular notice. Mr. Smith, however, encountered trials which, a reference to his diary would show, were of no ordinary kind. These it is not the design of the writer to enumerate. Let it be merely observed that he found a people divided in sentiment, extremely loose in their moral habits, and scattered over a parish nine miles in length, and seven in breadth. They had been overrun by schismatics, who had left traces of heresy in almost all its forms, and the minds of no inconsiderable number had been poisoned by a club of professed infidels in a neighboring provice. For a situation, attended with such peculiar embarrassments, few men were ever better qualified. Mr. Smith was not only "a scribe well instructed" in the great doctrines of the Christian religion, he also exemplified its duties in his life. To great prudence and circumspection of conduct and a just sense of the dignity of his ministerial character, he added a demeanor highly courteous and conciliating.—Whilst, therefore, "by a manifestation of the truth he commended himself to every man's conscience," by his gentle and affable deportment he won irresistibly the favorable regard, even of his most bitter opponents. He visited at short intervals every part of his society, was "instant in season and out of season," and with his various and useful talents, having

also acquired a considerable knowledge in the healing art, he was frequently enabled in his parochial visits to combine medical aid with the consolations of religion. His characteristic attention to the sick and afflicted of his flock was strikingly manifested at the time the small-pox raged with uncommon violence throughout the town.—Within the space of two months nearly seven hundred were subjects of the disease. It was in the midst of a severe winter.—Nurses could not be obtained.—The pastor, at this inclement season, was almost unceasingly employed in relieving and comforting the sufferers; insomuch that he never put off his clothes to rest, for nineteen successive days and nights.

But the spiritual welfare of his people was the chief object of his solicitude. That spirit of licentiousness which existed amongst them at the period of his settlement, and which discovered itself in gambling, tavern-haunting, and their concomitant vices, filled him with the deepest anguish. Not confining himself to general animadversions from the desk, he descended to private and personal admonitions; even entered at the midnight-hour the haunts of dissipation, and adding to the authority of a teacher, the entreaties of a friend, dispersed at once the guilty associates. This was done so prudently as never in any one instance to give offence, and so effectually as to afford him the satisfaction long before the close of his ministry, of beholding his parish exceeded by none for love of order and habits of sobriety. By attentions like these, by unwearied diligence in his pastoral functions, by his fervent piety untainted with bigotry or enthusiasm, and by his peculiar talent at displaying the ease and cheerfulness of a companion without losing sight for a moment of the solemnity of his official station, it is not strange he should gain the confidence and secure the sincere and lasting attachment of his people.

Mr. Smith was the early and decided friend of his country in her struggle for independence. Having received the appointment of chaplain to the northern army, he cheerfully left his family and flock, and served in the memorable campaign of 1775. The hardships and privations he endured proved too great for even his vigorous constitution. He was attacked by a putrid fever, which brought him near the grave; and from the effects of which, he never wholly recovered. His important services during that trying season, will be remembered by those of his survivors who were then the partners of his toils.—They consisted in not merely denouncing the vices of a camp, and exhorting to the love and practice of piety, but also in comforting the sick, animating the disheartened, and enforcing the necessity of strict discipline and military subordination. So eminently useful did Mr. Smith render himself in these respects, that he attracted the particular notice of the commander in chief,* who from that time forward entertained for him a cordial and unreserved friendship,

* Major General Schuyler.

manifested in a course of generous and affectionate conduct, that terminated only with his life.

Not to trace this laborious servant of Christ through all the active scenes in which he was engaged, whether in his own society, or in his missions to the new settlements, and other public appointments, it would be doing injustice to his memory not to mention the essential services, which, in the character of a *peace maker*, he was enabled to perform for the church of God. As a counsellor in difficult cases of discipline, he was highly distinguished. So singular was his address in composing differences in societies, and in restoring harmony to contending brethren, that his assistance on such occasions was eagerly sought by all the neighboring churches, and even by those at a great distance. And here perhaps it is no more than an act of common justice to our Presbyterian brethren to add, that near the close of his life, Mr. Smith declared, as the result of long experience, his decided preference for the *Presbyterian form of church-government*, and expressed his ardent desire that it might be embraced by all the congregational churches in New England. An opinion thus deliberately offered by one so extensively conversant in ecclesiastical affairs, and on a subject with which the prosperity of Zion is so intimately connected, the writer devoutly hopes will be seriously considered by all those "who "love our Lord Jesus Christ in "sincerity."

In the relations of private life, Mr. Smith shone with peculiar lustre. A cheerful disposition, sweetness of temper and great tenderness of heart, accompanied by divine grace, made him all that could be desired in the offices of husband, parent, and friend. In him literally, "the "fatherless found a helper."—Besides the necessary care of his own family, he had the principal charge of eighteen orphan children, in the course of his active and useful life, and not unfrequently have ten of this description been seen at a time round his charitable board.—Whilst thus alive to the miseries of others, he bore his own grievous and multiplied afflictions with exemplary patience. Having buried several children he sustained in the year 1800, an irreparable loss in the sudden death of his excellent wife, when on a visit to her daughter in Albany. This severe and unexpected stroke was received with all the sensibility of the man, mingled with the pious resignation of the Christian. But so necessary to his comfort was the habitual tenderness of his affectionate companion, that after her death, although his cheerfulness never forsook him, his health nevertheless visibly declined.—Perceiving at length his inability to discharge his pastoral duties in a manner satisfactory to himself, he requested of his society a colleague in the ministry. The request was readily granted, and in the year 1804, he had the happiness to "cast his mantle" upon "one of the sons of the "prophets" not less beloved by himself than acceptable to his people. For this "precious as-"cension gift," as the aged pastor himself styled it, he failed not

for the remainder of his life to offer his daily and fervent thanks to the great Head of the church.

In the year 1805, a period of fifty years having elapsed since his ordination, Mr. S. preached his *half-century* sermon to a numerous and deeply affected audience, from Luke ii. 29, 30. "Lord, now lettest thou thy ser-'vant depart in peace according 'to thy word, for mine eyes have 'seen thy salvation."

It has been the lot of few clergymen to preach on such an occasion. Few occasions it is believed, are calculated to awaken in others a more feeling regard. An aged minister of Christ thus calmly reviewing the labors of fifty years, and entering, (so to speak,) into a *solemn reckoning* with his people, was in truth a spectacle which mere men of the world could not behold with indifference, but which to the pious observer was unspeakably interesting. Nor was the scene rendered less impressive by the circumstance that few, very few of those who were present at his ordination, were allowed "by reason of death," to witness this affecting transaction. Some extracts from the sermon, were not this article already too far extended, would doubtless gratify the reader. As the entire performance may shortly be given to the public let it suffice for the present merely to observe, that the preacher in the course of his ministry had delivered upwards of *four thousand* public discourses, and more than *fifteen hundred* at funerals and other special occasions.

Mr. Smith preached his last sermon and administered the sacrament of the Lord's supper for the last time, on the first sabbath in January, A. D. 1806. A disorder with which he had been for some time afflicted, and which on its first appearance he considered as fatal, had now disabled him from a farther attendance at the altar. He however continued in a lingering state for several months; viewing the gradual and certain approach of death without dismay, bearing the reiterated attacks of a most excruciating disease not only without a murmur, but in a spirit of humble submission to the divine disposal, and employing his intervals of ease partly in social, solemn, and interesting conversations with his friends, but principally in a diligent perusal of the holy scriptures. The sacred volume had occupied through life much of his time and attention, it was now his only "study and delight." He seized the occasion which a short respite from pain afforded him two days before his death to offer his dying testimony to the truth of the Holy Oracles. After recapitulating and briefly enforcing the essential doctrines of the gospel, he concluded with the following remarkable words:—"These 'things I have preached to oth-'ers, and these things I myself 'believe as fully as that the Bi-'ble is the word of God; and 'this I believe as fully as that 'the Son of God was made ma-'nifest in the flesh; and this I 'believe as fully as that God go-'verns the world; and this I 'believe as fully as I believe in 'my own present existence and 'approaching dissolution. Lord, 'help mine unbelief!" From that time few words escaped him; for although relieved from

pain and in the clear possession of his reason, his power of utterance seemed to have failed; still to an appropriate prayer made by his colleague just before his decease he added, "Amen," in an audible and emphatic manner. Remaining thus in an apparently tranquil state of body and mind until the morning of the 27th November, 1806, he expired without a struggle, in the seventy-sixth year of his age and fifty-second of his ministry.

Mr. Smith was an engaging and persuasive preacher. A comely person, pleasant voice, and graceful manner; a strong discriminating mind well stored with sound and practical learning, and a heart expanded with love to God and man, united to render him a popular and successful champion of the truth. That he was a disciple of the Calvinistic school, is evident as well from several of his occasional sermons already published, as from the uniform tenor of his public ministrations. Those doctrines of the gospel which the spiritual fathers of New England stedfastly maintained, but which are the subject of so much petulent cavil at the present day; those doctrines which to the nominal Christian are "a 'stumbling block," and to the open enemies of the cross "fool-'ishness," but which to the believer are the "wisdom of God 'and the power of God," found in him an active and faithful advocate.—To his excellence in private life, let those attest who have enjoyed his society, or participated in his extensive benevolence. If a rare combination of useful talents long and steadily devoted to the interests of the Redeemer's kingdom, will form a title to the distinction, it cannot be deemed presumptuous to assign to this excellent man, a conspicuous place in the bright catalogue of worthies, who have edified and adorned the churches of New England.

On Christian good works.

MR. EDITOR,

IN this paper it is proposed to make some remarks on the necessity and use of Christian good works. The phrase good works, on moral and religious subjects is used in different senses, sometimes with a more limited, and at others a larger meaning. It is sometimes limited to external actions, and that which is visible in a person's external conduct, without regard to the moral state of his heart, or the motives from which he acts. In the limited meaning of the phrase, it is possible for those, whose hearts are the worst, to perform some good works: they may do things which are commendable and beneficial to others and to themselves; they may be just in their dealings, feed the hungry, and attend on the visible worship of God, while their hearts are under the reigning power of sin, and the motives from which they act are wholly wrong.—Good works, in this limited sense, are no certain evidence of our being accepted by God or of final salvation, and there is no propriety in calling them Christian good works. Such works may be useful for worldly pur-

poses, they may be overruled by a wise Providence for the advantage of mankind, and deceive other people concerning the state of our hearts. Even the persons, in whom they are found, not understanding the nature of Christian holiness, may be deceived by them concerning the safety of their own condition: After all they are no conclusive evidence of a pardon from the Lord, or of any preparation for the holy and glorious life of the saints.

The phrase *good works*, is most properly used with a larger meaning, and includes both external actions and duties, and the right temper and motives from which they proceed. It comprehends all duties whether external or internal; all thoughts, words and actions towards either God or men, which are commanded in the divine law: These must be performed from a pure heart, and faith unfeigned, with a regard to the glory of God. Right works, proceeding from right motives, are both useful and necessary for salvation.

In the holy scriptures, the word *works* is generally used according to the most extensive definition, and to contract its meaning in our religious discourses, to external actions, without regard to the motives from which they proceed and the end proposed, is attended with dangerous consequences. It lowers the rule of obedience which God hath given to men, and exposes those persons to be awfully deceived in their own state, who do some things that are externally correct and commendable, but from motives which will not bear the divine scrutiny. That the word *works*, in the holy scriptures, is generally to be understood in the larger of the two senses that have been mentioned, will be evident by examining the places where it occurs, and the subjects on which it is used.

In almost every instance, where the works of men are mentioned with commendation, it is under such circumstances as shew the principles of the heart to be connected with the external action. The apostle James saith. "Even so faith, if it hath not works, is dead, being alone." "For as the body without the spirit is dead, so faith without works is dead also." In these and a number of verses, he is distinguishing between a living and a dead faith. A living faith, he says is connected with works. In other places we are told, that a living faith operates by love, purifies the heart, and is united with repentance towards God. Therefore, in the works he mentions as being necessary to give life to faith, a principle of love, purity and repentance is united. On the contrary, a dead faith is not united with holy motives and ends of action.

John the forerunner of Christ exhorted his hearers, to bring forth fruits, or *works*, meet for repentance. And Paul exhorted to repent and turn to God and do works meet for repentance. These must be works including exercises of the heart and a holy mourning for sin.

Paul, in writing to the Ephesians, saith, "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." The

expression is "created unto good works," which must intend the production of a good heart and right principles of action, by the holy Spirit of God, for there can be no propriety in saying that a few of men's external duties are created.

In the conclusion of the holy canon of scriptures, God saith, "Behold! I come quickly, and my reward is with me to give to every one according to his works." In this and sundry other places relating to the final judgment of men, by their works and their deeds, according to which they shall have their reward, must be intended their whole moral character,—their faith, love, purity of heart, and general rectitude of disposition; for it is to these graces eternal life is promised. There is an important reason for being particular on this part of the subject. In the word of God we find many commendations of works; many exhortations to abound and labor in them, with an assurance that the labor shall not be in vain; and many representations that men's final safety and reward shall be according to their works; it is therefore of infinite importance, that we understand what is meant by these in the scriptural sense. A mistake on this point may leave us ignorant, and perhaps destitute of the qualifications for eternal life. There is danger that by the works, which God requires and commands, some will understand no more than actions which are externally correct, and these may be found, where there is neither faith in the Lord Jesus Christ, repentance towards God, nor a love of his holy character and government. Let visible actions be what they may, let external duties be ever so much multiplied, let a man give all his goods to feed the poor, if there be not a holy principle of heart directing to these actions, he is spiritually nothing, and the whole doth not amount to those Christian good works, which are commanded, and will furnish a rule for the final reward of mankind.

A moral life, in the sense of the world, very frequently is no more than common decency and the practice of some external virtues, which conduce to the present good of society, the profit of those connected with us, and the advancement of our temporal interests. These may all proceed from a love of reputation and profit. Indeed, every person who is not deprived of common sense through the rage of wicked passions will observe them for his worldly advantage: Sometimes the dishonesty of his heart will prompt the performance that he may thereby deceive others or render them subservient to his own purposes. This is different from Christian good works, which include both principle and actions externally good; both the disposition of the heart, and correct practice; right actions from a spirit of reverence, love and obedience to God, and from justice and benevolence to men; together with a self government that is temperate in all respects.—Where all these ingredients of character are united with faith in Christ, it is a living faith; and there is both a title to eternal life through the gracious

promise of God, and a preparation for heaven begun in the soul. A foundation is laid, even on the principles of salvation by sovereign grace, for men to be rewarded according to their works.

It yet remains to be considered, more particularly, how Christian good works are both useful and necessary for salvation.

On this point we must carefully distinguish between the grounds of our acceptance or justification by God, and a personal preparation to enjoy eternal life. In the former, our justification, no good works can have any efficacious desert; for the latter, our preparation for heaven, they are absolutely necessary. That men are pardoned and receive a title to salvation by the sovereign grace of God, only through the righteousness of Christ, is most clear from the word of God. There is no subject more copiously discussed by the inspired writers of the New Testament, especially by Paul in his epistles to the Romans and Galatians, with which all the other parts of the scriptures harmonize. In his epistle to the Romans, after much reasoning on the subject and many references to the scriptures of the Old Testament, he comes to this conclusion, "Therefore we conclude that a man is justified by faith without the deeds, *or works* of thelaw;" by which he meant, a true faith in Christ entitles to the benefits of that righteousness, which he wrought through his obedience and sufferings.

There are two reasons why men cannot purchase salvation by all their good works: The first, all their works are imperfect, and need an atonement and forgiveness; the second, if their works were perfect they would be no more than a fulfilment of present duty, and could have no retrospect to the forgiveness of past iniquities. Pardon and a title to eternal life are comprized under the general name of justification, and are an act of the grace of God, grounded solely on the merits of Christ with whom he is well pleased. We therefore find such descriptions as these, "knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ; for by the works of the law shall no flesh be justified." "For by grace are ye saved through faith; and that not of yourselves, it is the gift of God." "Not of works lest any man should boast." Be not thou, therefore, ashamed of the testimony of the Lord, "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace which was given in Christ Jesus before the world began." These testimonies are recited from a countless number of the same import, expressed in the plainest terms, in all of which our own works are excluded as the ground of pardon, or of a title to present and future good. None of our right dispositions, or gracious affections, or visible obedience, can purchase a pardon for the smallest sin, or merit eternal life.

But are all the Christian good works to be thus undervalued? No surely! This is not undervaluing them, it is only exclud-

ing them from a meritorious place in our justification before God, where they have no right to appear. An enlightened Christian will ascribe to the merits of a glorious Redeemer their proper place and efficacy, and still be sensible that the labor of good works is so far from being in vain in the Lord, that it is absolutely necessary for salvation.

These remarks on the ground of our justification before God were esteemed to be proper lest what follows should be misunderstood by the reader.

Christian good works are necessary to obtain all desirable blessings in this life. By the description that hath been given of good works, in a scriptural sense, they are a holy temper and practice; an honest, just and benevolent heart, both towards God and men, with such treatment of all moral beings as will naturally proceed from virtuous principles. Such principles and practice are summarily named godliness. We are told that godliness is profitable to all things, having the promise of the life that now is, and of that which is to come. We need not wait for the benefit of good works, for they have a reward in the present life, which flows immediately from the performance. To these we owe a quiet and approving conscience; by these we become acquainted with God, are conformed to him, and can rejoice in his character and government; these are the way and means of receiving all desirable earthly blessings;—they give that good name which is better than precious ointment; furnish a competence for our natural wants, health to receive it with satisfaction; and, as evidential of faith in Christ, enable us to contemplate another world with joy and peace. While a religious character and practice deprive of no real good, they are the best adapted means for obtaining from the hand of a gracious God every thing which a reasonable person can wish.—It is true there are worldly pleasures and desires, which the Christian law of good works forbid; but these pleasures would be dangerous to us in the end; and such desires are neither rational nor safe, for if they were gratified it would either deprive us of some more valuable good, or plunge into some evil which is not foreseen.

Christian good works are necessary for the happiness of our neighbors. There are mutual connections and relations between men, through which they do much good or evil one to another. It is impossible that any should be raised above the influence and effects of these relations. The benevolence of a good man's heart, the beneficence of his hands, his truth and justice, his compassion and pity, his meekness and humility, and all the virtues of his heart and life are useful to others.—Although a wicked person may have the greatest delight in the company of the wicked, still acting entirely on the principles of selfishness, he would choose one for his particular friend and helper in the day of adversity, who abounded in Christian good works.

Christian good works are necessary to promote the glory of God.

Although the essential glory

of God hath been the same through an eternity past, that it will be through an eternity to come, there may be a declaration or growing display of this glory before a universe of reasonable minds. This is what we mean by his declarative glory. It is praising him, speaking of his excellency, and by obedience honoring his laws which suitably reward virtue and vice.

Although good works are not the deserving cause through which sinful men are justified to final salvation, still they are necessary for being in a state of friendship with the Lord our God and Judge. A holy God cannot delight in the principles and practice of those who delight in evil. He can have no complacence in their character, and this is not what is meant by his love of a sinful world. By his being the friend of sinners is meant, that he benevolently wishes them to turn from evil to good works: also, that by his wisdom and grace he hath provided an expiation, and purchased the spirit to sanctify and cleanse us from dead works. Until a principle of good works be in our hearts and the practice be in our lives, we must be subject to God's displeasure, nor can we have any satisfaction under his government.

Christian good works are the only possible preparation for eternal life. The Christian's title to heaven is by the grace of God, through a Redeemer's merits; his preparation to enjoy its blessedness and glory is in himself. He must be changed from sin to holiness, and have both the spirit and performance of all which is right and good. How, otherwise, can he be rendered happy by the clear display of divine glory, that will be made in the heavenly world; or how have communion with the Father in the purposes of his counsel and the works of his providence; or how delight in the communion of saints in their employments, in their praises, or in whatever may be the duties of the celestial life. Make the suppotition, which still never can be a fact; that a perfect title to salvation was given to one destitute of the spirit and practice of good works: Such a person by his want of preparation would be for ever debarred the enjoyment of eternal life.—Through this want of preparation the salvation of sinful men is rendered so precarious, for the grace of Christ is sufficient and its benefits are freely offered.

Thus it appears that Christian good works are both useful in this life, and actually necessary for salvation.

M. M.

Thoughts on the Heavenly State.

ON subjects of such vast importance we ought to hold curiosity under the check of solemn reverence. Men often sin by attempting to break through the veil, which infinite wisdom hath hung between our present state of sight and himself, heaven and eternity. Questions are often asked concerning the manner of existing and acting in the unseen world, which it would not be wise to have resolved; or if an answer were given, it would not be intelligible to us, in the

present weak state of our understanding, although it came immediately from heaven. We often enquire on this subject from natural curiosity, when there is no desire to approach the presence of God, or to prepare ourselves for serving him. If we enquire concerning the heavenly state that we may know more of God, how he may be served here on earth, and what we must do to prepare ourselves for coming into his glorious presence, the desire is commendable; and the scriptures afford much light so far as the subject hath this tendency.

Concerning the life to come we know nothing with certainty beyond what is revealed in the Christian scriptures. Curiosity may suggest, reason may on its own weak ground conjecture, while it is only the Christian scriptures which can assure us. The death of Christians is described to be their dismission from the world, from the body, and from sin. Freedom from sin must be an ingredient of the heavenly life. Of the Jerusalem above it is written, "And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: But they which are written in the lamb's book of life."

All the descriptions of the heavenly life, which we have received on sufficient evidence of our faith, represent it as a state of perfect holiness; perfect conformity to God and his law. This state of the mind seems to be necessary for dwelling in the presence of God, and passing eternity in his service and praise. If happiness pertain to heaven its inhabitants must be holy. An unholy sinner admitted in the divine presence would be unhappy, in the same proportion as he advanced with open sight, into the awful and glorious presence of a God of infinite purity.

The moment of death is the time of perfect sanctification to the people of God, therefore after this, they may with humility hope for perfect blessedness. Pain and labor, tears and sorrow, guilt and dread are the fruit of sin; these are the curse of sin in this world, and cannot cease until the new creation in Christ Jesus is perfected. But whence will this perfection come, which it is expected Christians shall receive at the hour of death? Not from the merit of any past good works of their own; not from the innate powers of natural understanding, which may be then enlarged by a separation of the mind from the body: but from the power of the Holy Spirit, who by a renewal of the heart, imparts the first spark of holiness to a repenting, believing sinner. How glorious, through the grace of God, will that day be to a dying Christian, when he finds himself, at once, delivered from the frailties of a mortal body, and the imperfection and guilt of sin! And in what will the blessedness of heaven principally consist? Doubtless in beholding God in his glory. True piety drawing the heart to God, desires to see and be nearer to him. "Whom have I in heaven but thee, and there is none on earth I desire beside thee. My soul thirsteth for God, for the living God, when shall I come and appear

before him." "I am in a strait betwixt two, having a desire to depart and be with Christ, which is far better." For it is more desirable to be where he is clearly seen than to remain in this state of darkness.

If by desiring the Heavenly state be only meant, a deliverance from the cares, afflictions and miseries of this world, there is nothing distinctively holy in the wish; for on the same reasons many have rushed into the most horrid crimes. If a desire of the heavenly life be to see the glorious majesty of God, his holiness, his wisdom and all his distinguishing attributes, more clearly than can be discovered in our present life, this is the breathing of a holy temper, it is evidential of a preparation for eternal life. The supreme happiness of the heavenly world will consist in beholding and adoring God. This will be both mediately in his works, as we now do, also in some more direct manner; at present we know not how this will be, nor is it of great consequence that we should. This more direct sight of God, in his word, is called seeing face to face, while the knowledge we have of him in this world is called, seeing thro' a glass darkly.—The light of his perfections will shine on the mind with all the lustre it can receive; his holy love will be so clear, as to become the light of heaven, and the whole universe illuminated with what God is in himself. The glory of his nature and attributes will spread beams of glory over his whole kingdom. This lustre of the divine perfections will absorb the attention, and meet and fill the desires of the soul; and all connection with created things will be valued, not for what they are as separate from God, but as they are dependent on him, as they are his, as emanations of his all-creating, all-holy will.—"And they rest not day and night, saying, holy, holy, holy, Lord God Almighty, which was, and is, and is to come." This sense of divine glory will be effected in two ways: First by God's bringing more clearly into the view of his creatures what he is in himself:—Secondly by an eternal increase of their love.

God will bring what he is in himself, more into the view of his holy creatures. A review of what God hath done, in the kingdoms of nature, providence and grace, from the beginning, being seen as parts of one perfect plan, will give much new information on the nature, and the moral attributes of the Godhead. Materials for information will be drawn from every event in the vast dominions of God, and probably from other sources of which we do not now conceive.

There will be an eternal increase of love in the heavenly state.

It is easy to conceive, that an increase of love will increase the sense of apparent glory in the divine character. The growing love of heaven will, continually, make it more delightful to see, and to say, Holy, Holy, Holy, Lord God Almighty.

The principal employment of heaven will be to worship and praise God. If the blessedness of the heavenly state be to see the glory of the Lord; its chief employment must be to express

a sense of that glory and blessedness by worship and praise. They cease not, day nor night to adore, saying, Holy Lord God Almighty who was, and art, and art to come. There are many things, in the revelation made to St. John, expressing the adoration and praise of heaven. "And they sang a new song, saying, thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation." "And I beheld and heard the voice of many angels round about the throne, and the beasts and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands: Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." In other places we have similar descriptions. "I looked, and lo! a Lamb stood on mount Zion, and with him an hundred and forty-four thousand, and I heard a voice from heaven as the voice of many waters and the voice of a great thunder; and I heard the voice of harpers, harping with their harps." They are described as singing the song of Moses and the Lamb; as celebrating, by anthems of praise, the works of God in nature, providence and grace, and even in the execution of his judgments; as saying Alleluia for ever; and the sound of this is said to be like the voice of a great multitude, and as the voice of many waters, and as the sound of mighty thunderings, betokening the number of those who offer praise in the pious elevation of their spirits, and the vast objects of glory which they celebrate. It seems to be the burden of St. John's description of the heavenly state, to represent the blessedness there is in seeing God, in all his perfections and works; and the principal employment to praise and worship him. Through the holy scriptures these things are abundantly repeated concerning the glorious state to come, and these are all we need to know to assist us in attaining that blessed condition. Other things might gratify our curiosity, while these warm our devotion. Other things might reprove our sloth and chide our backsliding; while these teach us how little we appear, in this world, like the followers of the Lamb, and how much attention we need to prepare us for joining in those songs, which appeared to St. John like the elevated and awful sound of mighty thunderings.

Examine, Reader, hast thou, already, formed within thee the breathings of a heavenly temper? Dost thou wish to see God? Is it thy delight to behold him, in such a manner as he may be seen in this world? Carry the inquiry farther. What blessedness would heaven have for thee, if thou art not pleased with seeing and coming near the great Jehovah? What, if thou dost not delight in beholding all his perfections? What, if thou hast not so much satisfaction in his character, as to pray without ceasing? Heaven is filled with God; there he appears to be all in all, there is nothing beside him, the whole is filled with his essential and declarative glory,

and he shines, by his communicated good, in every creature around his throne.

How can those who have no sensible love of God, think they have a title or preparation for the mansions of eternal peace? Or how can we suppose the beginning of heavenly love in those souls, who are most happy when they think least of the Lord? Oh! how different is this state of mind from the heavenly!

The employment of heaven is a pattern for saints on earth so far as it can be imitated, and if this be worship and praise, every pious person will follow the example. Anthems of joy and praise and ascriptions of glory will never cease. When time is consummated, the songs of praise begun on earth will be continued in heaven. Under a sense, that the part of prayer which we call adoration, will be eternally continued, let the reader say, "Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory, for ever and ever. Amen."

Explanation of Scriptural Types.

(Continued from p. 94.)

FEASTS of the RITUAL typical.

TO the impurities and purifications of the Hebrew ritual, were added sacred festivals which were to be religiously observed. These are now to be explained.

I. The Sabbath.

The sabbath was originally sanctified as a memorial of God's consummating the works of creation, and resting the seventh day. This, by a particular moral precept, was consecrated and made holy. But, introduced among the sacred feasts of the ritual, had a typical signification. From the remarks of the apostle, Hebrews iii. 4. we are induced to consider it as a type,

1. Of the settlement and rest of the Israelites in Canaan, the land of promise.

Long time did the patriarchs and their posterity sojourn, going from one kingdom to another people—especially, long time did the Israelites wander in a great and howling wilderness, looking for a city of habitation, until God in his own good time brought them to the land promised to their fathers. In this he gave them rest from all their sojournings, dangers, fastings, and toils, and this state of tranquillity and prosperity, to them, was as a sabbath of rest and enjoyment.

2. Of the evangelical state of the church.

The apostle observes, He, Jesus, that is entered into his rest, hath ceased from his works as God did from his. When Christ had completed the work of redemption, he liberated his church from the obscurity of types, and the servile system of weak and beggarly elements, that yoke of bondage which it was unable to bear, and gave it light and liberty, rest and peace. This state of liberty and prosperity was to it as a sabbath of rest from the darkness and servility of the preceding dispensation—and when he gives spiritual relief and comfort to those who labor and are heavy laden, they enter upon a sabbat-

ical state, and enjoy spiritual rest and peace. Especially,

3. Of the heavenly state.

To those who live godly in Christ Jesus, who walk by faith and not by sight, the present state is like a desert land, in which they are strangers and pilgrims; but when, as an hireling, they shall have accomplished their day, their spiritual sojournings, their conflicts, weariness and painfulness, will determine and cease, they will rest from their labors, and enter upon an everlasting state of perfectly holy exercise and enjoyment, their eternal sabbath in heaven.

II. The passover and feast of unleavened bread.

The passover was the anniversary memorial of the deliverance of the Israelites from the bondage and misery of Egypt, and typified the eternal deliverance of the Israel of God from the spiritual bondage of sin and misery, by Christ, the Lamb of God, and their eternal salvation in heaven. This has been explained.

To the passover was added the feast of unleavened bread, the seven next days which succeeded it. Through the whole of this feast no leaven might be found in the houses of the Israelites, and they might eat unleavened bread only. This humble food and abstemious manner of living typified the humble, destitute and afflicted state of the church in its spiritual journey, progressing towards millennial prosperity, and the heavenly Canaan—and the afflicted and humble condition of saints performing their spiritual pilgrimage through the wilderness of this world to their eternal rest—this world being to the godly, to adopt the expressive similitude of an eminent saint, but as a "*smoky inn*, in which the weary traveller finds bad entertainment."

III. The feast of first fruits and pentecost.

The next day after the feast of unleavened bread, the Israelites were to begin their harvest, and bring a sheaf and wave it before the Lord, as an acknowledgment of his faithfulness and bounty in giving them the goodly land.—From this they were to reckon seven weeks and the day following which would be the fiftieth on which the harvest ended, they were to offer two fine loaves of wheat flour baked with leaven, seven lambs and two rams, with their meat and drink offerings, an offering made by fire of a sweet savor to God.—This was called the feast of first fruits, of weeks, and pentecost. From the references to this feast by an inspired apostle, we are taught to consider it as typical of the following evangelical subjects.

1. The resurrection of Christ.

Now, saith the apostle, is Christ risen, and become the first fruits of them that sleep. As the first fruits are a sure token and pledge that the fulness will be gathered, in the appointed weeks of harvest, so the resurrection of Christ is an infallible earnest of the resurrection of all the saints. Christ the first fruits; afterward they that are Christ's at his coming.

2. The first converts to Christianity.

The first converts to Christianity among the Jews and Gen-

tiles were the first fruits of the gospel dispensation, and the sure pledges, that the Jews should be brought in and with them the fulness of the Gentile nations and all Israel be saved.

3. The effusion and renewing influences of the Holy Spirit. The first fruits with the Israelites were typical of those influences of the Holy Spirit, which were communicated on the day of pentecost, those first fruits of that copious and blessed effusion which, according to Ezekiel, will constitute a river which no man can pass over, and by its extent and influence fill the whole earth with the knowledge of the glory of God—and of those first fruits of the Spirit which renew and sanctify the souls of men, and are the earnest of their future and eternal glory.

"These seeds of light and glory sown,
"In saints in darkness here,
"Shall rise and spring in worlds unknown,
"And a rich harvest bear."

IV. The feast of the New Moon. The Israelites reckoned the month by the Moon, and the day the New Moon appeared was the first day of the month; and the New Moon by a particular statute was made a sacred feast: so similar to this was another festival, which typified the same subject, that they may be combined in the explanation.

V. The feast of blowing the Trumpets.

As on the New Moon, the first day of the month, so on the first day of the seventh month, which, with the Israelites, was the first day of the civil year, they were to keep the feast of the blowing the silver trumpets, or the trumpets of rams' horns, or both, as expressions of joy for the revolution of the month and of the year. For these days particular sacrifices were prescribed, over which, especially the first day of the seventh month, it is said, they blew the trumpets from morning until evening. Might not these feasts, on the revolution and renovation of the month, and year, designate and typify, that glorious revolution and renovation to be effected by Jesus Christ, through the joyful sound of the gospel, originating from his atoning sacrifice, which is described by the prophet. Behold I create new heavens and a new earth, and the former shall not be remembered, nor come into mind. But be ye glad and rejoice forever in that which I create, for behold, I create Jerusalem a rejoicing, and her people a joy—especially when the Lord will be unto her an everlasting light, and her God her glory.

VI. The feast or Fast of Expiation.

The tenth day of the seventh month, the feast or fast of atonement was observed with peculiar rites and great solemnity. First of all, the high priest washed himself with water, and put on the sacerdotal robes for glory and beauty. He then killed a bullock for a sin offering for himself and his house—took the blood of the bullock, a censer full of burning coals from the altar, and his hand full of sweet incense, went into the most holy place, put the incense on the coals, raised a cloud of smoke which covered the mercy-seat, and then sprinkled the blood of the bullock upon the

mercy-seat and before it, seven times with his finger.—By this he made atonement for his own and the sins of his house. Returning from the most holy place, of the two goats which were provided and upon which lots had been cast, he took that upon which the Lord's lot fell to be a sin offering for the people, killed it, and proceeded to sprinkle the mercy-seat with the blood, as he had done with the blood of the bullock; and thus reconciled the holy place. Returning from it, he put the blood of the bullock and goat on the horns of the golden altar, and sprinkled it seven times upon the tabernacle of the congregation, and perhaps upon the altar of burnt offerings, and cleansed them from the uncleanness of the children of Israel. He then took the goat upon which the lot fell to be the scape-goat, laid both his hands upon his head, confessed over him the transgressions of the whole congregation, and gave him to a fit person who conducted him to the wilderness. He then went into the tabernacle, put off his robes, and depositing them in the holy place, washed himself with water, put on his other garments, came forth to the people, offered two rams, one for a burnt offering for himself and his house, and the other for the congregation—the bodies of the bullock and goat, whose blood had been sprinkled in the holy place, were burnt without the camp, and the solemn rites concluded. By the regular performance of these sacred rites, the sins of the priests and the whole congregation were ceremonially cleansed, and they became visibly an holy nation. Were not the rites of this feast or fast, the most solemn and impressive in the whole system, highly typical and significant? Might not the prophet allude to this when he predicted, that the Lord would remove the iniquity of the land in one day? Let us consider the subjects typified by these various rites.—Aaron the high priest was taken from among men; and because the children are partakers of flesh and blood, Christ took part of the same—Aaron was a public person, the representative of the whole congregation, and officiated in his public robes; and Christ was constituted the head and representative of the whole church—Aaron went into the holy place with the blood of bulls and goats; but Christ by his own blood—It was necessary that the patterns of the heavenly things should be purified with these; but the heavenly things themselves with better sacrifices than these—Aaron appeared in the holy place to expiate the sins of Israel; and Christ appears in the presence of God to mediate and intercede for his people—No man might be in the tabernacle when the high-priest went into the holy place; into the holiest of all went the high-priest alone once a year; and Christ accomplished the work of reconciliation himself, of the people there was none with him—When the high-priest retired from public view and went into the holy place, he continued to officiate; and Christ, though now the world seeth him no more, is yet executing his mediatorial office in the presence of God—When the high-priest returned from the holy place, he

took the scape-goat and laid both his hands upon his head—This goat had been designated by lot, and presented before the Lord—and Christ, verily, was preordained before the foundation of the world, and manifested in these last times to bear the sins of many. With his hands upon the head of the goat, Aaron confessed over him all the iniquities of the children of Israel, and ceremonially transferred them to the goat; and the iniquities of his people, imputatively, were laid on Christ. The goat sustained and bore the transgressions of Israel to a land not inhabited, and for Christ's sake, God removes the iniquities of his people from them, far as the east is from the west. The holy place thus reconciled, and the uncleanness of the congregation purified, God accepted and dwelt among them; and the church purified and sanctified by the blood of Jesus, hath neither spot nor wrinkle, and is an habitation of God through the Spirit.

The type, the entrance of the high-priest into the holy of holies, is so sublime and instructive, that a more particular consideration of it may be useful.—The high-priest was directed, for this purpose, to put on the rich and costly robes, of gold, and blue, and purple, and scarlet, and fine twined linen, for glory and for beauty—the mitre on his head, with its golden plate or crown, and sacred engraving, HOLINESS TO THE LORD—the ephod with the two onyx stones on the two shoulder pieces, in which were inserted the names of the twelve tribes of Israel,—the breast-plate with its twelve precious stones, in each of which was inscribed the name of one tribe—the robe of the ephod, with its golden bells and pomegranates in the hem, and the curious girdle of the ephod, which confined the sacred robes. In the high-priest, dressed in this rich attire, and the solemn process, killing the bullock and the goat, going with their blood and sweet incense into the holy of holies, making atonement for himself, his house and the congregation, purifying, reconciling and perfuming the holy place, what an august and impressive representation of our great high-priest, Christ Jesus, in his all-perfect and glorious righteousness, with his own most precious blood, appearing in the presence of God, bearing the church on his arms and his heart, and mediating for it by his most acceptable merit and prevalent intercession—and in the holy place, purified and reconciled by the blood of bulls and goats, what a glowing type of heaven, as it were, sprinkled with the blood, and perfumed with the merit of Jesus! Christ is not entered into the holy places made with hands, the figures of the true; but into heaven itself—neither by the blood of bulls and goats, but by his own blood now to appear in the presence of God for us.

VII. The feast of tabernacles.

The fifteenth day of the seventh month, when the Israelites had gathered in their corn and wine, and terminated the labors of the year; they were to keep the feast of tabernacles, which was to continue seven days. On the first day they were to take boughs of goodly trees, palm branches, boughs of thick

trees and willows of the brook make booths and dwell in them seven days. A reason was assigned for this. That your generations may know that I made the children of Israel to dwell in booths when I brought them out of the land of Egypt. Thro' this feast they were to rejoice before the Lord their God. This then was their annual thanksgiving, that the Lord their God had given them rest from their sojournings, the dangers and toils of the wilderness, peace and plenty in the goodly land,—and prefigured,

1. The spiritual rest and prosperity of the church under the gospel dispensation. The state of the church under the dispensations of the patriarchs and Moses was like that of Abraham, Isaac and Jacob, and the Israelites in the wilderness; and the entrance of it upon the evangelical state of light, liberty, prosperity and joy, like the entrance of the Israelites into Canaan. It had light and a good day, and God gave it a feast of fat things, enlargement and rest on every side. More especially,

2. The prosperity of the church in the millennial state.

Having progressed thro' the former periods, when the church shall have survived its darkness, vicissitudes, conflicts, and troubles through the persecutions of the man of sin, and it shall be said to it in the millennium, Arise, shine, for thy light is come and the glory of the Lord is risen upon thee,—when its walls shall be salvation and its gates praise, then shall all the families of the earth keep the spiritual feast of tabernacles and rejoice before the Lord their God, thro' that extended period: And in that day shall the church say, O Lord, I will praise thee; though thou wast angry with me, thine anger is turned away, and thou comfortest me. Eminently,

3. Of the rest and felicity of the church and saints in heaven.

This world, to the church and saints, is like the wilderness to the Israelites, and like the patriarchs, they dwelt in tabernacles, tents, or booths, having no continuing place nor abiding city, but seeking a better country,—and when they shall have consummated their pilgrimage on earth and rest from their labors, they will possess the goodly land promised them, the better Canaan above, where they will hunger no more, neither thirst any more, for the Lamb which is in the midst of the throne shall feed them and lead them to living fountains of water, and God shall wipe away all tears from their eyes, and then will keep the feast of tabernacles, and thro' the eternal state, in houses not made with hands, rejoice before the Lord their God—and praise him, for his mercy endureth for ever.

VIII. The seventh year.

As every seventh day was a sabbath, so every seventh, was a year of rest.—The Israelites might neither sow nor reap—The fruits of the land became the property of the poor—and servants were released from their masters.—To this another was so similar in its regulations and object, that they may be united in the explanation.

IX. The Jubilee.

As the Israelites were to cultivate their fields six years, and the seventh was a year of rest

to the land, so they were to reckon seven sabbaths of years, or forty-nine, and the next the fiftieth, was the year of Jubilee. It commenced on the tenth day of the seventh month, the day on which they afflicted their souls, and the high-priest went into the holy place with the blood of bulls and goats, and made atonement for their sins. Upon the consummation of the rites, probably, the trumpet of jubilee was blown, and liberty proclaimed throughout all the land. They neither sowed their fields, nor pruned their vineyards—the spontaneous growth was the perquisite of the poor and the stranger—debts were cancelled—servants liberated—and lands sold reverted to their former owners. Was not this an instructive, impressive type of that gospel, those good tidings of great joy which shall be to all people. Was not this verified in him whom the spirit of the Lord anointed to preach good tidings to the meek, to bind up the broken-hearted, to proclaim liberty to the captive, and the opening of the prison to them that are bound, to proclaim the acceptable year, (the jubilee) of the Lord—The trumpet was blown on the day of expiation, the day on which they afflicted their souls, and the gospel originates from the atonement of Christ, who appoints to those who mourn in Zion beauty for ashes, the oil of joy for mourning, and the garments of praise for the spirit of heaviness—and the rest of this feast, did it not represent the rest which he gives to those who labor and are heavy laden.—Especially,

1. When the trumpet sounded, debts were cancelled, and debtors were liberated from their creditors; and doth not the gospel announce, that the debt to divine justice is liquidated by the atonement of Christ—and there is no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the spirit.—And,

"Happy beyond expression he,
"Whose debts are thus discharg'd,
"And from the guilty bondage free,
"He feels his soul enlarg'd."

2. Servants were liberated from their masters—and the gospel proclaims liberty to those who believe it from the terrors of God's wrath—not having received the spirit of bondage again to fear; but the spirit of adoption by which they cry, Abba, Father—and from the penalty of the law—Christ having redeemed them from the curse of it—and from the bondage of weak and beggarly elements, enjoying the liberty with which Christ makes his people free—and from the servitude of fleshly lusts—sin not having dominion over them, being not under the law, but under grace—and from the terrors of death—Christ having delivered those who through the fear of it are all their lifetime subject to bondage.

3. Lands and possessions returned to their owners—and doth not the gospel proclaim to those who receive it,—ye have sold yourselves for nought and shall be redeemed without money—a restoration of that holy and happy state of peace and favor with God, those blessed privileges and titles which were alienated by the first transgression, and the reversion of an inheritance incorruptible, unde-

filed, and that fadeth not away—and assure them, that, in hope and joy, they may wait for the adoption, to wit, the redemption of their bodies.—Blessed are the people that know the joyful sound; they shall walk, O Lord, in the light of thy countenance. Amen. Hallelujah.

REVIVALS of Religion in the County of BERKSHIRE, continued.

.....

REVIVAL OF RELIGION IN LENOX.

AMIDST the astonishing revolutions, the horrid wars, carnage, and accumulated distresses of the old continent, and the discords and convulsions of the new; it is very consoling and animating to the friends of Zion, to reflect upon the increasing prosperity of the Redeemer's kingdom, in many of our churches and congregations. As a specimen of this, the religious state of Lenox may now be exhibited, by inserting a concise narrative communicated by the Rev. SAMUEL SHEPARD, the pastor.

"It does not appear from the records of the church, nor from information received from the oldest members of it now living, that for the space of about thirty years from the first settlement of the town, there was any remarkable revival of religion in it. There were however from the year 1783 to 1785, about twenty persons added to the church.—This season of refreshing from the presence of the Lord, is often recollected with gratitude by the friends of Zion.

"In the year 1799, a general attention to the subject of religion was apparenly excited thro' the town. Many were greatly awakened, and some, we trust, were delivered from the power of darkness, and translated into the kingdom of God's dear Son. The number added to the church in that season of revival was *fifty-three*." A particular narrative of this gracious work was published in the Connecticut Evangelical Magazine, vol. II. No. 4. p. 136.

"In the six succeeding years, only twenty-three persons were received into the church, and some of these were from other churches.

"In the winter of 1806—7, there was a special attention to religion in the north-east part of the town. At an examination and catechising of the school in that district, some remarks were addressed to parents upon the importance of attention to the *souls* of their children, as well as to that instruction which tended to render them respectable and useful in the present life. The remarks upon this subject on that occasion, and at a lecture in the afternoon, and another in the evening, were hopefully attended with a divine blessing to some parents who were present, and the means of increasing the solemnity upon the minds of people in that vicinity—some of whom found no more peace until Christ, the hope of glory, was formed in their souls.

"In the last year, while showers of divine grace were falling on other places, there was a general revival in this town, and

God was pleased to quicken some "for his name's sake."—The numbers which have been recently added to the church are—eight in April, 1807—six in January—ten in May—twenty-two in August—and one in September, 1808—fourteen in February, 1809, making in the whole, sixty-one.—Some who entertain a hope of personal interest in Christ have not yet made a public profession of it.

"It gives great satisfaction to state, that of those who united with the church in the year 1799, there has been but one instance of apostacy, and but few, we trust, who have the form of godliness without its power. Very little open opposition to the special attention to religion appeared among us the summer past. May the friends of Christ be importunate at the throne of grace, for the prosperity of his blessed cause, and, in this eventful period, put their trust in God, and may He *still* appear in his glory, by convincing and converting sinners, to build up Zion."

TO THE EDITOR OF THE CONNECTICUT MAGAZINE.

REV. SIR,

THE scriptures declare, that "there is joy in heaven, and in the presence of the angels of God, over one sinner that repenteth." This teaches, that the salvation of but one soul is matter of great importance and rejoicing; since it causes such joy among the holy inhabitants of Heaven. And if we consider that dreadful and everlasting misery, from which the true penitent is delivered, and that "far more exceeding weight of glory," and happiness, which he will enjoy through eternity; will not the repentance of a single sinner appear to be a very important event—unspeakably more so, than the greatest events, which relate merely to the temporal happiness of mankind? For the greatest and most favorable revolution among the nations of earth, if considered with respect to their influence upon the present life, will save from an unspeakably less sum of misery, than what a single soul will endure, who must through eternity suffer the wrath of God, and the vengeance of eternal fire. And all the temporal good, which will result from the most important of these revolutions, however extolled by historians and poets, will fall infinitely short of the sum, which will be enjoyed by one soul, that will be rising in glory and happiness thro' the ceaseless ages of eternity—well then may the salvation of one immortal soul cause joy in the heavenly world.

The hopeful conversion of sinners will also afford pleasure to the people of God on earth, because they possess in a degree the same holy benevolent disposition, as the inhabitants of Heaven. It is for this reason, that accounts of revivals of religion are so pleasing and interesting to the friends of Zion.

I shall therefore comply with your request in giving you some account of a small revival, with which God was pleased to favor us in the course of the past year. For if it should be the means of saving but very few from eternal

death, and of introducing them into the everlasting joy of their Lord; yet it would be productive of infinite good, would deserve our grateful acknowledgment, and would be remembered with joy through eternity.

In the year 1799, we in this place shared in those gracious effusions of the holy spirit, with which a merciful God was pleased to visit a number of towns in this vicinity. The revival in this society at that time was powerful and extensive, and a considerable number were hopefully called out of darkness into marvellous light—more than one hundred were then added to the church—after this revival had gradually subsided, there were during about eight years, ten or twelve instances of hopeful conversion.

A proposal was circulated in a number of towns in this State to meet on the third Tuesday of last March, and spend the afternoon or evening in prayer for the effusions of the spirit, and a revival of religion.

A meeting therefore was appointed here on Tuesday evening. A greater number attended, than was expected. The evening was spent chiefly in prayer, and the meeting was solemn. Within a week from this time it was discovered, that several young persons were under serious impressions, and from these it quickly spread to others. Conferences and lectures, which were now frequently appointed, and public worship on the sabbath, were more fully attended, and a much greater attention and solemnity than usual were apparent in the countenances of many, especially among the youth. Numbers were deeply impressed with a sense of their depravity, guilt, and danger—were frequently seen in tears, and their great concern seemed to be to secure the salvation of their souls.—The serious attention rapidly increased during the month of April. Before the close of it, thirty or forty of the youth appeared to be under conviction, or hopefully reconciled to God and divine truth—an unusual solemnity appeared on the minds of many more, and there was a pleasing prospect of an extensive revival, and a great gathering of souls into the fold of Christ. But alas! how often are the fairest prospects of a plentiful harvest cut short.

In April the town was visited with a mortal distressing sickness. This disease spread with great rapidity in the latter part of April and beginning of May, and became very alarming. Many were seized with it, and numbers were very suddenly swept off. The prevalence of this disorder greatly interrupted the religious meetings, and prevented the attendance of many, the public attention appeared to be rather diverted from the revival to sickness. I was also seized with the prevailing disease, and detained from the pulpit more than three months. These things appeared to have an unfavourable influence upon the awakening, which made no progress after the first of May, and soon began evidently to decline. Many, whose minds were solemnized for a time, appeared in a few months to lose their serious impressions. And some, who appeared deeply convinced of

their depravity, guilt, and danger, and to be anxiously engaged in seeking the salvation of their souls, have in a great degree lost their conviction, and returned back to a careless neglect of divine things and their eternal interest. How painful to the benevolent mind to see those who were earnestly attending to religion and the concerns of their souls, returning back to their former neglect, and walking carelessly down the broad road to eternal death! God grant that they may not sleep on in spiritual stupidity, till they awake in everlasting horror and despair.

Although our hopeful prospects have been in some degree disappointed, yet there is reason to hope, by divine grace, that this revival will be the means of saving some immortal souls from the endless miseries of hell, and of introducing them into the everlasting joys of heaven. There are about 14 or 15, who have hopefully passed from death to life—ten were added to the church on the first sabbath of the present month—Those, who have been under conviction, appeared to be deeply convinced that they were dead in sin, or wholly depraved and destitute of all holiness, and that their depravity of heart was so great, that they should never repent, become reconciled to God, and cordially believe in Christ, unless renewed by the Holy Spirit. And yet they appeared to be sensible, that it was their immediate duty to become reconciled unto God, since nothing prevented them from this but their own wicked opposition of heart, and that they were very criminal and inexcusable for their impenitence and unbelief. The hopeful converts manifested a cordial reconciliation to the perfection and government of God, and to the doctrines of the gospel, as understood by those, who believe the Calvinistic system. From the preceding statement, it may be remarked.

1. That God appeared to come among us by the awakening influences of his Spirit in answer to prayer. Such facts accord with the promises and declarations of scripture respecting the efficacy of prayer, and thus afford great encouragement to earnest and persevering prayer for divine blessings, and especially for the effusions of the Spirit, and the revival of religion.

2. It may be remarked, that the most solemn and affecting calls and warnings will have no effect in bringing sinners to repentance, without the attending influences of the Spirit. For the solemn calls, which we experienced by the prevalence of a dangerous and alarming disease, and by many sudden and affecting deaths, appeared rather to check, than to promote the revival. It therefore shews in a striking manner, that nothing but the Spirit of God can make means and warnings effectual to awaken and renew sinners, and bring them to repentance.

3. We have great reason for humility and sorrow, that our pleasing hopes with respect to the revival have been so far cut short. For there is reason to believe, that God was provoked to depart from us by his Spirit, because we were not earnest and persevering in our prayers to have him stay with us, but grew

more cold and negligent, or because of some unchristian feelings and conduct among us For the scripture declares, that "He is with you, while ye be with him. and if ye seek him, he will be found of you, and that he is more ready to give his Holy Spirit to them that ask him, than earthly parents are to give good gifts to their children." We have therefore great reason to be humbled, that we provoked God so soon to depart from us. I would, sir, ask your prayers, and the prayers of every Christian reader, that God would forgive our sins—return in mercy, and revive us again, that we might rejoice in him.

G. H. COWLES.

Bristol, Jan. 1809.

Selected—The writer and time of first publication unknown..... Published by particular desire.

DIRECTIONS FOR SELF-EXAMINATION.

I. *MAKE conscience of performing this duty.* The necessity of it will appear, if you consider. God has repeatedly commanded it. The people of God have always practised it. There is a great danger of being deceived; for every grace in the Christian has its counterfeit in the hypocrite. Many professors have been deceived, by neglecting it, and are ruined for ever. Your comfort and holiness depend, in a great measure, upon knowing your real state.

II. *Be very serious in the performance of it.* Set your heart to the solemn work, as in the presence of the searcher of hearts, who will judge the secrets of all men, in the great day. Heaven and hell are no trifles. The question before you is no less than this,—Am I a child of wrath, or a child of God? If I should die when I have done reading this, where would this precious soul of mine be for ever, for ever, for ever?

III. *Be impartial,* or you lose your labor; nay, you confirm your mistakes. On the one hand, resolve to know the worst of yourselves, the very worst.—Some are afraid to know the worst, lest they should fall into despair; and this fear makes them partial. Suppose the worst, and that, after serious examination, it should appear, that you have neither faith nor holiness; yet remember, your case is not desperate. The door of mercy is ever open to the returning sinner. It remains a blessed truth, that *whoever cometh to Christ shall in no wise be cast out.* John vi. 37. On the other hand, be willing to know the *best* of yourself as well as the *worst.* Do not suppose that humility requires you to over-look your graces, and notice only your corruptions.

IV. Judge of your graces by their *nature* rather than their *degree.* You are to try to inherit graces by the *touchstone,* not by the *measure.* The greatest degree is to be desired and aimed at, but the smallest degree is matter of praise and rejoicing. Do not conclude there is no grace, because there is some corruption; or that the spirit does not strive against the flesh, because the flesh strives against the spirit.

V. Let not the issue of this trial depend at all upon your knowledge of the exact time of your conversion, or the particular minister or sermon first instrumental in it. Some, yea many, are wrought up by slow and insensible degrees. Grace increases like the day-light. No man doubts whether the sun shines at noon because he did not see the day break.

VI. Take this caution, lest you stumble at the threshold. Think not that you must begin this work with doubting whether God will extend mercy to you, and save you; and that you must leave this a question wholly under debate, till you have found out how to resolve it, by self-examination. This is a common and pernicious error, laying the very foundation of this work in the great sin of unbelief. The question before you is not, Will God accept and save me, though a vile sinner, if I believe in Christ? but you are to inquire, *Am I now, at this time, in an accepted state?* The former question is already resolved by God himself, who cannot lie.—His word positively declares, that every coming sinner shall be accepted and saved. This being determined, it is not to be questioned. But you are to try, whether you are now in a state of grace?

VII. Take care that you do not *trust* on your self-examination, rather than on Christ.—There is a proneness in our natures to put duties in the place of Christ.

VIII. Be not content merely to read over the following questions, but stop and dwell on each; nor suffer yourself to proceed to another, till you have put the first home to your conscience, and have got an honest answer to it.

IX. Examine yourself *frequently;* at least once a week.—The Lord's-day evening is a most suitable season. The oftener you perform this work, the easier it will become. If you do not obtain satisfaction at first, you may, by repeated endeavors; and a scriptural, solid hope will amply repay your utmost labor.

Questions with respect to faith, and the fruits of faith.

Do I believe in the Son of God? Surely this is an important question. My bible assures me that *He that believeth shall be saved.* Do I then believe? And here let me carefully distinguish between faith, and its fruits. *What is faith?* The simple meaning of faith is believing; and believing always refers to something spoken or written. Divine faith is the belief of a divine testimony, as *John* speaks, *He that hath received his testimony, hath set to his seal that* GOD IS TRUE *John* iii. 33. And, on the contrary, the apostle *John* says, *He that believeth not God, hath made him a liar, because he believeth not the record that God gave of his Son. And this is the record, that* GOD HATH GIVEN TO US ETERNAL LIFE, *and this life is in his Son.* 1 John v. 10, 11. I must first believe the truth of God, as revealed in his word; I must credit his report, and believe his testimony concerning Christ; and then, *receive,* and *trust upon Christ,* so revealed, for my own personal salvation. But, to be more particular,

1. Do I really believe that I am a fallen creature—that I derived from *Adam* a nature wholly corrupt, depraved, and sinful—and that I am a child of wrath, by nature, even as others? Have I ever considered the unspotted and infinite purity and holiness of God's nature, and that he abhors, detests, and hates sin, wherever he sees it? Have I considered, that his law, contained in the ten commandments, is a copy and transcript of that holy nature? and by comparing myself with that eternal rule of right and wrong, have I been led to see my horrible wickedness and vileness? O what multitudes of sins have I committed, in thought, word, and deed! Am I really sick of sin, sorry for sin—and do I abhor myself as a vile sinner?

2. Have I duly considered what my sins have deserved? Do I sincerely think, that if God were to send *me* to hell, because I am a *sinner*, he would do justly?

3. Do I see my utter *helplessness*, as well as my sin and misery? Am I perfectly assured that I cannot by any works, duties, or sufferings of my own, in the least help myself; but that, if ever I am saved, it must be the effect of free mercy?

4. Are the eyes of my understanding enlightened, to know Christ? What do I think of Christ? Who is he? Do I believe that he is *God manifest in the flesh*; uniting in his *one* person the human and divine natures; *man*, that he might suffer, and *God*, that he might redeem? Do I know *why* he suffered, that it was to make satisfaction to divine justice for the injury done to God's law and goverment by man's sin? Do I believe that *the father is well pleased for his righteousness sake; and that he has magnified the law*, both by his obedience and sufferings, *and made it honorable?* Do I therefore look upon Christ as the only WAY to the Father, as the only FOUNDATION to build on, the only FOUNTAIN to wash in? Am I persuaded of his ability to save to the utmost all who come to God by him?

5. Am I satisfied from God's own word and promise, that whoever, let them be ever so vile and wicked, come to Christ by faith, shall be saved? the promise being without exception, *Whosoever believeth on him shall not be ashamed.*

6. Am I led and assisted by the Spirit of God to believe this general promise in *my own* particular case? As God has made no exceptions, why should I except myself?—True, no tongue can tell how vile I have been; only God knows the greatest of my sins, and the wickedness of my heart! But shall I then *despair*, and so add, to my other sins, the *worst* and *greatest* sin of all, UNBELIEF? God forbid! *It is a faithful saying, and worthy of* my *acceptation, that Christ came to save the chief of sinners.* Do I then, sensible of my sin, misery, and helplessness, look upon Christ, as an all-sufficient Saviour, and commit my precious, immortal soul to him, relying upon him only, and endeavouring to rely on him *confidently* for eternal salvation? If so, surely I am a believer, and shall receive the end of my faith, the salvation of my soul.

[To be continued.]

REMARKS OF THE EDITOR.

Several reasons induced the republication of this piece. It was particularly requested. It well enforces and contains an excellent system of rules for self-examination : although there are some expressions which merit remark. It is evidently a saving faith, that the writer intends, and although he may include the whole which it contains, there is an indistinctness in his expressions which may lead to error. At the sixth inquiry concerning faith, the following is introduced, " Am I led and assisted by the Spirit of God, to believe this general promise in *my own* particular case ?" This is virtually to say " Do I believe that Christ died for me in particular?" This implies a sentiment highly Antinomian, and Antinomianism is only Arminianism in disguise ; sentiments over which many have stumbled to perdition. To hope that we are interested in the benefits of Christ's death and purchase, when the opinion is formed on Scriptural grounds is a most desirable attainment, and one for which all Christians will strive. But such a belief or hope is not saving faith. It is a result of the whole series of self-examination, and ought not to be made until the process is concluded : whereas the writer introduces it as a mark of trial before the judgment, or result of trial can possibly be formed. Many true Christians, under a humble sense of imperfection, have never believed that Christ died for them in particular : they have never been assisted to believe that the general promise, " he that believeth shall be saved," was true in their own particular case, or in other words, assisted to think, that they believed, and therefore that Christ died for them. This is the gloomy case of many fearful Christians. It is possible they may live and die in this situation and unexpectedly open their eyes in glory.

On the other hand a far greater number of self deceiving hypocrites, in the hour of easy persuasion, have imbibed an opinion that Christ died for them in particular, or that the general promise was certainly true in their own particular case.

Hence they have gone through life, in firm but presumptuous hope of eternal life, while destitute of any Christian qualifications.

The belief of which the writer speaks, that the general promise is our own in particular, is nothing more than hope or expectation ; it may be so strong as to preclude any painful doubting ; after all it is not essentially any thing more than hoping or expecting : if it be on good grounds, it will be realized ; if on bad it must be disappointed, for the strongest hope of the self-deceiving person shall perish.—A saving faith is often described in general terms, but always implies particular affections which in their nature are holy. Christians are the subject of a saving faith, and their own exercises are the matter in which it consists : God, Christ, the gospel with its doctrines and duties are its objects. Neither sincerity of heart, nor the certainty of our own salvation, are objects of saving faith, for the latter may

be, certain through the gracious promise of God, where there is no comfortable hope of the former.

The writer hath therefore expressed himself, at least, inaccurately, in giving rules for self-examination whether we have a saving faith, to make this one "that we must believe, in our own particular case, that God will save those who believe in his gift of a Redeemer." Many humble Christians believe in this, who have no evidence of their own good estate: Also, many believe this, who have never been sanctified by the Spirit of God.

This writer makes a great distinction between faith and the effects of faith. A saving faith is still meant, and many of his remarks are worthy of being printed in letters of gold. He represents a love of God, of Christ, of the Holy Spirit, and of the divine law, as being the effects of faith, rather than as pertaining to its very nature.—That faith may increase these exercises of love is not doubted, because it is the evidence of things not seen; but that faith must first precede and a love of these objects flow only as an effect, is not true. Repentance, and a love of God, Christ, the Holy Spirit, and the divine law and government, are included in the very nature of a saving faith. Saving faith is a holy exercise; and there can be no holiness where a love or delight in moral excellency is not contained in its very nature: To suppose the contrary would run into all manner of absurdity; it would be supposing a title to eternal life, through the promise, while destitute of any love of God. At the same time, faith, being a reliance on the fulness and promises of God, and the evidence of things not seen, proves instrumental of deriving from our divine head those aids of the Spirit, by which all the Christian graces are quickened and matured to eternal life. Fidelity to a number of young self-examiners, who requested the re-publication of the rules, demanded these remarks.

The Soliloquist.

NO. 5.

AT length I am convinced that the words I lately heard are literally true, they certainly are true with respect to myself.—"The heart is deceitful above all things and desperately wicked, who can know it?" Once I thought, that in these words, the prophet either spoke figuratively or vilified human nature; now I feel that he plainly expresses an awful truth. It is a description of my own heart. It is no longer strange to me, that I was both affrighted and vexed on my first attention to truth. There is nothing in my heart which could make it otherwise, and I remain opposed still. I have no love of God, I cannot delight in his commandments, it is no pleasure to me that he reigns. Still I cannot free myself from terror! Oh! this heart and conscience, how they are opposed! How could God put two such opposite principles into one breast? But I tremble at myself for thinking this; and perhaps this

very thought will condemn me to eternity. I do not find pleasure in thinking of God, nor in reading the scriptures. I have attempted, times without number, to pray, and this gives me no help or comfort. When I began to pray, frequently, it seemed as though I should soon find help; now my thoughts are shut up. Why should we be commanded to pray when it doth us no good, and God doth not assist us? I have read the parable of the talents. Why was the servant who returned to his Lord the talents he gave him so dreadfully condemned? This is my feeling, though I tremble to express it. If this law be true and just my heart is desperately wicked, and I am condemned. Sometimes it seems to me as though God was unjust not to give me peace after I have attended so much to serious things. Sometimes I am discouraged and ready to say I will go on as I used to do.—Sometimes I think I can make myself better, and determine to walk the whole ground again, over which I have gone. That my heart is sinful I cannot doubt, for of this my conscience bears testimony, and it must be some mistake I have made which prevents my peace of mind. But what if God should call me by death before I have done all this? My sin would be upon me and I could not deny it. Still, rather than always to feel as I now do I will make the attempt. It is new to me that there is a wrong temper in men. I always knew that my actions were wrong, but never, until late, suspected my heart was the same. Perhaps the mistake I have made was in confining my efforts for amendment to my actions without attending to my heart. I will now watch my heart. I am encouraged to this by the discourse I heard the last sabbath. "Keep thy heart with all diligence, for out of it are the issues of life."

The serious speaker, from the manner and matter of his address must certainly have felt the benefit of his own text.—Who can tell but I may reap the same! All my amendment hath been about my life, and I now see it is my heart hath been deceitful above all things.

NO. 6.

ALAS! alas! my heart remains sinful, far more sinful than ever! For two weeks past I have been attempting to keep it with diligence, for out of it, I am told, are the issues of life. I have not only attempted to keep my heart, but renewed all my former endeavors, and all in vain! My heart daily becomes more fixed in sin. I neither love God; his law nor government. I am unwilling to be in his hand. I take no delight in his service. I fear I am made for a kingdom very different from his. At times I feel actual enmity against all the laws of religion, and fear I have committed some sin, in its nature unpardonable. In religious duties I have no comfort, and when I attempt to pray I am more self-condemned than ever. Why this command to keep my heart with diligence; for I shall no sooner do it than create a new world! How dreadful the controversy between my own disposition and the dictates of reason, conscience and truth!

1. Do I really believe that I am a fallen creature—that I derived from *Adam* a nature wholly corrupt, depraved, and sinful—and that I am a child of wrath, by nature, even as others? Have I ever considered the unspotted and infinite purity and holiness of God's nature, and that he abhors, detests, and hates sin, wherever he sees it? Have I considered, that his law, contained in the ten commandments, is a copy and transcript of that holy nature? and by comparing myself with that eternal rule of right and wrong, have I been led to see my horrible wickedness and vileness? O what multitudes of sins have I committed, in thought, word, and deed! Am I really sick of sin, sorry for sin—and do I abhor myself as a vile sinner?

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On the other hand a far greater number of self deceiving hypocrites, in the hour of easy persuasion, have imbibed an opinion that Christ died for them in particular, or that the general promise was certainly true in their own particular case.

Hence they have gone through life, in firm but presumptuous hope of eternal life, while destitute of any Christian qualifications.

The belief of which the writer speaks, that the general promise is our own in particular, is nothing more than hope or expectation; it may be so strong as to preclude any painful doubting; after all it is not essentially any thing more than hoping or expecting: if it be on good grounds, it will be realized; if on bad it must be disappointed, for the strongest hope of the self-deceiving person shall perish.—A saving faith is often described in general terms, but always implies particular affections which in their nature are holy. Christians are the subject of a saving faith, and their own exercises are the matter in which it consists: God, Christ, the gospel with its doctrines and duties are its objects. Neither sincerity of heart, nor the certainty of our own salvation, are objects of saving faith, for the latter may

Surely I am growing worse! I had not such a wicked heart as I now feel when I first began to reform myself. But let me stop, I will consider. Is it because I am growing worse, or because I did not then know how wicked my heart was. Ah! I do not know to which of these it must be attributed; but this I know, it is a sore contention with God in which I am engaged. He commands me to love him; I try to do it with all the might I possess, but he does not help me. He tells me his law is holy, just and good: How can I esteem that law good which gives me no comfort, and threatens me with eternal vengeance? The law condemns me and why then should I obey it? If I could feel peace of mind, as many about me appear to do, I could love both God and his law. Those with whom I converse tell me I must repent, and then my burden will depart, and I shall feel ease of mind. Surely no poor creature ever repented more heartily than I do; for if I had known the pain which would follow my irreligious life, I never could have lived in the manner that I have done. I try also to believe in Christ, but how can I believe in him when he gives me no help? Others have told me that I am depending on the law and cannot expect peace of conscience without placing my whole dependence on the gospel. I may have erred in this respect. If God preserves my life through this night, I will devote a season every day in examining the encouragements and promises of the gospel.—God grant I may succeed in throwing off this burden of guilt.

TO THE EDITOR OF THE CONNECTICUT MAGAZINE.

SIR,

I AM a female and an old professer of religion. I read your monthly works, and have thought to get an opportunity of saying something which I could not in any other way. You know that to be always at home makes one gloomy, so I visit once a week among some friends, whom I take to be Christians. But to tell you the truth I do not like our discourse, for there is too much in it of uncharitableness, and I have sometimes told them so. We do not wish to talk about fashions and light things, and mean to be serious people. But do tell me, does seriousness consist in little hints about other folks, when we do not know the truth of the thing. I think this is as bad as to speak of the fashions. I will give you an instance or two. I mentioned my neighbor, Mrs. —— as one of the best of people, she labors hard, clothes her children well and sends them to school. How pretty they look, four of them, with their testaments in their hands as they go by, and I know she often prays with them alone. She does her best, and goes to church every sabbath, and I have often heard her speak of sin, and how far she was from being as she ought to be. Can you believe it. I no sooner mentioned her name, when I was answered, "She is none of the best, if she was there would not be such company in her house as there often is in the evenings." Now you must know her husband is a very bad and violent man, and what can the woman do. He

will have his own company, and I have seen her have many crying seasons on the account, but why should we condemn and cut her off from charity for what she cannot help? Many pious women have such husbands, and must submit to what they cannot prevent. Now what pleasure could there be in such hints about an honest women. For my own part I went home and prayed for her, and sent her a loaf of bread, for her pretty children.

I will tell you another thing. I told them I was much pleased, with the sermon our minister preached the last sabbath, in the afternoon. It was on the duty of Christians to live above the world, and I wished we might think and say something on that subject in our present visit. When I was answered "it is one thing to say and another to do; neither do I think him one of the best." Was not this unkind to our minister to treat his character so? But I dd not tell you all that was said, for we picked the coats of all our best people well. Now, Mr Editor, I cannot see the good that comes from all this, and do not know that it is any better than to talk about fashions and other idle things.

It does not look to me like what Christ said, "thou hypocrite, first cast the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye." You will excuse me, but it seems to be one of the most common sins among us, to spend our time in finding fault with other people. I dont justify idle discourse, about worldly things, when we meet; but is there not some better way than what I have told you. And another thing I had almost forgot, it often makes bad blood, and the last time I went, the company came very near quarelling about a person whom none of us knew. To be always at home makes my spirits low, and cannot you tell us of what we ought to speak. If you will, as I take your work every month, I will send it to my neighbours.

With great respect,
I remain,
JERUSHA P———D.

REMARKS.

The sincerity discoverable in the preceding letter merits attention; especially, as it appears to have been written from a heart, pained by the indiscreet discourse of people, who thought themselves to be Christians and friends of religion. She is no advocate for dissipated company, nor for the airy throng, where vanity of every kind and degree furnishes a subject. She seems well to have remembered that "every idle word shall be brought into judgment," only wishing for that pure and honest conversation which ministers to godliness. That perpetual solitude is gloomy she hath a thousand witnesses on her side. She does not desire to tie the tongues of her companions to perpetual silence, only to limit them to proper subjects, and especially to restrain them from that kind of defamation, which is spoken under pretence of sobriety, and introduced with *ifs* and *buts* and a thousand mean *innuendoes* that are cruel as the assassin's knife.

But must we never judge? and may we never speak after we have judged? Yes, under certain circumstances we may do both, but never either at random. The good woman hath learned the rule. Feel your own imperfections, "and judge not least ye be judged." "First cast out the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye." Judge and condemn, only on the most assured evidence: judge only where it is thy right to judge, for all people and all Christians have neither right nor capacity to judge in all things: and when thou hast judged both rightfully and correctly, remember that a visiting circle is rarely the proper place to pronounce sentence. How frail are Christians! and how often they err in this matter!

Mrs. P——d enquires, cannot you tell us of what we ought to speak? Unquestionably this is a more easy task than to restrain the tongues of those with whom she has visited. She has told us one thing herself, "something and some means for living above the world," would certainly put a stop to such discourse, and prevent creating scandal where no cause exists. There are innumerable subjects of conversation, on moral and religious duties, proper for those, who wish to avoid vanity. All the works of nature, in their infinite variety; all the works of Providence, both to ourselves and others, with the instruction they contain; especially, the word of God, its doctrines, its precepts, the duties it enjoins, the way of salvation through the grace of God in Christ, the rules for a Christian life, the end of a Christian and sinful practice, with the glorious hopes of the saints; all furnish improving subjects of discourse. But I would particularly recommend to such companies as Mrs. P——d describes that on their first coming together, they would remember they are themselves frail and sinning creatures; also as a preface to their discourse, that they read the third Chapter of the epistle of James, from the fifth to the twelfth verse, which begins thus, "Even so the tongue is a little member and boasteth great things. Behold! how great a matter a little fire kindleth," &c. &c.

EDITOR.

Religious Intelligence.

EXTRACTED FROM THE ADVISER.

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Letter from the Rev. Joseph Badger *to the* Rev. Dr. Morse.

Boston, February 22, 1809.

DEAR SIR,

HAVING been in this region for a considerable time, for the purpose of soliciting aid to the mission among the Wyandot Indians, and having found many liberal friends for its support, (notwithstanding the distressing situation of our country,) it will doubtless be pleasing to those who wish for the propagation of Christian knowledge, and civil improvement among our red brethren, to have a short account of the plan of the Wyandot mission.

The plan adopted by the

Western Missionary Society, has been to unite religious and moral instruction, schooling of their children in the English language, and agriculture, so as to render them auxilliary to each other. For this purpose, the mission was furnished with a team of two horses, two yoke of oxen, ploughs, chains, &c. Two laboring men are employed to assist the Indian people in fencing, ploughing, raising of corn and other kinds of grain; and to aid them in building comfortable houses. They are also to cultivate a missionary farm, on which beef, pork, bread, corn, and all kinds of vegetables are to be raised, necessary for the comfort and support of the missionary family and Indian School. Religious instruction is to be given them statedly on the Lord's day, and occasionally on other days by the Missionary; a school-house is to be erected, with the other buildings, convenient for the missionary family; and the Indian children to be fed, clothed, and lodged at the expense of the Society.

The plan has been prosecuted with good success, for the time, although greatly opposed by inimical traders. The buildings have been erected; the Indian fields have been enlarged and several of the men have learned to plough their own ground, and enter into the spirit of farming in proportion to their means. The difficulty of getting farming tools, renders their progress slow. Plough irons and other kinds of Smith work, cannot be procured within the distance of 100 miles. To remove this difficulty, and forward agriculture among the natives; it has become an object, to establish a blacksmith under the direction of the Missionary Society.

About twenty acres of excellent ground has been fenced by the laborers, and the last season improved for corn, oats, flax, potatoes, turnips, &c. And a large garden, well cultivated, producing plentifully the various roots, melons, squashes, cucumbers, peas, beans, &c. for the use of the family and school. Beef and pork are also raised in plenty. The missionary stock of cattle consisted, (when I left Sandusky, in October.) of twenty-six head; among which, were five oxen, and nine cows. The missionary family and Indians have now no way of breaking their corn for bread, but in a large mortar, or a small hand mill. They are calculating to build an horse mill the ensuing spring; so that the *substantial* means of supporting the missionary family and Indian school, now in a flourishing state, may be furnished from the farm.

The friends of Zion will rejoice to hear, that the Wyandot tribe, for more than three years have kept their engagements, not to make use of any strong drink. In that time I have not seen an instance of intoxication among them; although the traders have kept spirituous liquors constantly for sale in their vicinity.

Many of them listen to preaching, and a small number have hopefully embraced the gospel of Jesus Christ.

I hope in some future communication to give a more minute history of the rise and pro-

gress of the Wyandot mission. The salvation of the heathen, is so fully brought into view in scripture prophecy, that it is ardently requested of the friends of Zion to pray for the accomplishment of such a glorious event.

I am your affectionate friend and humble servant,

JOSEPH BADGER.

Extract of Letter from the Rev. J. S. Huber, Minister of a Reformed, or Calvinistic Congregation in the German Colonies, near the Wolga, in the Russian Empire, dated Catharinanstadt, the 8th of December, 1807.

"IN the German colonies, near the Wolga, there are sixteen Protestant clergymen, and nine Roman Catholic priests, of the order of the Jesuits. The number of the settlements amounts to about 100; that of families to 12,000; and the whole population to upwards of 40,000 individuals. I have been here since the 10th of October, and found plenty of work. Blessed be God, the people love his word! The little tracts which I had with me were received, I might almost say seized upon, with an eagerness you have no idea of. Oh, my brethren! had I but the crumbs that fall from your tables! Books are excessively dear in our parts. Alas! we have no such booksellers as you have, and are very scantily supplied with Bibles; but to my great satisfaction, I hear that this want will be relieved by the generous donation of the British and Foreign Bible Society.

Ah! had I but a small printing press, I should immediately set about learning the art of printing! Even if I could print but an A B C book, I might do a deal of good; for our present spelling-book is of the most wretched sort, and yet costs 25 copecks. Our schools are in a deplorable situation, and good books are a rarity. I have already composed several tracts; but cannot print them at my own expense. Oh! that a friend of God would interest himself in this cause, which is really not my own, but the Lord's. When I first came to my present situation, I found not even a schoolmaster; but, thanks be to God, I have succeeded in procuring a good man; for I could not have answered it before God and my conscience, to let the children of my people rove about in such a state of ignorance and neglect.

"The principles of modern infidelity are happily unknown amongst us. The people are attached to their Bibles, and to such ministers as preach the word of reconciliation. When I travel about in the colonies, the people are rejoiced to hear a sermon. In some weekdays I have preached three or four times. Truly, the harvest is great, and I delight in my work. Drunkenness is the chief vice which prevails among our colonists. Formerly, many of their own ministers set them a very bad example in this respect; but, at present, most of the clergymen are worthy, and evangelical characters.

"Oh! that I could feed the hungry multitude more plentifully! Brethren, I repeat my application, assist me in this good work!"

This letter was addressed by Mr. Huber to his religious friends in Germany and Switzerland, and sent over to this country by a respectable gentleman in Altona, with the following remark:

"Mr. J. S. Huber is personally known to us as a very excellent and amiable character. He deserves the attention of our Christian friends in England. A donation of theirs might greatly assist him in carrying his benevolent views into execution.—[*Apply to the Rev. Mr. Steinkopff, Savoy, London.*]

[*Phil. Intel.*

MISSIONARY SOCIETY—AFRICA.

The Journal of the Missionaries Anderson and Jantz, at Klaar Water, on the north of the Great River, from October 1807 to March 1808, has lately been received; from which we make the following extract:

"The attendance on our preaching, especially on the sabbath day, is still pleasing but we have not lately perceived any powerful work among the careless and unconverted: our labors seem to be most blessed in building up those who have believed through grace.

"October 26, &c. The following persons, after giving a satisfactory account of their conversion to God, have been received into the church by baptism: Piet Pienard and Piet Goejeman, our two interpreters; Andries Waterboer, a young man who has acquired a good knowledge of the Bible, and who has distinguished himself above all our people in receiving instruction; Old Barend, Old Solomon Kok, Jan Mechiel, Jan Kok, Willem Fortuyn, and his wife Mary Dorothea, Nicholas Barend, and Klaas Barend. Afterwards were baptized Adam Barlie, Peter David, Hendrick Hendricks, Fryn Prins, Eva Barend (the wife of Klaas Barend) Old Griet Barend, now called *Margarette*, and Sarah Pomer.

"This commencement to form a church from among the heathen in the remote part of the world, will, we hope, be accompanied with a special blessing from the great Head of the church; so that we may yet see greater things than these, and our latter end be made greatly to increase.

"December 25. According to the custom of the Dutch church, the death of our dear Redeemer was commemorated. Brother Anderson preached from Luke ii. 8—15, and served at the table. The service was solemn; and we experienced some agreeable exercises of mind, which none will wonder at, if they place themselves for a moment in our situation, or consider that after sojourning for so long a time in this wilderness without this ordinance, we had now an opportunity to celebrate the death of our gracious Lord.

"We have lately lost a very useful woman, whose name was Old Dortje: her father was an European: she was baptized when a child; and could read and write. When brothers Anderson and Kramer came here, they found five whom she had taught to spell. A few weeks before her illness she was received a member of our infant church. She found much sup-

port in her dying hours. She was about 45 years of age: she was remarkably useful among us with her needle, and as a midwife. She was highly esteemed, and is greatly lamented. It is remarkable, that her husband died of the small pox in September last, and she of the measles (which have greatly prevailed) on the 12th of December.

The Births and Deaths in 1807, *have been as follows:*

	Male.	Female.	Total.
BIRTHS,	23	22	45
DEATHS,	17	20	37

Of the above, 6 died of the small-pox, and 4 of the measles.

POETRY.

Hope.

BEST inmate of spirits refin'd!
By tender and severless ties,
In birth with this spirit entwin'd,
Immortal till this gain the skies.

Blest plant of Gethsemane's ground!
The earnest of pardon and peace;
Sole healer of sins' deadly wound,
And root of contentment and bliss.

The author, protector and friend,
Of all GOD calls virtue in man;
The source of all joy in his end,
Of pleasure in life's little span.

Our solace in sorrow and wo,
The zest of all joys we approve;
The soul of our comfort below,
The earnest of all that's above.

Its origin, union of will,
With Jesus, and faith in his blood,
Its safety his word to fulfil,
Its basis the oath of a GOD.

No sorrows nor fears can control,
So cheerful the heart where it reigns;
No murmurs escape from the soul,
So grateful that soul tho' in chains.

From lust and corruption is free,
The heart on its pinions upborne;
And thee, dazzling world, even thee,
Hope flees as the shadows the morn.

Extinct by its beams brighter glow,
The glare of thy grandeur so grac'd ;
By transports its prospects bestow,
Thy beauty and glory effac'd.

It soars to etherial plains,
In verdure eternal array'd,
Where Jesus in majesty reigns,
To realms, peace and pleasure pervade.

To empire unbounded and free,
Where truth, love and virtue control,
To life's ever fruit-yielding tree,
To GOD of all being, the soul.

To songs sweet as angels can boast,
To joys no expression can reach ;
To union with GOD's mighty host,
To lore deep as Jesus can teach.

Intent on this ravishing scene,
This fulness of greatness and bliss ;
Hope sits a refiner from sin,
And man meets th' GODHEAD in peace.

Views death with a grief less'ning tear,
The grave with no terror oppress'd ;
Sees worlds rush on worlds, without fear,
And hears his last doom self-possess'd.

Blest Christian ! above seraph blest !
Emotions like these he ne'er knew ;
The raptures of Hope fly his breast,
Grace—grace has reserv'd them for you!

FOR THE CONNECTICUT MAGAZINE.

MR. EDITOR,

THE following lines were written by a young Lady, a native of Hartford, early in the spring of 1807, and left with one of her friends as she was about to leave the place. If the strain of piety that pervades them, renders the piece worth preserving, you are at liberty to publish it in your useful Magazine.

The Farewell.

WHY sinks my heart, sweet cherub Spring,
To meet thy lov'd return ?
While every Bard thy beauties sing,
Shall I those beauties mourn ?

No....though thou bidst me hie away,
From scenes to me so dear,
I must not wish thy long delay,
Or greet thee with a tear.

All nature sighs for thy embrace,
And hails thy op'ning charms....
The slightest beamings of thy face,
The coldest bosom warms.

Come then, and soothe chill pen'ry's woes,
Come wake the poet's lyre,
And those that love the GREAT FIRST CAUSE,
With new delight inspire.

And tho' dear friends, my sadden'd heart
To early friendship true,
Shrinks from the destin'd hour to part,
And dreads the long adieu;

Yet HE who bids the leafless trees,
Their swelling buds unclose,
Opes the sweet lily to the breeze,
And scents the blushing rose;

HE too, directs my humble way,
Beneath his care I roam,
I bow before his sov'reign sway,
And seek a distant home.

Oh, let us "worship at his feet,"
And his rich grace implore
For this sweet hope....*one day to meet*
Where farewells are no more!

M***

1809. *Donation to the Missionary Society of Connecticut.*

March 14. Rev. Erastus Ripley, contributed in new settlements $ 10 86

Donations of Books to the Missionary Society of Connecticut.

By the Rev. Doctor Trumbull, 100 Religious Tracts.

By Wethersfield Female Cent Society, 200 Religious Tracts.

NOTE—The Editor gratefully acknowledges the favor of those, who have given an account for publication, of the revivals of religion in their several places. These narratives have refreshed the hearts of many praying Christians. If many others, who have it in their power to make similar communications would do it speedily they will have the thanks of all, who hope for the coming of our Lord, in the day of his glory on earth.

CONNECTICUT

EVANGELICAL MAGAZINE;

AND

RELIGIOUS INTELLIGENCER.

VOL. II.] MAY, 1809. [NO. 5.

Sketch of the Life and Character of Dr. Solomon Williams.

THE duties of Clergymen are so uniform—and the incidents in the lives of those who faithfully discharge those duties are so similar—that the particular events in the life of such a character are soon forgotten—while the errors of one who has wandered from his duty are long remembered; as a torrent which has destroyed the labors, and ruined the hopes of the husbandman is remembered, while the mild showers, which fertilized the earth are forgotten. But although all the information relative to the subject of this sketch, has not been obtained, which was wished, perhaps the following account may be gratifying.

The Rev. Solomon Williams, was born on the 16th of January A. D. 1701. His father the Rev. William Williams, originally from Roxbury in the state of Massachusetts, was settled as a minister in Hatfield—His mother was the daughter of the venerable Solomon Stoddard, of Northampton, whose praise is in all the churches.

Under these parents he had the benefit of pious examples, added to the weight of religious instruction. At Harverd College, he received all the advantages in his education which the first seminary of an infant country could bestow. By indefatigable application to study, he became a distinguished scholar in the liberal arts and sciences; and in 1719, he received the honors of college. Having been early impressed with the truths of religion, and the value of immortal souls, he devoted himself, not from necessity, but from choice, to the study of divinity. Other studies were attended to only as accessaries to this—and as soon as his age made it proper he became a preacher of the gospel. He soon after received a call from the first society in Lebanon in this

talents for disputation he would reason. To those who thought an argument dull and reasoning vain, he could display the most keen wit, and the most delicate humour; yet he never offended by personal satire, nor disgusted by the coarseness of his remarks. Always grave, yet always cheerful, he never displeased the young by his moroseness, nor the old by his levity. His passions seemed to have been subdued by grace, and however rudely attacked, he remembered that "a soft answer turneth away wrath." In his deportment he was meek, modest, affable, and condescending, so that any one could approach him; yet he was grave and dignified, so that none could approach him without respect.

All the relative duties he discharged with faithfulness. In his family he was an example of conjugal tenderness and parental affection. He took the most unwearied care in the education of his children, and by his œconomy was enabled to give to four of his sons a liberal education.

Though he sustained the severest trials in the loss of his children, particularly his eldest son who died a few weeks after he had graduated, he was an example of submission and resignation. For more than fifty years he continued in the performance of his ministerial duties and remained able to preach until about six weeks before his death, which happened February 29th 1776. "In his last moments he expressed his perfect satisfaction in the way of redemption by Christ, his firm reliance on the promises and faithfulness of God, and his full assurance of his interest in that salvation which the Redeemer has purchased."

Address, Constitution, and Subscription proposal, of the Connecticut Bible Society, presented to the well disposed, of every denomination.

WE invite your serious attention, brethren, to a more *general*, and, as far as possible, to a *universal*, circulation of the holy scriptures. The object, we are convinced, presents an immense field for useful exertion. We are, of course, constrained to view it as important in a high degree; and as having demands upon our solicitude which we cannot neglect and be guiltless.

We view it as matter of devout adoration and praise, that the care of the pious, in various parts of the world, has lately been turned to this interesting subject. By associations for the distribution of bibles among the indigent and careless, multitudes, with whom the sacred writings were not to be found, and who must, in all rational probability, unless assisted by religious charity, have finished their trials for eternity unacquainted with the truths of divine revelation, have been already furnished with these books of life.

We bless God, that, to the societies now existing, for this benevolent purpose in different and far distant districts of the Christian church, he has given success much beyond even the expectations of those by whom

they were instituted. Of these, however, the limits of our address permit us to give no more than a very concise account.

In Great Britain, 1780, a Naval and Military Bible Society was formed. Its only object was the distribution of the holy scriptures among the seamen of the navy, and the soldiers of the army. "By the aid of annual 'subscriptions, benefactions, and 'collections at various churches, 'the society has been enabled to 'distribute nearly forty thou-'sand bibles, and a great num-'ber of testaments." Witnesses of high rank and consideration have borne their repeated and very cordial testimony to the happy effects, that have been experienced.

A little more than five years since, a British and Foreign Bible Society was also established in that island. Its object was the publication of the bible, not only in the English, but in various *other* languages; and the circulation of it among the poor of many nations. By the report of that Society's committee, the 4th of May, 1808, it appears, that, in the course of the year then next preceding, their expenditures, in printing and circulating the word of God, amounted to more than fifty four thousand dollars.

Recent and authentic accounts assure us, that Societies, for the same excellent purposes, have lately been formed also, in various parts of the British United Kingdom; and, upon the continent, in Switzerland, in Germany, in Prussia, and in Denmark.

Nor are the exertions of the pious, in Great Britain, *confined* to the European division of the old continent. Vast sums are annually expended in translating the Christian scriptures into the oriental tongues. The way appears to be thus rapidly preparing to diffuse the knowledge of salvation, by a Redeemer, among many and great nations overwhelmed in the fatal superstitions and idolatry of heathenism. How animating, brethren, to every true friend of man, must be the hope of incalculable good, which may be reasonably expected from such expanded and well directed effusions of Christian benevolence!

By these examples of our brethren in Europe, and by the fairest prospect of great usefulness, the attention of many in the United States has already been fixed upon the same object. Careful enquiries have been excited into the necessity of similar institutions, on this side of the Atlantic. Their result, as far as they have been yet pursued, has presented affecting testimony to the urgent need of Bible Societies in our country. At every step of the examination, additional evidence has been produced, and additional hope created, that unspeakable good may here be accomplished by such institutions.

Accordingly, our Christian brethren of different denominations, in Philadelphia, have, within a few months, formed a Bible Society, for that city and its vicinity. We feel a strong persuasion, that the more accurately the present want of bibles, among the poor in every district of our country, is investigated, the clearer will be the evidence supporting a hope, that consequences,

happy beyond our conception, will follow from multiplying societies for circulating, as universally as possible, the written testimonies of the Most High.

To obtain the means, and to perform the work, of putting the bible into the hands of those indigent people who have it not, and who seem not likely, soon, if ever, to feel themselves able to purchase it, is the single object of forming the Society, that here addresses you. For this sole purpose, we solicit your aid, by the various talents which the Lord has committed to you for use.

We dare not, indeed, affirm, that, in *every* instance, we shall be able to select the most suitable objects of your charity. But we dare, and we *do*, promise *fidelity*, as stewards of the Lord's property entrusted to our disposal.

Will it be objected, that societies, for the *sort* of charity here proposed, have not, in *past* ages, been deemed necessary; and that there appears to be no extraordinary need of them, at the present day? We readily concede the correctness of both the articles stated in the objection: And it deeply affects us, that truth demands the concession: But we are, by no means, prepared to allow it to be thence inferred, that indispensible duty does not *now* require the institution and the labors of Bible Societies. To us, the *contrary* appears to be the only correct conclusion.

While we are persuaded, that the universal diffusion of the holy Scriptures would have been always useful, we do not feel ourselves concerned to show, in this address, *why* their general distribution was, in former ages, so little regarded. *Our* duty is not with the generations that have passed into the world of immutable and righteous retributions, but with the *living* of our own age—and, in a sense, that must affect every considerate mind, with generations to come.

We believe it, however, to be unquestionable, that the Christian world has never had opportunities, of distributing the bible, equally favourable with those which present themselves to the present generation. The increased facility of intercommunication between all the parts and nations of the civilized world is the reason of this fact. Ought we not, therefore, abstaining from every delusive reflection on the *past*, to enquire, as in the presence of our Judge, what can now be done, most effectually to promote the good of the present and following generations? And must not the circulation of the scriptures, bringing salvation, among those that do not possess the means of an acquaintance with them, be placed on the list of works, the most useful in our power?

Is it not, in the highest degree desirable, that every person capable of intelligent reading should have opportunities of continual access to the holy scriptures? We believe, that none will answer, No, but the misguided papist, and the fool, that "hath 'said in his heart, there is no 'God." Such, however, we do not here address.

Are there not many individuals and families capable of intelligent reading, who are *now destitute* of these scriptures? That

there are, we feel the strongest assurance.

Once more we ask, has not God placed, in the hands of the well disposed among us, abundant means of furnishing such destitute people with the treasures of his holy word? The true answer to this question is so plain, that it need not be expressed.

Will it be objected, that the want of bibles is their own fault! Be it so. They are surely to be pitied the more. They are under a more pressing necessity of aid by your bounty and your prayers. All sin is the fault of him who commits it, and of him only. But is the sinner not therefore the object of charity? We trust you will never admit such an opinion. Is not that very sin of carelessness, which arises from native opposition of heart to the word, and law, and character of God, the deplorable article which forms the necessity of charity? Is it not the fault, the sin, of mankind, that renders charity in *temporal* things, necessary? Nay, was it not the fault of man, suffering in ruins by sin, which rendered necessary that unparalleled charity displayed by our "God manifest in the flesh?" Did he not teach the way of life, and shed his blood, to guide, to redeem, and to save the *guilty?* Be it, therefore, understood, that this society has been formed with the especial intention and hope of doing good to those who are poor, and ignorant, and careless, and perishing, through their own fault. It is for the benefit of none, but the guilty before God, that we now address you.

Does it concern *us*—does it concern *you*, brethren—to know, that the objects of this charity *might* have done better? Should it not rather be sufficient to call forth our exertions for their highest welfare, to know, that their condition—no matter, as to us, by what causes—is indeed lamentable; and that the Lord has put into our hands the means of their relief?

But, perhaps, on a superficial view of the subject, some may apprehend, that there is no need of a Bible Society in *this* part of our country. Let it be therefore considered, whether there be not as *really* a necessity of such an institution, in Connecticut, as in any other section of the Christian world. The rational prospect of doing good is always a call for exertion. Is there not such a prospect before *us*, at the present time, and in the method here adopted?

We feel, indeed, emotions of the liveliest gratitude to God for reason to believe, that, in the more ancient settlements of New-England, and especially in Connecticut, there *is* comparatively *less* need of this charity, than in any other extensive portion of the Christian world. We believe, that the bible is more universally circulated here, than in any other country.

We bless God, that this part of America was first cultivated by men, who venerated the inspired scriptures, and who pressed them to their hearts as an invaluable treasure.

We bless God, that, by means of their institutions and laws founded on his word, the bible was placed in families so generally; and that, in this particular, their posterity have so care-

fully followed their pious steps. We esteem it an admirable regulation, that, by public authority, the select men of the respective towns are required to be certain, that, in every family, there be at least one bible. To us, however, this law, even on the supposition that it is as punctually executed as other laws are, on moral and religious subjects, appears not to contain any provision for such as have no bibles and are *unable to purchase* them. It only provides for compelling those that are destitute of bibles to buy them for themselves. But it directs the indigent to no charitable fund, from which they may hope to be helped, by public bounty, to the enjoyment of God's word. How shall *such* become possessors of the best book? We bless God, that every family in Connecticut is within the limits of some school district; and that our civil laws enjoin the daily reading of the holy scriptures in every district school of the state.

We bless God for numerous missionary institutions; and particularly for the society of this state, together with all divine smiles on their labors, in doing good by their instrumentality to many souls perishing with lack of gospel privileges. To send both the preached and written word of life to the new and destitute settlements is their great object. In the accomplishment of this, they have already done much. They have the most pleasing prospects of doing yet much more. But the field of want is extensive and vast. In comparison with this, their means of supply are scanty and few. They cannot do more than a small part of that, which it is desirable to *have* done, in these works of divine love. In the charity we solicit, we claim to come forward, "as helpers together with them," in extending the knowledge of saving truth.

For all the good, that has already been done, and which, there is reason to hope, will hereafter be done by associations for the distribution of religious tracts, we also ascribe praise unto the "Father of Light." These associations have, by the blessing of God, been found very successful auxiliaries of the best cause in which men ever engaged. Our object is, likewise in its nature and tendency, one with theirs. While they conduct the destitute to the *streams*; *we* would bring them to the only *fountain* of valuable truth.

We rejoice to bear it in mind, that saving "faith cometh by *hearing*"; that the *preaching* of the gospel is the grand appointment of Jesus for "bringing many sons and daughters," to everlasting glory. At the same time, we remember the command of Christ, "Search the scriptures." And the Bereans are much commended for their daily diligence in the study of God's word.

Would you, therefore, hope, brethren, to have "religion, pure and undefiled before God," flourish more and more in your own hearts, and in the world extensively, should it not be your care to read the scriptures with devout frequency and attention; and as far as possible help *others* to the means of thus profitably

reading them? Is it not an alarming truth, that little benefit is to be expected from gospel preaching, if the bible is not *much* read in the family, and in the closet?

We rejoice to say, that, principally by a divine blessing on the foregoing means, the holy oracles are, we apprehend, *more generally* enjoyed by the families of Connecticut, than of any other spot on the globe. We are persuaded, however, that, notwithstanding all the care, already mentioned, both of our pious fathers and of our brethren in the civil and ecclesiastical departments, to give every person an opportunity of freely reading the sacred volume, many are, this day, destitute of that book, whose truths, correctly understood and affectionately embraced, give present peace and unfailing hope.

That there are many families and individuals, capable of reading with intelligence, who do not possess the holy scriptures, and to whom, by means of this Society, you can send them, will, we believe, become evident, whenever you fairly examine the subject. Even a *doubt* is impossible, that at the *Northward* and *Westward* many may be found who have no bibles. Nor can it be justly doubted, that, in those newly settled districts, family connexions are continually forming by indigent, but industrious, young people, either without care, or without feeling ability, to obtain that best of all books, which makes the soul "wise unto salvation." By our agency you can send *them* the bible, if it shall prove impossible to find suitable objects of your charity in the old settlements.

But, brethren, are you sufficiently acquainted with facts to decide, that, even in *this* portion of our country—a portion of the world blessed, as we have already seen, in a superior degree, with the means of divine knowledge, there is not great need of the charity here contemplated? We call on our brethren, of every denomination, in the holy ministry—we call on our brethren in the churches of the Lord Jesus—to say, whether there cannot be found, in every ecclesiastical society, and among the people of every Christian persuasion, a number of houses in which there is no bible? That there *can*, is our real, though painful, belief. This belief is not founded upon mere conjecture. A personal acquaintance with sundry facts—an acquaintance which is not the result of extensive enquiry—confirms our apprehensions, that, in the whole state, such instances are not few. Thus, casting an anxious eye over both the old settlements and the new, we behold ample room for the exercise of this pious charity; and our impressions of its necessity are equal, in strength, with our reasons for believing, *that all should read the bible.*

Brethren, God has commanded you to "love your neighbor as yourselves." Must you not, then, feel it to be your duty to God, as well as to your fellow creatures, to bestow upon the destitute among them the invaluable riches of his word? And in what way can you hope so successfully to perform this duty, as by the agency of a Bible Society?

The nature of the cause and the perishing condition of many, who, through either indigence or indifference, are destitute of the volume bringing "Life and immortality to light," are our arguments. How deplorable must be the state and the prospects of those multitudes, who pass through their only probation, and die, without possessing even the *means* of a saving acquaintance with "the Lord that bought them!"

Both in the midst of you, and afar off, must, therefore, be seen and felt very urgent occasions for that charity which we now propose and solicit.

It shall be *our* care to find the individuals and families, who, in our judgment, need to have bibles given them. On such, by your assistance, we will bestow that precious book. We engage to do this with the utmost impartiality. If the requisite means shall be furnished, persons of every description, and of every denomination, and of every occupation, whether bond or free—whom we shall judge capable of profiting by the possession of God's written word—whom we shall find destitute of it—and who, as far as we can discern, will probably not soon, if ever, obtain it, unless aided by this Society—shall be partakers of your sacred bounty. But, we trust, you will find the Society's plan of operation delineated sufficiently and satisfactorily in the constitution annexed to this address.

We beg leave therefore, brethren, to repeat our earnest invitation, that you very seriously consider the object of the Society. Is there not great need, even here, of such an institution? Are not the purposes it would accomplish, in the highest degree, interesting and important? Can there be named, within the reach of human conception, any other method of charity, in which, as Christians—as friends to the welfare of mankind in both worlds—and as accountable to God for the use of every talent—you may hope to do equal good, as in helping the ignorant to the knowledge of those blessed truths, which concern their everlasting peace? Entire and strong in our confidence, that there is not. Does not, then, the great object of the Society deserve your cordial approbation? Has it not rightful—has it not invincible, claims to your active patronage? While thousands and millions, in ways utterly unjustifiable and criminal, are devouring wealth and throwing away life for worldly crowns and conquest; shall it not be ours and yours, by means, in all respects, righteous, and consistent with the worldly welfare of every person, to guide souls unto that Jesus, who can make them victorious over sin—who can pluck them from the hand of eternal death—and place upon their heads the crown of life?

View the *necessity* of exertions for this glorious purpose. See precious souls hastening to the bar of eternal judgment, while destitute of the bible to guide them in safety and triumph before that tribunal. See many of the rising generation, because without the bible to restrain and instruct them, preparing, as their years increase, to perpetrate crimes of every de-

scription—to suffer the evils of extreme infamy and wretchedness, on earth—and to render their existence an abiding curse, by "falling into the hands of the living God," who is unchangeably "angry with the wicked." See. placed in your own hands, the *means* of bestowing upon them "the words of eternal life." By the strong light which shines, in the bible, from the awful world of retribution, behold the greatness, the permanency, and the richness, of the treasure you bestow, when you give them the holy scriptures.

Are not charities, in things pertaining to the body, though often necessary, utterly worthless. in comparison with this? *Their* fashion passes away.—*They* soon perish with using.—But the "Word of the Lord endureth for ever;" and the book, containing that word is an article easily preserved.

Perhaps you can bestow no favor, which will be less liable than this to be alienated by ungodly traffic. If, in a few instances, the wretch, who has received it by your charity, shall thus contemptuously dispose of it, still it will pass into the hands of others, to whom it may prove infinitely profitable. Pearls, tho' trampled under foot by him who perceives not their value, are pearls nevertheless. They may be gathered up by another, who will be both able and willing to discern their intrinsic worth.

By giving the bible to the proper objects of this charity, you give them the means of an acquaintance with their own ruin by sin; and with the way of their redemption by an almighty Saviour. You thus put into their possession the field containing "the pearl of great price."—Whether they discover, and affectionately *secure*, that pearl, and become rich for eternity; or whether they *reject* the offered inheritance; are articles, we apprehend, which do not, in the least, affect the *duty* of us and of you.

By giving them the bible, you bring, to their very doors, the treasury of the "true riches."—You lay before them the pages revealing the "wisdom, that is from above; that is profitable to direct; that is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy."

By giving them the bible, you give them the "law of the Lord, which is perfect, converting the soul." You give them "the statutes of the Lord, which are the songs of the righteous in the house of their pilgrimage."—You give them opportunities of knowing the *judgments*—the holy and immutable *decisions*—of the Lord, concerning both godliness and sin. By these decisions they will be warned of "wrath unto the uttermost" against the impenitent. By these they will be called to the post of duty and safety.

By giving them the bible, you give them a lamp for their path—a "light for their feet" amidst that thick darkness with which sin involves their way, through the probationary life. Under the insupportable pressure of their wretchedness, you give them an infallible directory to "the consolations of God which are neither few nor small."

By this, your bounty, they

may learn the way of that eternal hope, which is an "anchor of the soul, sure and stedfast," amidst the tempests and the tossings of "the present evil world and which shall never make ashamed." You give them a guide which cannot deceive them, to that "godliness, which is profitable for all things, having promise of the life that now is, and of that which is to come." In a word, you give them those records of everlasting truth, on the knowledge and love of which their salvation depends.

We know, brethren, that you fully believe the truth of all these declarations. With seriousness therefore, realizing these truths as practical, must you not find them replete with the weightiest motives to engage in this benevolent work? What charity to the poor deserves even to be named in comparison with giving them the bible? Why should you be unreasonably concerned to foresee, whether every individual will make a good use of the inestimable treasure, you put into his hands, when you give him this book of the living God?

Rather accompany your charity with fervent importunity in prayer, that the renewing and saving influences of God's Holy Spirit may go with the truths of his holy word. Thus may you rejoice in a divine hope, that, in doing your duty to your fellow creatures who *need* your assistance; whom you are *able* to assist; and whom you must *meet* at the bar of Christ; you will be found to have been, in the Lord's hand, instrumental of present good, and of eterna salvation to souls. How unutterable the joy of such a hope! "Inasmuch," will the Judge declare, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. Well done, good and faithful servants, enter ye into the joy of your Lord."

Finally, brethren, pray for us. Pray for the prosperity of Zion. Pray that the gracious guidance and blessing of the Most High may render effectual, to the salvation of multitudes, the many efforts, that are making to diffuse over the habitable globe, the knowledge of the holy scriptures. Pray that the "word of the Lord may have free course and be glorified—that his name and his praise may be one—and that his kingdom may come, and his will be done, as in heaven, so on earth."

Constitution of the Connecticut Bible Society.

ARTICLE I. The Society shall be styled, The Connecticut Bible Society. The circulation of the holy scriptures shall be its only object. The common version of the bible, and impressions that combine cheapness with plainness, without Note or Comment, shall be selected. In the accomplishment of this great object, the Society shall be at liberty to co-operate, as opportunities shall offer, with any other Societies formed for the same purpose.

II. The annual payment of Three Dollars shall constitute the person paying that sum, a member of the Society: And the payment of Forty Dollars shall constitute the person, ad-

vancing that sum, a member for life, without any further payments.

III. Every member of the Society shall be entitled to receive two bibles annually, provided he apply for the same, to the directing committee, within six months from the time of the annual meeting.

IV. Any sums of money, which shall, at any time, be subscribed and paid, either smaller or larger than those necessary to constitute membership, will be thankfully accepted, and, with religious strictness, appropriated in the same manner with the monies which shall be paid by the members themselves.

V. A committee of seven, called, The Directing Committee, shall be chosen yearly.—Guided by the first article, they shall purchase bibles, and superintend the distribution of them for the Society. They shall meet in Hartford, as soon as convenient, after they shall be chosen; and thence by their own adjournments through the year. A majority shall constitute a quorum for business; and two may adjourn from day to day. They shall choose, of their number, a moderator and a clerk, for a term not less than one year. The clerk shall record the doings of the Committee, and lay them before the Society, at its annual meetings.

VI. The Society shall annually choose a president, vice president, treasurer, and secretary. At every meeting, the president; or if he be absent, the vice president; or if both be absent, a member chosen for the session, shall preside. The secretary shall keep a record of all the Society's doings, and shall correspond in their name.

VII. The treasurer shall keep the accounts of the Society, receive their monies; pay the orders of the directing committee; and annually report, to the Society, the state of their funds.

VIII. No person, holding an office, or offices, under this Society, shall receive any pecuniary compensation for his services.

IX. The stated annual meeting of the society shall be holden, in the city of Hartford, on the second Thursday of May, at nine o'clock in the morning. A majority of the members present shall be competent to the transaction of business. An extraordinary meeting of the Society may be called by the president; or, in case of his disability, by the vice president; at the request of twelve members. Notice of such meeting shall be given in, at least, two newspapers of Connecticut; and as much as two months previous to the holding of the said meeting.

X. Two thirds of the members present in any annual meeting may make alterations and amendments of this constitution.

[Here follows in the original, a subscription proposal.]

Note of the Editor. The preceding address on the subject of a Bible Society was communicated, with a request that it might be inserted in the Magazine. The editor thinking the design important cheerfully complied with the request.

On a Christian love of God.

OUR divine lawgiver hath told us, as a rule of life, "Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and prophets." This is the same command as was before given by Moses, the lawgiver of the Hebrew nation, from which we may determine that true religion is essentially the same, under the Jewish and Christian dispensations. This is a summary description of the Christian temper, and all the duties required from us by the law of God. To understand this law and whether we obey it, are subjects of infinite importance, on which our personal salvation depends, so that they can never cease to be interesting.

As men are very liable to be deceived in the moral nature of their own exercises, mistaking those for gracious which flow from a deceived heart, in several of his discourses, our Saviour very emphatically described a Christian love, and how it may be distinguished from counterfeit affections. The following admirable words were spoken and penned with this design,—"For if ye love them which love you, what thank have ye? for sinners also do even the same. And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same. And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again. But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be called the children of the Highest: For he is kind unto the unthankful and the evil. Be ye therefore merciful, as your Father also is merciful."—This exhortation of Christ plainly describes two kinds of love; one is compared to the love and mercy of God, and must, therefore, be of a holy nature; the other is such as sinners mutually exercise, in the intercourse of this world, and in its moral qualities very unlike to those sanctified affections, which are wrought by the Spirit of God in the hearts of his people.

In this description the love of the unsanctified is expressed by "Loving those who love them; doing good to others that the benefit may be returned; lending to them of whom they hope to receive, that they may receive as much again." Concerning this love he says, if ye exercise it, what thank have ye? What moral virtue or excellency of the heart doth it discover? It is merely a bargain of selfishness, in which the worst of men may interchange benefits from such motives, as neither deserve gratitude, nor are evidence of an upright heart. The most sinful, who have no motive higher than their own pleasure or gain, are often found united in seeming friendship, and the exercise of mutual benefits. On first view, it appears as though they were governed by the purest love, and their favors granted, merely to make the receiver happy;

when, if we could search their hearts, it would be seen that nothing is further from their intentions. The union is one of interest, and nothing done or given without an expectation of being repaid. Under the government of this principle, they are friends or enemies as self-interest points, without any regard to Christian obligation.

A Christian love is very differently described. It is to love our enemies, and to do them good, and lend, not hoping to receive again, whereby we shall resemble God himself, who is kind to the evil and unthankful. Doing good to enemies, who by an unkind return injure their benefactors, must proceed from a higher motive than a regard to self interest: this is Christian benevolence. It is a resemblance of the love of God, who gave his Son to die for men while they were enemies, sends his rain and causes sunshine on the unthankful, and offers the salvation and glory of the gospel to those, who being enemies of his kingdom live in disobedience.

The difference between these two kinds of love, is so explicitly marked in our Saviour's discourse, that every one who attends to the subject must perceive a reason for the distinction. The first is a modification of self love or kindness to others with a sole regard to our own interest, which may be found in the proud, the dishonest, and in all who have opportunity or art to make others subservient to their own interest. There is a general conviction in mankind that this disposition merits no thanks. Although in persons thus influenced, there may be the external appearance of union, they do, in fact, feel no mutual confidence, except what depends on circumstances, which this day may exist and to-morrow be changed. This selfish love constitutes the whole union which can subsist between ungodly minds.

The second, or Christian love, arises either from a sight of moral excellency in the beloved object, which is commonly called a love of complacence; or it is a desire for the best good of all, who are capable of happiness and glory, which is called a love of benevolence: each of these is Christian love, of a holy nature, and not depending on any accidental or mutable union of personal interest.

Having described the two kinds of love, which Christ meant in his discourse on this subject, one of which is Christian holiness, the other merely a selfish affection, which may coexist with great hardness of heart, every reader ought to apply the subject in self examination, whether he hath that love of God, which will issue in eternal life. We cannot make too strict enquiry in a point of such infinite consequence. Have we any true love of God? There is reason to fear many imagine they have, who will find themselves deceived, when they pass the strict scrutiny of a heart-searching judge.

There are various sources from which a false opinion of our own integrity may arise. The satisfaction we have taken, in innumerable blessings received from a divine hand, may lead us to suppose we love their

author. Men are generally indoctrinated in the opinion of a supreme creator and governor of the world, who preserves life, dispenses favors, and saves from evils to which all are constantly exposed. The most unholy may be in a habit of conceiving their blessings to be a divine gift; they are conscious of innumerable favors from a dispensing Providence, and may have the same love of God as one sinner hath to another for some actual or expected benefit. From the same motive they may love the law of God, esteeming it a protection of their persons and properties, and a defence against the injuries of other men: or conceiving his government favorable to their designs, they may be pleased that he is on the throne. These affections may be strongly exercised without any just view of Gods holiness, the righteousness of his law, or the great designs he is accomplishing by his infinitely wise government. The Lord appoints and delights in his own government for its holiness, bestows blessings on guilty men as a testimony of his grace, and to lead them to a new life of repentance and good works; while sinners delight therein for his bountiful goodness, which they improve as means of gratifying an evil disposition. Thus there may be a sensible love of God arising wholly from the common principles of depravity. This kind of love, in some instances, may produce the zeal of worship and carefulness in the external duties of religion, doing this for God, in selfish expectance of receiving a reward. In some, this is the source of a false opinion that they love God, while they are entirely destitute of Christian obedience.

Sinful men, often doctrinally misconceive the character of God, which leads directly to a false opinion that they love him. The most ignorant are conscious that they are in the hand and under the power of the Lord. Anticipating his punishment of those to whom he is opposed, it becomes very desirable to think he is altogether such an one as themselves; that he approves of such ways as please them, will bear with their vices and neglect of piety, and by no means very strictly mark and punish iniquity. Such opinions, and the prophet, who prophesies safe things, are kindly entertained, and misconceptions of the divine character are increased by that ignorance of moral glory, which necessarily exists in sinful minds. Ignorance of the glory of holiness, together with an unwillingness to be separated from sin, conspire to form and perpetuate a most dangerous scheme of sentiments. The Lord whom they love is not the holy one of Israel; but a God falsely formed, by their vain imaginations. It is not he whose grace is glorious in holiness, who requires men to be meek, humble, filled with self denial, chaste, temperate, penitent, obedient in Christ Jesus, renouncing their own righteousness and wholly consecrated to his glory. Let their false opinions of the character of God be corrected, and the opinion that they love him would instantly cease.

Misconceptions of the nature and offer of grace in the gospel, is another source of men's false

hope that they love God. Consciousness of guilt and fear of punishment readily attract notice of the grace offered to a guilty world; while depravity of heart renders men slow to learn, that they have no right to hope, until they are washed, and sanctified, and justified in the name of the Lord Jesus and by the spirit of our God. They overlook the necessity of repentance and faith issuing in a holy life, to obtain the promises. The most sinful are pleased with the gospel of reconciliation, until they understand the holiness of its doctrines and duties. Until they find the necessity of a renewal in heart to become members in Christ Jesus, they will love God for the offers of redemption through the blood of his Son. This temper leads directly to misapprehensions of the nature and offers of forgiving grace. Attempting to unite safety with the reigning power of sin, holiness of heart is dropped from the Christian character. Some imagine the gacious offer to be so extensive as will embrace all, however sinful they remain; some suppose the gospel was designed to relax our obligation to be holy in all things; some, that as we are justified through a Saviour's righteousness, there is no necessity for salvation, that we should be personally holy; while others content themselves with the sound of grace and mercy, not even making an enquiry, whether any thing must be done by us to give a title to the promises. These false ideas of the nature and offers of pardon from God, excite a selfish love of him for the grace there is in the gospel, in many who have neither the temper of Christ, nor the faith by which his children live and are purified. In all these cases sinful men, according to their own imagination, may love God, supposing he loves them; while in its nature, it is not different from the love sinners may have one for another. How different are these false affections from that delight in the moral excellency of God which is seen by his saints! For his benefits they are grateful, sensible that these deserve their praise and are evidence of his infinite goodness; while for the moral glories of his nature they adore him. His character is lovely in their sight; when this is beheld they are satisfied, and when he is glorified their will is done. If, in covenant faithfulness, he denies the blessings of time; still they know he is righteous, and their obligation to serve him doth not depend on the circumstance of his benefits to them being granted or denied. For the same reasons they love his law and government. To them the great excellency of that freedom, which we receive in the gospel, appears to be a previous deliverance from the reigning power of sin. This love of God is different, in its whole nature, in its primary qualities, and in all its effects, from loving him through a presupposed opinion that he will do them good as a merited fruit of their own services. The former is a testimony of the heart to the infinite glory of God; the latter is merely an exercise of a forbidden self love, which is common to all sinful beings, moves them in all they do, and will be both their punishment and sin, when

infinite justice denies what they now unmeritedly receive, and gives them up to reap the fruit of what they have sowed. Let not a question of such importance, as the sincerity or insincerity of our love to God, rest on having been once determined favorably for ourselves; let us remember that the heart is treacherous above all things, and search out its deceitful excuses; let us reflect that many, who in the end tremble at the thought of meeting a holy God, had lived without a doubt that there foundation stood strong, until they were shaken by death and the prospect of immediately entering eternity.

P——S.

Directions for Self-Examination.

(Concluded from p. 148.)

HAVING thus examined my faith, let me proceed impartially to examine the FRUITS AND EFFCTS OF MY FAITH. Many pretend to faith whose works give the lie to their pretensions; let me, therefore, *shew my faith by works.* James ii. 18.

II. Quest. WHAT ARE THE FRUITS OF FAITH? Does it produce those effects which the word of God points out as the proof and evidence of its sincerity, with respect to my *conscience*, my *heart*, and my *life*?

1. *What are the effects of my faith, as to my conscience?* The scripture says, *We have believed, and do enter into rest.* Hebrew. iv. 3. Do I rest from any former legal *attempts* to justify myself, going about to establish my own righteousness? Am I satisfied with Christ's righteousness, as a complete title to glory? I read of *peace in believing*; have I peace in my conscience? Being justified by faith, have I *peace with God?* When my soul is alarmed with the remembrance of former sins, or those lately committed, how do I obtain peace? Is it by forgetting them as soon as I can, and then fancying that God has forgotten them too? Is it by resolving to do so no more, and so making future obedience atone for past offences? Is it by performing religious duties, and so making amends? Or, is it by a fresh application to the pardoning, peace speaking blood of Christ? When my sins stare me in the face, and my duties themselves appear sins, whence, O my soul! proceeds thy comfort? *Is it the blood of Christ*, my sacrifice, *that purges my conscience from dead works?* Does faith, in the atonement of his death, free me from the dreadful apprehensions of condemnation and wrath due to sin? Do I, or do I not, believe that *God is reconciled*, through the death of his Son, and therefore look up to him with freedom and delight? If I have not this peace, why is it? What hinders? Either I do not clearly understand the nature of the gospel, or I do not fully believe it; for it provides for every possible case. If I have this, blessed be God for it! Lord help me to keep it, that it may keep me! Lord I believe; help thou mine unbelief.

2. *I should try what are the effects of my faith, as to my* HEART, *and its affections.*

(1.) *Do I love* God, God *the father?* Do I think of him, and go to him as a loving father, in Christ? Have I the spirit of adoption, so that I cry *abba* father? Do I love him as the father of mercies, the God of hope, the God of peace, the God of love?

(2.) *Do I love Christ?* To those who believe he is precious. Is he precious to me? Do I see infinite beauty in his person? Is he the chief among ten thousand to me, and altogether lovely? Do I admire the length, and breadth, and depth, and height of his love? Is it the language of my very soul, *none but Christ, none but Christ?* Is it my grief and shame, that I love him no more?

(3.) *Do I love the Holy Spirit?* (Rom. xv. 30.) Do I honour him, as the great author of light, life, grace, and comfort? Do I maintain a deep sense of my dependence on his divine agency, in all my religious performances? Do I desire my heart to be his temple? Am I cautious lest I quench his holy motions, or grieve him by my sins? Am I sensible, that without his influences I cannot pray, hear, read, communicate, nor examine myself as I ought?

(4.) *Do I love God's law?* Do I delight in the law of the Lord, after the inward man, not wishing it less strict and holy, but because it is holy? Am I as willing to take Christ for my *king* to rule over me, as for my *priest* to atone for me? Do I hunger and thirst after righteousness? Do I pant, and long, and pray to be holy? Do I wish to be holy, as I wish to be happy? Do I hate all sin, especially that sin which most easily besets me, and labour daily to mortify it, and to deny myself? Do I sigh for complete deliverance from remaining corruption, and rejoice in the hope of it, through a holy Jesus? Do I long for heaven, that there I may be satisfied with his likeness?

(5.) *Do I love God's people?* Can I say to Christ, as *Ruth* to *Naomi, thy people shall be my people?* Do I love them because they love Christ, and bear his image? Do I feel an union of spirit with them, though they may not be of my party, or think exactly as I do? Can I say, *I know that I have passed from death to life, because I love the brethren?*

3. *What are the effects of my faith, as to my daily* WALK *and* CONVERSATION? The word of God tells me, that he who is in Christ, is *a new creature; old things are passed away, all things are become new. If ye love me,* said Christ, *keep my commandments.* Let me review the decalogue, and see how my love to Christ is manifested by my obedience.

(1.) Do I know and acknowledge God to be the only true God, and *my* God; and do I worship and glorify him accordingly? Is he the supreme object of *my* desire and delight? Do I trust him, hope in him, love to think of him? Do I pray to him, do I praise him, am I careful to please him?

(2.) Do I receive, observe, and keep pure and entire all such religious worship, and ordinances, as God hath appointed in his word? How is it with me in secret prayer, in family prayer, in public prayer? With what

views do I go to hear the preached gospel; and what good do I get by it?

(3.) Do I make a holy and reverend use of God's names, titles, attributes, ordinances, word and works; avoiding the profanation of or abuse of any thing whereby God makes himself known?

(4.) Do I keep holy to God the Sabbath day; resting *all* that day from wordly employments recreations, and conversation? And do I spend *the whole time* in public and private exercises of divine worship, except so much as is to be taken up in the works of necessity and mercy? Is the sabbath my delight; and are the ordinances of God's house very precious to my soul?

(5.) Do I endeavour to preserve the honour, and perform all the duties which I owe to my *superiors*, *inferiors*, or *equals*; remembering, that true religion makes good husbands, wives, children, masters and servants? If I am *really* holy, I am *relatively* holy.

(6.) Do I use all lawful means to preserve my own life, and the life of others? Do I avoid all intemperance? Do I resist a passionate temper? Do I labour to promote the welfare of men's souls? Do I exercise love, compassion, and succour to the poor and distressed, according to my ability? Can I, and do I freely forgive those who have injured me? Can I, and do I pray for them? and instead of hating, do I love my very enemies?

(7.) Do I earnestly strive to preserve my own and my neighbour's chastity, in *heart*, *speech* and *behaviour*, avoiding all the incentives of lust, such as intemperance in food, lascivious songs, books, pictures, dancings, plays, and debauched company; remembering that my body is the temple of the Holy Ghost?

(8.) Do I use the lawful means of moderately procuring and furthering the wealth and outward estate of myself and others? Do I abhor every species of robbery and injustice? Am I strictly and conscientiously honest in all my dealings, not over-reaching or defrauding any person, in any degree?

(9.) Do I studiously maintain and promote TRUTH, between man and man; not only abhorring perjury, but hating all falsehood? And do I, as a professor of religion, avoid both ludicrous and pernicious lies, being as tender of my neighbour's character as of my own? Am I very *cautious* of making promises, and very *careful* to keep them?

(10.) Am I contented with the condition God has allotted me, believing that he orders all things for the best? And do I avoid, as much as possible, envying my neighbour's happiness, or inordinately desiring any thing that is his?

And now, dear reader, what is the result of your inquiry? Have you made a solemn pause at the close of every question, and obtained an honest answer? And are you, notwithstanding many unallowed imperfections, able to conclude, that your faith is of God's operation; and proved so to be, by its holy fruits of peace, love, and obedience? Then take the comfort, and give God the glory.

But if, on the other hand, the evidence of scripture and con-

science is against you, and you are forced to conclude, that your heart is not right with God; then, for God's sake, and for your soul's sake, cry instantly, and mightily to him, to have mercy upon you, and change your heart; remembering, that though your case is awful, it is not desperate; and that still, you, even you, coming to Christ, shall in no wise be cast out.

General observations on the Laws of Moses.

(Continued from p. 142.)

THE statutes and judgments prescribed for the Israelites, embraced various objects, and upon examination, will appear to be excellently adapted to attain them. As a system of religious doctrine none can exceed them, acknowledging one only living and true God, and requiring the worship, love and service of him, with all the heart and soul. As a system of religious instruction in good things to come, the blessings of redemption by Christ, their significancy and adaptedness, it is hoped, has been illustrated in the preceding explanation. As a system of political and civil regulation, the subordination they require, the inviolable respect for the rights of justice and equity they every where inculcate, the spirit of philanthropy, they inspire, and the protection and compassion they extend to the fatherless and the widow, the servant, the poor and the stranger, render them infinitely superior to all human systems, and worthy of their divine author.

But it is not so much to illustrate the superior excellence of the Mosaic economy, as a system of religious and moral practice, nor of civil policy, as to exempt particular regulations from the reflection of being weak and trifling, to which they are exposed from the caprice of some and the ignorance of many. As specimens of the regulations now contemplated may be produced, those which relate to meats, clean and unclean, to dress, that women should not put on that which pertaineth to men, nor men put on the garments of women—to agriculture that they should not yoke an ass with an ox, nor sow their fields with different kinds of seed. These, with others of a similar kind, are obnoxions to censure, as frivolous, contemptible, and unworthy of the God of Israel. But to vindicate them from such aspersions, it is only necessary, it is presumed, to observe,

1. That God redeemed the nation of Israel to be a people peculiar to himself. By solemn, covenant transactions, God became their God, and they became his people, and separated from all the idolatry of the heathen. Conformably to this character, many regulations were prescribed as restraints from idolatrous superstition. For instance, idolatrous superstition had directed, that in worshipping the Gods, they should accommodate their dress to the God they worshipped to render themselves more acceptable. As, when men worshipped Venus, the goddess of beauty and pleasure, they should assume the

beautiful dress of women—when women worshipped Mars, the god of war, they should appear in the martial habit of men. Hence the prohibition, that men should not put on the dress of women, nor women the dress of men, became necessary, not only to prevent a practice so improper and indecent but also to preserve the Israelites from symbolizing in the superstitious rites of heathen. For the same reason, they were prohibited from rounding their heads in cutting off their hair, neither might they mar the corners of their beards, for these were idolatrous rites. Nor might they cut their flesh, for that was the practice in the worship of Baal. Nor might they print a mark in their flesh, for by that rite idolaters initiated themselves in the worship of their peculiar gods. Neither might they make garments of linen and woolen, nor yoke an ox with an ass, nor sow their fields with different kinds of seed. For by such commixtures, superstition taught idolaters, they recommended themselves to their gods and procured their smiles and blessings. However inferior and trifling, consequently, such regulations may appear to us, from the long disuse, and our ignorance of such heathenish customs, yet in the view of idolatrous superstition, they were particularly necessary and important, and God in prescribing such regulations, expressed a detestation of idolatrous rites, and an attention to preserve his people from them, highly worthy of himself, and infinitely honorable for his glorious character.

2. It was necessary and desirable, that their visible appearance should correspond with their visible character and relation.

According to solemn engagements, God was their God, and they were his people. God was holy, and their relation to him, made their holiness essentially necessary. Be ye holy, for I the Lord your God am holy. The law or ten commandments, engraven on the two tables of stone, was the standard of their moral rectitude, and required perfect holiness. But, separated from the idolatry of the heathen and brought near to God, a visible character, or appearance according with this relation, became peculiarly necessary and desirable. This might neither be dictated by human wisdom, nor exposed to the vanity of superstition. It pertained to the prerogative authority of God alone to resolve it. This was defined by a system of regulations, to them, irreversible and immutable. These extended to their whole external conduct, and constituted the standard of visible purity and pollution. Conforming to these prescribed rules of life and practice, they were visibly pure and holy, prepared to receive the expressions of divine favor, and God promised them his protection and blessing. If these were violated, they became visibly unholy, were disqualified for peculiar privileges and God hid his face from them. If it were an individual transgression, personal impurity was contracted and the transgressor should be put out of the camp. For God was of purer eyes than to look upon

any evil, and might see neither iniquity in Jacob, nor perverseness in Isreal. As in the habitual employments and daily occurrences of life, pollutions might be contracted, which disqualified for special favors, rites of purification were instituted for the removal of them. When those were attended in the manner prescribed, the subject was purified, visibly restored to the favor of God, and the privileges of his people. At the same time, these ceremonial, external, visible impurities were peculiarly adapted to suggest to their minds, views of their moral defects and pollutions—as their rites of purification were designed to direct them to the great source of spiritual cleansing, the blood of Jesus. Their whole system consequently, consisting of moral precepts and ceremonial regulations, was eminently adapted to form and exhibit them agreeably to their holy profession and distinguished relation, as high above all people, holy to the Lord their God —and, walking in his statutes and judgments, and enjoying his protection and blessing, might extort the exclamation of Moses from every spectator: Happy art thou, O Israel, who is like unto thee, O people, saved by the Lord, the shield of thy help, who is the sword of thy excellency, and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places.

TO THE EDITOR OF THE CONNECTICUT MAGAZINE.

Rev. Sir,

I WAS much pleased with a letter in your Magazine for April, from Mrs. Jerusha P—d, and with your remarks upon the same. Soon after reading the Magazine, I happened to take up a volume of the Horæ Solitariæ, and was highly entertained with some remarks of the author upon the conversation of many professors of religion. Thinking them calculated to do good, and very well suited to follow the piece in your Magazine above alluded to, I venture to request you to insert them in your next number.

Yours, &c.
CLERUS.

The Remarks are as follows:

See Hor. Sol. Vol. 1. p. 162.

WE are sorry to own, but cannot deny, that there are many high and vain-glorious professors, who can talk about Christ, and dispute for hours together upon the peculiarities of his gospel, who, it may be feared, are little better than sounding brass, and tinkling cymbals. These are they, who give their tongue to God, but their very heart and souls to the spirit of the world: And therefore when their sound is over, all is over with them. They profess in order to speak, and they speak to shew their profession. By any other signs, we should not be able easily to distinguish them from the rest of the world.

It is to be deeply lamented too, among other things, that

professors are so little *alone* in these days, and not only do not practise but speak against frequent retirements from the world, which have been the usage and desire of good and wise men at all times. A man may as justly be expected to advance in learning, without silent reflection upon the subjects of knowledge; as a Christian can be supposed to proceed in the divine life or spiritual science, without frequent prayer and meditation. There is no studying in a croud; nor yet learning the things of God in the *constant* bustle and confusion of earthly affairs. The real Christians, who are providentially called into these matters, find to their cost so much inquietude and distraction of spirit, as should deter others from venturing into them without calling. A calmness of mind can scarce be expected in the midst of worldly storms: And therefore a Christian, who values his own peace, will endeavour to shun them, even though some, whom the apostle calls *busy-bodies*, (*περιεργαζομενοι workers about and about*, and yet *about nothing*,) may think it monkish and gloomy for a man to enjoy highly his God and his Bible, and be satisfied in these, without running after the follies and fopperies of mankind. But, if it be right to pray, that we may not be *lead into temptation*; surely, it can never be right, that we ourselves should freely *run* into it.

Too frequently likewise does the conversation of many persons degenerate into a mean and unfriendly detraction of the absent. It would be both evangelical and decent, if St. *Augustine's* motto, for his table-talk, was made a more general rule for discourse:

Quisquis amat dictis absentum rodere vitam,
*Hanc mensam indignam noverit esse sibi.**

Which may be rendered:

Whoever wounds an absent neighbours's fame,
No welcome seat at my repast shall claim.

Many appear to seek company, for the mere purpose of *shewing themselves* in company, and such never leave it, if they have their own will, without drawing discourse into debate and disputation: Just as if the shining in argument (though, as it frequently happens, such people are the most unfit of any by temper and education for the business) was the right way of obeying the precept, *to let our light shine before men.* Noisy, verbose, and incessant declamation, much oftener disgusts, than edifies, the hearts of the hearers. What *Lactantius* said of wisdom, may with great truth be said of grace, the highest wisdom; *non in lingua, sed in corde*, it does not lie in the tongue, but in the heart. It was a mystical statute of the law, that *every open vessel, which hath no covering bound upon it, is unclean.* By which it was signified, that not only every sinner, who is uncovered by the righteousness of Christ, is in a state of pollution; but also that every professor, every one thinking himself a vessel of the true sanc-

* See his Life, by *Possidonius*, at the head of his works.

tuary, who notwithstanding is open to the spirit and consequently to the filth of this world, is unholy and unseparated, in direct disobedience to the will of God. There are even proper reserves in common life: And in the Christian life they are still more necessary, till there be just occasions of speech; and then prayer for grace and wisdom should be offered, at least internally, that the speech may be *sound* and *seasoned with* that *salt*, which may on those occasions glorify God, and edify the hearer. What was said of gracious *Hooper*, Bp. of *Gloucester*, would be a becoming character to every Christian: "He was spare of diet, spare of words, and sparest of time." Besides; 'tis no part of a Christian's business, be he in public or private station, to *shew himself*, and to display his own little attainments (for they are but *little* at the most:) His duty it is to speak for his master, and even then with *meekness and fear*. "The soul (says the excellent archbishop *Leighton*,) that hath the *deepest sense* of spiritual things and the *truest knowledge* of God, is most afraid to miscarry in speaking of him, and is most tender and wary how to quit itself, when engaged to speak of and for him."* A Christian's life does not consist in outward dispute or babbling, but in inward faith and joy: And the surest way of losing his own comforts, is by an idle debate, in which he would appear the first actor, and display his own talents, or stir up his animal passions, under the conceit of doing it for God.—*Non tali auxilio.*—Truth finds a better advocate in the *heart* and *life* than in the *tongue*. An hypocrite may prate about the gospel; but the real Christian alone can live the gospel. Never therefore was the Psalmist's advice, and the Psalmist's practice, more necessary than in the present day: *Stand in awe, and sin not: commune with your own heart, and in your chamber, and be still.* SELAH, i. e. "Note it well."

* *Comment. upon* 1 Pet. iii. 15.

On Discipline in the Church of Christ.

AMONG many institutions in the Church of Christ for preventing sin and reclaiming the disobedient, one is a salutary discipline, or the use of certain warnings and punishments on those who either are, or are supposed to be transgressors of God's law, and who live inconsistently with the doctrines, and example of our Redeemer. Several kinds of discipline were used in the Jewish Church, which, in its time, was the true Church of God, of which no particular mention will now be made. In many discourses of our Saviour and precepts delivered by those who spoke under his authority, a salutary discipline was instituted. This was designed to reclaim offenders, and warn others against imitating their heresies and ungodly practice. The subject of discipline hath caused much contention in the Church from its establishment to the present day. It hath separated the Church general into several great parties, and caused animosities in particular churches, which were

wiped away only by the death of the actors. Passion can inflict punishment, while it is only patience and repentance can endure it. It is not the design of this paper to discuss the controverted points, where authority in the Church of Christ is vested, nor by whom censures and punishments ought to be inflicted; neither certainly to determine the degree and extension of punishment, nor the evidence of repentance before an offender may be restored to the good charity of his brethren. Each of these would lead into a boundless field of controversy, while, after all, it is probable that each Church or confederacy of Churches would follow their own maxims. A point of much easier solution is now proposed. When Christians of every denomination agree there is a want of suitable discipline in the church of God, why is there no more efficacy in what they say, and so little energy in what they do. When pious men lament the fault; when the most zealous of Christ's ministers preach; when partizans for particular forms of discipline are ready to break union with their brethren, who cannot in all things see with them eye to eye; when consistories, synods and the most dignified councils, in large branches of the church consult and address; and when all consent they are right in the end proposed; why is there no greater effect from all the exertion than we behold?

If it be answered human depravity is the cause, this is doubtless true, but not a fair reply; for the depravity of men, in a sense, is the cause of all the evils, natural and moral, which have been in the world, from its beginning to the present day: yet many successful efforts have been made to stem the overwhelming torrent of its effects.

To answer the enquiries we must resort to a more simple process of reasoning, and to stable facts. We must look to the character of those who compose, and are leading members in those particular churches where salutary discipline is neglected. The general duty is not observed, and in every instance of neglect, we shall see that a majority are afraid of the institution. If judgment begins at the house of God, they know not where it will end. Many are willing to see a brother condemned, especially, if there hath been any animosity existing; to be condemned themselves would be very undesirable. Many are willing to have a brother's fault exposed who would not, for a world have their own characters scrutinized. One says, such a brother is an extortioner; but he fears to bring the charge, lest, in the end, his own books of account should be examined. Another fears his neighbor hath spoken falsely; but dare not begin an examination into sins of the tongue least his own slander and enmity and unneighborly insincerities should be detected; and still a third is pained lest some one, who is destitute of the grace of God should stain the communion to which he belongs; but dare not speak, lest in his own case, he should be unable to render a reason for the hope that is in him.

Others are deterred from

their duty, lest it should bring upon them the reputation of being censorious people, or injure their business, or break the connexion which their young people have with families, which they hold to be a little more respectable in the world than their own. Thus we are led to see the fountain from which hath flowed a neglect of salutary discipline in the church from its first promulgation. The institution is excellent, admirably adapted to reclaim offenders, and warn all men; its inefficacy arises from the weakness, consciousness of personal sin, and fears of worldly detriment, in those to whom the execution is committed; and in the present state of things, it is not seen to whom the power may be entrusted more safely. All are willing that others should be censured for their visible transgressions; all are convinced that an ordinance of discipline is very fit in the Church, and allow that a fault somewhere exists. What belongs to all is done by none. Some will go from house to house, lamenting and saying aspersive things of a brother, who is really guilty, and stops at this, thinking they have done their duty; whereas they have departed from it. Their propagation of the scandal farther than it had reached before, was a wrong thing, until they had previously used the means of discipline as we find them appointed by the great head of the church. Suggestions of evil ought not to be made, where there is no evidence which will substantiate the thing, before a proper board for judgment This is corrupting the blood without healing the wound; neither is it a sufficient excuse, that the minister hath been verbally informed. Verbal information doth not authorize a minister to arraign any one either before himself or the church. A church process requires a more substantial way of proceeding or it would soon degenerate into confusion, and perhaps into oppression.

What shall then be done? Is all discipline in the church of Christ to be forborne? by no means. On whom doth the duty devolve? On all. All in their places, ought to be active, watchful and filled with brotherly love; for it is brotherly love excites to the only discipline, which will be for the glory of God and the good of souls.

We never yet saw a church process which proceeded from antecedent contensions in the neighborhood concerning character and property, or from bitter civil controversies, that terminated either in the prosperity of the Church or the spiritual good of the parties concerned. The reason is plain why this is the case; such ecclesiastical procedures arise from enmity and revenge and not from a spirit of brotherly love.

Neither are we to expect that processes in the church should originate from the instigation of its officers. Every member in the church, either doth or ought to think its officers, whether they be minister, elder, deacon, or by whatever name they are called, protectors of his rights as well as watchmen over his soul. It is the duty of officers in the church to oversee generally, advise, reprove and exhort,

but it is not to be expected of them, that they become accusers in every matter of wrong suggested to them, then search a whole parish for evidence, and afterwards moderate in the body which is to pronounce sentence. Common sense dictates differently concerning the division of duties in every body, which is vested with judicial powers, where there are rights to be preserved, as well as sins to be punished.

But when will a salutary discipline be maintained in the Church? never, until the ruling influence of the body is correct both in sentiment and practice: until this time there will be a scandalous omission of an important duty. Particular consciences may be grieved, and reverend bodies may address without any effect, that will be permanent. It is a want of the power of godliness, and not of information which causes the evil. Christians and churches, must endeavor to purify their lives and warm their own hearts in the spirit of love, before they are proper instruments of administering the discipline of Christ's house; and when this is done there will be little need of information how to proceed.

An important question on this subject arises. How far shall a Christian, who is conscientious, continue his connection with a church where the duty of discipline is wholly neglected? To this question the writer can give no answer but the following: act not rashly and imprudently; act in the exercise of a good conscience, and as on most deliberate consideration, will be for the glory of God and the good of souls: neither deprive yourself the benefit of Christ's ordinances, because some, whom you cannot prevent, misuse them. Our divine Lord, on a certain occasion said, that the tares and the wheat must grow together until the angels of God separate them. An awful seperation.

Sinners necessarily unhappy under the calamities of Life, and a guilty conscience.

THE first dictate of wisdom, as it respects ourselves, is to obtain the most perfect happiness; and the second, to gain a support under evils, which are inseparable from the state in which we live. Religion gives both; it is most effectual to prevent evils and procure blessings, and most powerfully supports the mind under what must be endured. The word of God assures us that "The wicked flee when no man pursueth," a most lively description of the effects of a guilty conscience! which always accompanies a bad life. If the wicked fearfully fly when no evil is approaching, except the terror of their own consciences, what must their disquietude be when heavy calamities overwhelm them? What a sense of weakness and danger! What vain endeavors to fly therefrom! What dread of pain in expectation! What fear of that providence which governs all things, and of seeing a holy God whom they have offended!

It becomes us soberly to reflect how unprepared a sinful person is to meet calamity; also,

how it is increased by guilt and by those truths, which are the support of a good man. While a sinful temper and practice are unfavorable to the exercise of reason, they give violent strength to the passions and appetites.—Persons in this condition, have not accustomed themselves to view either objects or truths rationally and in an enlarged connection; and having been wholly engrossed by present scenes, they do not know how to derive support from a consideration of those truths which relate to futurity. All who are of this character must be unprepared to meet evil. By afflictions and bereavements the accustomed objects of their support are taken, and in their stead there are no rational and divine consolations to strengthen the sinking spirits.

A sinful person, under unavoidable calamities, is unable to exercise such submission to Divine Providence as is the best possible support. The severity of trials very much depends on the manner in which we receive and endure them. In the first place, a sinful mind, in enmity, contends with the instruments of Divine Providence, not regarding the law to love our enemies. If men are the instruments of our evil, the feelings of bitter revenge arise, or if inanimate things, a most impious disquietude with nature. Or, if the sinful mind rises so high in its reflections, as to consider the Almighty first cause, it rises directly against him and his ways. All rising of the heart against God who directs, will return with double weight on the repining mind. To see the divine perfections; to realize an irresistible government from which there is no escape, and to feel himself the subject of an administration and laws which cannot be escaped, must greatly aggravate the evils endured by a sinner.

A guilty conscience doubles the weight of all other calamities. To describe this hath often been attempted in lively colors; yet no human description hath equalled its severity. "The wicked flee when no man pursueth." They say, "every one who meeteth will slay me." "Terrors shall make him afraid on every side, and shall drive him to his feet." A guilty person is his own accuser, and his own knowledge both witnesses and condemns him. Being his own judge, a consciousness of his demerits appals him, and self condemned he apprehends that judgment will be speedily executed. He hath no confidence in that government, which will be glorious in his punishment, nor can he look to God as a father and a refuge in the time of evil. Conscious of sin it appears to him that the almighty must be unfriendly, consequently the whole course of nature in opposition to his wishes; also, conscious that his own practice is unfriendly to society he can have no confidence in mankind.

These are the effects of a guilty conscience. It is in itself an evil; it creates evil in imagination: it represents to the self accusing mind both the creator and his creatures in a hostile state; while justice and righteousness are a cause of dread.

Neither can the sinful find a

support under calamities by looking to futurity. In bearing trouble the hope of some good to come is a great support. We endure distress with fortitude when there is a prospect of its being followed by consequential good. This source of comfort is shut against those who disobey God. If they consider the course of nature, all its laws are calculated to bring unhappiness on the guilty; if they reflect on the course of providence, this, also, hath ever been opposed to the ways of wickedness: if they consult divine revelation, even the book of grace confirms the denunciations of the law, that the person, who wilfully continues to be sinful must continue under the power of death: or if they look to the dissolution of the body, although this may deliver from some present pains, they know not into what plague it may usher them. When they peruse the holy word of God, it no where describes eternity as a safe retreat for vice, or that even infinite grace will save an unrepenting sinner. When the sinful are in a state of prosperity, they may feign to themselves safety to come; but we are now considering them in adversity, when they are very different creatures, the follies of a sinful imagination having forsaken them. The reader never saw a person, of a character deeply vicious, groaning under heavy distress, who was able to preserve the delusion of safety.

Present sorrows being felt cannot be dissipated by the power of a depraved imagination. Every person under calamity must consider that it is as possible, and may be as consistent with all the divine perfections that it should be the case in futurity, as that it should be at the present time.

This is a brief view of the subject, but if it were much further extended all would acknowledge that the apprehensions of a vicious person, under the inevitable evils of the world, are very distressing after the pleasures of sense have departed and they can derive no support from reason and truth. The adversity consists in the withdrawment of such worldly enjoyments as have been their only support. Their contending hearts rise against the sovereignty of God and the instruments by which his judgments are executed, and in so awful a contention they must be miserably defeated. They are, at once destitute of confidence in God, their fellow-men and themselves. Sober discernment and an uncorrupted judgment cannot hesitate a moment in giving the preference to a virtuous life.

B——H.

Religious Intelligence.

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MR. EDITOR,

TO hear of the wonderful operations of divine grace is always refreshing to the people of God. The following is an extract from a Letter, dated Smithtown, (L. Island,) March 31st, 1809. ALANSON.

"MY DEAR UNCLE,

A sense of my duty has induced me to inform you what

the Lord has done and is still doing on this Island. By his Almighty power, the eyes of the *blind* are opened, the ears of the *deaf* unstopped, and multitudes of stout-hearted sinners have been brought to throw down the weapons of their rebellion, and to acknowledge GOD their rightful Lord and Sovereign.—The glorious work began at Coram: It has spread through Middle-Island, Old Man's, Miller's Place, Setalket and Smithtown to the westward. At Sagharbor, East-Hampton and Bridgehampton the revival has been very great. Mr. Beecher has admitted eighty members into his church since the first of January. And, blessed be God, I hope I have not been suffered to remain an idle spectator.—The staff on which I rested has been torn from me; and I have been brought to feel my need of a Saviour, and I hope and trust I have experienced the joys of pardoned sins. I date my *new-birth* the 2d of January, and since that happy period I have enjoyed more real happiness than I ever did in my whole life before.

Join with me my dear friends in blessing the name of that God who has borne with me so long; and has now brought me to a sense of my situation. Had I received my just deserts, instead of writing to my friends, I should now have been "lifting up my eyes in torment."

I feel greatly distressed for my poor sisters. I beg, my dear uncle, that you will write to them, and endeavor to convince them of their awful situation while out of the ark," &c.

ANECDOTES.

The aged Father meeting with an afflicted Son.

AN aged and pious father having arrived from a distance to the house of his son, whose wife lay dead, two others of the family being at the same time sick, on entering the door grasped the hand of his son and said, "you have wished for my coming to comfort you: this I cannot do; in so trying a season, comfort must enter your heart from a higher source. Remember the words of Christ, "these things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation; but be of cheer, I have overcome the world." This is not the first affliction you have met, and my son, if you are a Christian and continue to live, it is not the last you will experience. I knew your first serious thoughts; I know your natural disposition. I can find a word of consolation for you in the eighty ninth Psalm. "If they break my statutes and keep not my commandments; then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail." "It is through much tribulation we must enter into the kingdom of God." Your affliction is now become irretrievable and it only remains, that you improve it in a right manner. This you will not do until you can say, "not my will but thine be done, "leave thy motherless children, "I will preserve them alive."

This plain exhortation of a pious parent, was the first means of consolation to a heart filled and broken with sorrow; while all the condolences of polite, surrounding acquaintance had served but to increase woe.

An aged Woman.

AN aged woman, on entering a place of deep affliction, after a few tears were shed, thus said "I am now at home." It being known there was no connection between her and the afflicted family, inquiry was made why the said, "I am now at home." After some apology for the manner of her expression she said. "There are too reasons, the first is; I have been a woman of affliction, and all afflicted people appear to me like brethren. Whether they profit or not, all such are certainly in the school of preparation for heaven. They are in the best state to learn we are sinners and need chastisement.

But I have a greater reason than this. The apostle speaks of being at "home in the body and absent from the Lord." Every Christian believes there is a state of mind, which is properly described by being at home with the Lord, and being absent from the painful influences and power of the world. In my first season of affliction I was stubborn and contended hardly with God. By the power of his grace he brought me to submit. In my succeeding afflictions I have been pained: time after time my heart hath been broken: still I have had much Christian enjoyment in the midst of troubles. I have been happy under my deepest calamities. I considered God on the throne, an absolute sovereign in all things, which pertained to the happiness or unhappiness of this life. I have learned that nothing which we do can merit happiness; I have learned to look to God as a fountain when the streams are dried away. It hath pleased the Lord to give me more clear manifestations of his presence in seasons of trouble than at other times. This led me to say, "I am now at home." I am now in the midst of such scenes as have often broken my heart, but in which I have found a happiness, which the world cannot give. This convinced me that the words of the prophet are true, "it is better to go to the house of mourning than to the house of feasting: for that is the end of all men, and the living will lay it to his heart."

A Dying Youth.

A young person on the bed of sickness said, "five years since I should have repined under the pains I now feel. It is so long since I was mercifully remembered by God and found my peace in him. I have often heard of affliction, but never knew what it was until this sickness: I have often heard instructions and advice to the afflicted but never until now knew their value. I expect to die. I have neither brother nor sister to leave. But, oh! my parents! Yet I can part with them, for I

verily expect through the grace of God, to meet them again soon. They are now filled with grief, and if they should not be able, at my death, which must speedily happen, to say "the Lord gave, and the Lord hath taken away; blessed be the name of the Lord," it would indeed be a sting to me. Oh! who knows but I may have a deeper sting! If God should withdraw his presence, and my wicked heart should triumph, it would indeed be hard to bear the pain and to die. I have not now, nor do I expect ever to have but one comfort, which is to say "not my will but thine be done." To say this is the purest comfort of a Christian, and if I do not mistake, it must be the triumph of a Christian in death."

At the mouth of two or three witnesses shall every word be established. In each of these anecdotes, submission to the will of God, acting as a wise and holy sovereign, is represented to be the only sure ground of happiness under trouble. May every reader, by the possession of this disposition, be prepared to meet trials. "Let him remember the days of darkness for they shall be many."

N. B. The future favors of the gentleman who forwarded the above, are requested.

A Fact.

A Father, in his early life, was left with an only child, a daughter. He was then poor. Avarice and ambition were his ruling passions and these led him to impiety. His child was carefully dressed, nursed and fed until her fourteenth year. In this time, by industry and small speculations, in which he was dextrous, he had acquired a decent property. Having a foundation laid for more rapid gains, and his daughter being grown to womanly size, he determined to prepare her for some respectable connexion. She was introduced to more public schools without that preparation which can be obtained only in childhood. The name of property covered these defects, and in her person she was desirable, nearly at the age of seventeen, in the moment of attempting to enter the circle of polite life, she was taken from the world by a fever. She is with her judge and we have neither to commend or accuse her: Still this we have to say, her judge, who knoweth all the circumstances of her life, must have been displeased with her parent, who was more engaged in the pursuit of property, than to impress sentiments of piety in her mind at the age most suited to receive them. For parental neglect there is no atonement, it is a sin which cannot be retrieved. Oh! that all parents considered how much more valuable moral sentiments, impressed in childhood, are to the possessor than all the wealth which can be hoarded.

After the death of his daughter, the father visited a pious neighbor to obtain consolation. He plainly said "I cannot see that God is good in permitting the death of my daughter."

To which the good man answered. I can form some idea of your trouble, although I have not experienced afflictions alto-

gether similar. As you have denied the goodness of God I will speak freely, for you profess to seek for comfort and your own duty. You say, "I cannot see that God is good in permitting the death of my daughter." Examine this matter before you come to so rash a conclusion. That he was good in giving and continuing her to you so long, and furnishing you with the means for her decent support I am persuaded you will not deny. This brings the case to a near period of time. And was he not good in taking her from you? She was become the idol both of your avarice and ambition. Before this event you did not think of God, religion or another world; now you have some thoughts of each. Who can tell but God may bless this trial to open your eyes to the truth and make you a different man. He often accompanies affliction with his effectual, sanctifying grace. Indeed, replied the parent, there may be something in this, and I must confess there is need enough. But this does not come to the point, "I do not see that God was good to my daughter in appointing to her so early a death, when she had every fair prospect for a happy life."

This, replied the pious neighbor, is giving another view of the event, which may be yet more favorable to the wisdom and goodness of God.

Your daughter was born to exist forever. This life was the only season she could have to prepare for another. With respect to her mother, who was early taken from her it is well known she was a pious woman, and it is presumed she prayed much for this child. Between that time and the child's death, you will not say a single prayer was offered or any pains used to give her Christian knowledge. What she knew on these subjects was gleaned accidentally by living in a Christian land. You was introducing her, with all the advantages of property, into the most irreligious company which could be selected. How great the danger of such a state experience can determine.

If the child had a spark of grace, implanted in her heart, in answer to a mother's prayers, it must have been too weak to meet the temptations of her situation. Therefore it might have been the goodness of God which removed her from the school of earth to the school of heaven.

Or to make the most undesirable supposition, which I should not unless I were driven by your repining temper, if she had no Christian grace, her sins were not aggravated in their kind, and certainly were palliated by the inattention of those around her. As she was circumstanced, surrounded with temptation and under the care of those who had not the fear of God, it might be his goodness which removed her at so early a period. Her account at the bar of God might be much less awful to render than if she had been continued many years in dissipation and impiety. Arraign not, therefore the goodness of Jehovah: rather, condemn the impiety of irreligious parents. Let all parents read this account with fear and trembling.

MONITOR.

"*The Lord relieveth the fatherless and widow.*" "*A father of the fatherless, and a judge of the widows is God in his holy habitation.*" "*Leave thy fatherless children, I will preserve them alive; and let thy widows trust in me.*" "*Pure religion and undefiled before God and the father is this; to visit the fatherless and widows in their affliction.*"

IN no respect are the promises and providence of God more apparently coincident, than in his kind dispensations to the fatherless and the widow. The first knowledge of persons, in these conditions, excites in our minds an interest which we do not feel in other cases of affliction. So prone are we to overlook the influences of providence, and attribute that honor to means, which is due only to the great first cause, that forgetting the widow hath a God and judge and the fatherless a father in heaven, we call them the most defenceless, and perhaps the most useless of mankind. Let us not fix our opinions of this subject on either the frailty or weakness of human nature. He who is mighty in strength, who braces the arms of the valiant, and imparts to the prosperous their sources of defence, did also cause that the meal in the barrel and the oil in the cruse of the widow in Sarepta should not fail: he made Lois and Eunice the instruments of existence and the means of forming Timothy for a sphere of usefulness exceeded by few of the apostles and fathers. These are but solitary instances of God's kindness to the widowed, which might be selected from innumerable others in sacred and profane history and within our own observation. "Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving kindness, judgment and righteousness in the earth." Let not the children of the affluent and powerful glory, unless they improve these advantages for the honor of God and a virtuous life. The sheaves of Joseph's elder brethren bowed before his sheaf. Although the dream excited the vengeance of those who thought themselves better than he was; its fulfilment in the famine and vice-royalty of Egypt will never be obliterated from the history of mankind. The Lord will not forget his Josephs; neither will he forget the widow and the orphan. After a few years are passed, those, who are now most highly advantaged may bow before the unprotected orphans of the present time. This may arise from the sovereign providence of God by means we cannot now foresee; or it may take place through the virtue of some and the vice of others. The diversity of God's providence is matter of wonder to all the considerate: this providence is uncontrolable, for in its hand are found both the means and the effect. While the most absolute sovereignty is preserved, all its works appear to be effected by means; thus the highest glory accrues to God, while creatures have every motive to vigorous

exercise. The promises of earthly blessings to Christians are few. Their bread and water are made sure, while all other favors may be denied in covenant faithfulness. The widow, fatherless and afflicted are the subjects of more promises than are given to all other descriptions of people; these persons, while overlooked by the pride of the world, are most tenderly regarded by the father of mercies. There can be no greater evidence to the children of men that God is good, and that his nature is love. Therefore let not the frail child of dust despond under the inevitable troubles and pains of life, for he hath a father in heaven. "If they break my statutes and keep not my commandments; then will I visit their transgressions with the rod, and their iniquity with stripes. Nevertheless, my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail.

The writer was led to these reflections by conversing with an aged woman who had been a widow for more than forty years. She was on a bed of sickness, which terminated in her death.

Her mind was deeply impressed with these words "*let thy widows trust in me.*" She had a cheerful hope of salvation through the grace of God, and her mind was strangely carried back to review the goodness of God to her and her children. She often exclaimed "Oh! this wonderful providence of a covenant keeping God! He forgets none of his promises! He hath never corrected me, but in covenant faithfulness; my adversities have not been greater than I needed, and his enlightening grace must have been added to these, or I should not have seen my need of them.

After some particular questions of inquiry she gave the following account of her life and afflictions. "I was early instructed in the principles of religion by my grand parents, and my parents gave me an education suited to an industrious and reputable life. But, alas! all these dear connexions were soon taken from me. I was married at an early age. My resolutions agreed with those of my husband, by frugality and industry to amass more of the world than our parents had possessed. For a number of years we were industrious, moral in our conduct, and every thing promised fair to accomplish our intentions. A sudden and awful stroke of God left me a widow, and some untoward events rendered me pennyless. A widow with four young children around me and destitute of support, I sunk into the deepest gloom. My children and myself became tattered in dress; my health was impairing, and my spirit for exertion gone.

"I never shall forget the day, when an aged widow entered my room, who had passed through more bitter afflictions than myself. She walked on a staff. As she approached the bed on which I lay she spoke the blessed passage "let thy widows trust in me." She was dim through age, but drawing her spectacles from their case, and calling my children to her she mended several breaches in their cloathing, and told them that God was the father of the

fatherless and exhorted them to be good children. After this she said to me, Mary, I know you are in trouble, and pray God it may be for your eternal good. She argued from reason, experience and the holy scriptures, especially from the blessed words already recited "let thy widows trust in me" until I was amazed at myself. I was reproved for I had no trust in God; I was confounded through a sense of my sin; I was encouraged on finding I might have an all sufficient friend, and my fortitude returned on hearing the encouragements of God to the widow and the fatherless. It is needless for me to tell you all the circumstances, through which the instruction of the aged woman and the grace of God brought me to possess greater riches than the world can give. I had no sooner attempted to help myself, than it appeared as though the providence of God helped me in every thing. I found that the promises cannot help us without the use of means to give them efficacy: I found more happiness in depending on God, than in any prosperous state I had ever imagined to be in the world. From this time, my neighbors appeared to know, "That pure religion and undefiled before God and the father is this; to visit the widows and the fatherless in their affliction." For a season charity liberally aided me; after this industry and economy took its place, and after supplying a widow's table and vestry I had some little savings to put my three boys in apprenticeships to respectable trades. Two of them I hope are pious, the other is a moral man, and it is supposed they are all in a thriving condition. When I visit them their tables are plentifully supplied and their families neatly clad without that gaudery, which is always disagreeable to people of taste and consideration. You cannot conceive the pleasure I feel in holding my grand-children and teaching them some good hymns. This daughter I kept with myself, and you see she is in no bad circumstances. For many reasons I wished to live with her in my old age. I often tell her she is too much concerned for the world, but I hope that God will teach her.—Here she was much affected.

"But if you ask me" said she, "how all this has been done I can give you no answer but this, "Leave thy fatherless children, I will preserve them alive; and let thy widow's trust in me." —The world would not believe, if I were to give a more particular account, how we were clothed when naked, fed when hungry, healed when sick, and kept through innumerable troubles, which none but those who have felt can justly apprehend. Mark the sovereign goodness of God, and the benefits of fearing him: The goodness of God in bringing so vile a sinner as I was to fear him; lo! It was sovereign grace: And the benefits which followed the lowest degree of Christian obedience, for it was only the lowest which I ever rendered. Many children, of those who were prosperous when I was afflicted, are now sunk into the depths of distress; but mark ye, sir, it is through their own vices they are so forlorn. Blessed promises are made

to the obedient: But how can we obtain the promises, unless we comply with the terms on which they are made?" After joining in prayer with the good woman at her request, I retired with a deep sense of the mysteries of providence in this world; the folly of sin, the guilt of distrusting God, the sufficiency of the promises, the certainty they will all be fulfilled, and especially of this promise.—"Leave thy fatherless children, I will preserve them alive, and let thy widows trust in me."

P——s.

POETRY.

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Pleading for Mercy.

WHILE Jesus frowns there's nought can cheer my soul,
Like one forsaken day and night I mourn;
The restless waves of trouble o'er me roll,
I faint, with grief and anguish overborne.
No creature-aid can give my spirit rest,
My God alone can fill my large desires;
His smiles alone can make me truly blest,
While tow'rd his throne my bleeding heart aspires.
O Saviour! spurn not when I cry and pray;
Hide not thy beauties from my longing eyes;
Why should I dwell so far from thee away?
O come, and "seize my soul with sweet surprise!"
Sweet is thy voice, and peace is in the sound,
Thy love is better than the noblest wine!
This is a balm for ev'ry bleeding wound,
It fills the soul with happiness divine.

Ah wretched heart, inconstant, false and vain,
That clings to earth, and longs for sinful joys!
When shall it, o'er corruption, vict'ry gain,
And soar above this world's delusive toys.

Does not thy love my warmest thoughts engage
Thou source of hope, and fountain of delight!
Thy cheering smiles my inward grief assuage,
And raise my songs, tho' veil'd in gloomy night.
Jesus, my God! to thee I raise my pray'r,
O cast one look of gentle pity down;
Let me not sink, o'erwhelm'd with deep despair,
To hell's dark caves, beneath thine angry frown!
Thou might'st, I own, with justice bid me go
Where hope, nor mercy, e'er shall cheer the soul;

Where I should agonize in endless woe,—
In fiery waves, with ceaseless anguish, roll!
But, oh! what pangs would rend my throbbing heart,—
What horror, wild, would, in my looks appear,
Should thy stern voice, in thunder, say, "Depart
"From my right hand, thou hast no portion here!"

I cannot live with those who hate thee now,
Blaspheme thy name, despise thy word and ways,
Whose stubborn hearts to thee refuse to bow,
Whose lips, profane, refuse to speak thy praise.
And can I dwell with guilty ghosts below?
With devils, raging, 'gainst th' immortal king!
Where fires of wrath, and malice fiercely glow,
And shrieks, and curses make hell's caverns ring!
Thy grace, O Saviour, gloriously display,
Reveal thy love, and not thy wrath alone;
Raise me to see a bright, "a heav'nly day."—
To join the choirs that sing around thy throne!

CONTRITIO.

Anna.—A Fragment.

————SLOW mov'd the darken'd hearse
Of once-lov'd Anna! Now, nor meets the eye,
No look affectionate; nor swelling sigh,
Nor grief's lorn language, greets the passing ear,
Nor guilt, nor shame appals at Anna's bier!

Soul-sear'd Lorenzo! but for thee, e'en now,
With life and innocence and health's fair brow
Serene, still privileged—she yet had known
Those joys, those transports virtue calls her own;
Had known conjugal and maternal love,
On earth had tasted half the joys above!

All earthly joys now forfeited, for thee,
For thee, Lorenzo!—now thine Anna see
Bereft of happiness, of hope, below;
Perhaps, too, banish'd to eternal woe,
Her crimes uncancell'd in a Saviour's blood,
Her soul unwelcom'd by a pard'ning God!

Ah no! her trembling tongue a Saviour's name
Confess'd. In death, repentant, dared proclaim
Her crimes, her bold transgression of his holy laws,
Nor once, reproachful, thee the guilty cause

Accus'd. Sweet "mercy," then, her only theme,
Her rais'd affections soar'd beyond the dream
Of earthly bliss, to where a Saviour's voice,
In love's own thrilling accents, bids rejoice,
Rejoice *in Him*, nor mourn offences past,
Rejoice, where myriads chaunt, "Him first—Him last"!

Such heav'n wrought pleasures, (thus debas'd, thus low,
Thus lost, Lorenzo!) thou canst never know:
Such guilt-forgiven raptures ne'er canst prove,
Till deep repentance taste redeeming love!

Then, O beware! death will not long delay;
Swift will the morning of that awful day,
In thunders break, when thou alone must stand
Before thy frowning Judge: nor his right hand
Thy uncleans'd soul receive.

Shrinks not thy spirit from a doom like this?
Then view thy forfeiture of *earthly* bliss!
See in life's future, opening prospects fair,
Some lovely object of thy dearest care,
Some pledge, perhaps, of joys forever flown,
A daughter, dawning into life. Unknown,
Unfelt, unfear'd all ill; her tender mind
For lightest, sweetest, purest joys design'd.

On this lov'd form, perhaps, some hidden eye
Unhallow'd rests; awhile securely nigh,
In ambush dark, th' insidious hour to wait,
(A mother's anguish now for her too late!)
Then fastens, swift, the keenly-sharpen'd fangs
Of "havock, spoil and ruin"! Thus in pangs,
Thy rending soul shall all-unpitied prove,
For Anna's fate, how bleeds parental love!

1809. *Donation to the Missionary Society of Connecticut.*

April 17. Israel Brainard, contributed in new settlements $ 1 : 00

NOTICE. The Letter of Miss P.—J—, and the account of her death were not received in season for publication the present month. They shall be inserted in our next number. Ed.

CONNECTICUT

EVANGELICAL MAGAZINE;

AND

RELIGIOUS INTELLIGENCER.

VOL. II.] JUNE, 1809. [NO. 6.

FOR THE CONNECTICUT MAGAZINE.

Memoirs of the Rev. Thomas Clap, President of Yale College, in New-Haven.

BIOGRAPHY is a species of history, peculiarly useful and interesting. We feel a strong desire to become acquainted with the characters of persons, who have been distinguished, in their day and place, as instruments of good to mankind. The eagerness of curiosity prompts us to seek the knowledge of such characters. This curiosity is common to man. Every class and description of readers are pleased to be introduced to an acquaintance with great and good men. A religious Magazine seems to be the proper vehicle to convey information concerning the lives of Christians, who have shone, with great lustre, in the Church of God. We ought to feel a peculiar satisfaction in reading the memoirs of such, in our own nation. The memory of the righteous is precious. It should be cherished with delight. We are fulfilling an important duty, when we endeavour to preserve it.

It is humbly conceived that it is no more than a piece of respect due to the memory of the Rev. Thomas Clap, president of Yale College, in New-Haven, to lay before the public, some brief sketches of his life and character. To those, who have done worthily, in exalted stations, a tribute of esteem and commendation should be given. The subject of these biographical sketches, was born June 26, 1703. His parentage was respectable. The place of his nativity was the town of SCITUATE, in the state of Massachusetts. His parents were Mr. Stephen and Mrs. Temperance Clap, who were reputable and pious members both of civil and

religious society. Discovering, in this their son, in very early youth, an uncommon taste for books and knowledge, they determined to allow him to follow his inclination in this respect, and to give him a liberal and public education. They had the pleasure to find in him a *genius* which could acquire knowlege with great facility. While at a grammar school, he excelled his school-fellows, in diligence in his studies of the latin and greek languages, and in the progress which he made. Harvard College was the public seminary of learning, to which he was sent to complete his education. During his collegiate life, he much distinguished himself, as a scholar, in the various branches of learning taught in the college. He applied himself to the course of studies pursued there with assiduous attention; and the author of nature had endowed him with talents to make uncommon progress. In the year 1722 he received his first degree, according to the usage of the New-England universities. He had now finished his collegiate education. His next object was to choose a profession in life, in which he might best answer the ends of his existence. He soon made up his mind to devote his time and talents to the *study of divinity*, that he might be qualified, by a knowlege of natural and revealed religion, to serve God in the work of the Evangelical ministry.

He had a hope that his heart was savingly acquainted with the truth as it is in Jesus. Otherwise he would not have resolved to enter on the holy ministry. For it was then the fixed and general opinion that none but the really pious, the *regenerated in heart* ought to preach the gospel of the Son of God, the divine Saviour. Happy is it that, in our churches, and among our ministers of the gospel, the same opinion continues. And may it continue, in our land, and obtain in all parts of the Christian world, and among all communions of Christians, till the end of the world, the second coming of our Lord Jesus Christ to judge the quick and dead. It is essential to the flourishing of the gospel, and its success, that its ministers be *pious*, *learned* and *orthodox*. The subject of these memoirs, in early life, was brought to make choice of religion, as the chief concern of men. We are not informed of the peculiar exercises of his mind in a state of conviction of sin, or of his views of divine things, when he hoped his heart was changed by divine grace. After the best examination of his views and feelings, he judged that he had grounds to hope that his nature was sanctified by the efficacious influence of the Holy Ghost, and his sins pardoned through the all atoning blood of the Redeemer of a perishing world. Not long after his being admitted, as a licentiate, to preach the gospel, he received an invitation from the town of Windham, in the state of Connecticut, to come and preach among them, in order to a settlement in the gospel ministry with them. Their church was now deprived of a pastor to break the bread of life to them, by the decease of the Rev. Mr. Whiting, who had been

long a faithful, laborious, and affectionate minister of Jesus Christ. He died greatly beloved by his people. They were, after hearing Mr. Clap, a suitable length of time, happily united in him; and accordingly he was solemnly set apart to the work of the gospel-ministry among them by the only scripture rule, *fasting, prayer and the laying on of the hands of the presbytery. Here*, in the first church and society of Windham, he laboured many years. He soon shone in the churches, as a bright luminary. His own people were affectionately attached to him. He was always judicious and edifying in his public ministerial performances. His diligence, zeal and fidelity were remarkable. He delighted in teaching others. As a preacher he excelled in grave, solid, and useful discourses. His manner was solemn and impressive. His stlye was plain, not ornamented. He appeared in earnest, and to feel what he said. He was heard with pleasure on account of the importance of the matter delivered, rather than on account of beauty of style, or charms of language, or powers of rhetoric. It may justly be said of him, that he was *apt* to teach, both in public and private. He was *fourteen years* a labourer in this part of the vineyard of our common Lord. He married a daughter of his worthy predecessor, the Rev. Mr. Whiting. She was a very amiable woman; was singularly pious; was blessed by the God of nature with a happy temper of mind. She was very dear to her husband; and they lived together several years in the married state, most happily. But a consumptive complaint cut off her days, in the midst of life. She was torn from her husband, and two beloved daughters by the cold hand of death. He was greatly afflicted with, and deeply mourned her loss. In the *diary* which he kept, he speaks of his departed wife—his irreparable loss—and the sore affliction in the most tender language. He was a sincere mourner. But in his afflictions he fervently prays for patience, and Christian resignation. By his wife, he had two daughters that lived —*Mary* and *Temperance*. The former of whom married the late general Wooster of New-Haven, who was killed at Danbury, in the revolutionary war. The latter married the Rev. Timothy Pitkin of Farmington; she died in middle life, and left eight children. Her amiable and sweet natural temper—pleasing manners, and unaffected piety rendered her peculiarly dear to her husband. Both these women were respected and valued, by all their extensive acquaintance. Mrs. Wooster lived to advanced age and died in 1807. She lived much esteemed, and died greatly lamented.

The Rev. Mr. Clap's superior talents and science were generally acknowledged. And an all-wise providence designed him to move in a higher sphere. A vacancy in the presidency of Yale-College in New-Haven had now taken place. Its Trustees turned their eyes to him to fill it. They considered him as the proper and best qualified man to fill it. He was accordingly unanimously elected to that important office. To give up the

pastoral care of a beloved people, to remove to another part of the State, and to act in a different *calling*, as president and preceptor of an university were scenes deeply interesting. In his diary, he states the exercises of his mind on the occasion. He relates how he felt, when the news of his being elected, as president of the college, reached him, being officially communicated by one of the Board of Trustees. He tells us that he retired as soon as was practicable, and spread the case, in his private devotions, before a prayer-hearing God:—and said, "O my God, infinite in wisdom, and boundless in goodness, teach me my duty, in this great crisis."—Being satisfied of duty, he at length accepted of the office; was dismissed from his church and people, as their pastor—removed with his family to New-Haven—was inaugurated into office, in the usual form, and became the President of our College. In every station, he was faithful and laborious. Faithfulness and diligence indeed seem to be his characteristic virtues. He might always be safely trusted.

Nearly twenty-seven years he fulfilled the arduous duties of President of the College. He made it to be respected and to flourish. His heart was swallowed up in its good. Ardently did he love human literature and science. The whole strength of his great mind was employed to promote solid learning, and pure primitive Apostolic Christianity; and he performed such a multiplicity of services and labors, as almost surpass our belief. As a theologian he was eminent—as a philosopher and man of science he deservedly holds a high rank.

His scientific acquirements or literary character, may be summed up in the following manner. He was well versed in the three following languages, latin, greek, and hebrew; understood extensively geography; was accurate in chronology; was well acquainted with history, especially ecclesiastical history; deeply studied in scripture-prophecy; excelled in logical and metaphysical enquiries; he had read the Christian Father's with attention; well understood the several forms of church order and government; and most approved of the presbyterian and consociated method of ecclesiastical government and discipline, as most agreeable to the scripture plan. He diligently studied the holy scriptures, the fountain of heavenly wisdom. In them he was fully satisfied, that he found clearly taught, repeatedly taught, the glorious, sublime doctrines of grace; the docrines of the reformation; of our churches in New-England; contained in all the noted creeds of the Christian world. He was zealous in his attachment to the distinguishing doctrines of the gospel; was a fearless defender of them; was an able advocate for them; lived and died an unshaken friend to vital experimental religion, building all his hopes on the cross of a Redeemer.

Besides his eminence as a Christian divine, he was allowed to have a good acquaintance with *law*, the best writers on which he had consulted.

But his genius was naturally

fitted for mathematical and philosophical researches. He loved and delighted to study the sciences of astronomy, philosophy, and mathematics. And probably, few men, in his day, on this continent, had a better knowledge of them. He was a great astronomer, and delighted to survey the heavens, and travel among the stars. For almost twenty-seven years, he presided over, taught, and adorned the college. We subjoin—he was a rare example of industry, and lost no time. Though slow and heavy in his constitutional make, he would accomplish more of difficult, arduous, and different business, than almost any other man. He performed the part of an universal insructor of the college. By his care and unwearied industry, he was principally the means of erecting several new buildings. He contributed largely of his own estate to relieve the necessities, and advance the good of the college. He had the solicitude of a father for the welfare of the students, and that they might be established in the true doctrines of religion. He was most of all engaged to promote the knowledge of these. He used often to say, "the public would take care of the interest of literature, but he was afraid they would not be equally attentive to the interest of religion." In every trust he was faithful: in every relation of husband, parent, or friend, conscientious and kind; steady in his temper, wise in planning, resolute in executing, patient under abuses, and remarkable for the command of his passions. He was a great and a good man. He publicly resigned the presidency of the college at the commencement in Sept. 10, 1766, and died the January following.

When he apprehended death to be near, he expressed an entire resignation to the will of God, and a firm unshaken hope of his good estate. He was perfectly calm and composed, and reconciled to dying. The king of terrors could not dismay him, or shake the foundation of his hope.—He trusted in the mercy of God, and merits of Christ. His eyes were closed in the slumbers of death; without a groan or struggle he fell asleep. When he died, our churches and the republic of letters sustained a great loss.—Blessed are the dead that die in the Lord. With what composure may the man, who has devoted his life to the service of God and his fellow-men, meet his destiny!

Letter from The World, to the Editor of the Connecticut Evangelical Magazine, &c.

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Rev. Sir,

MY character and principles are so well known to you, it will be unnecessary to enter into a lengthy detail of them. I shall therefore proceed to inform you, that I live in a town, which, with one or two towns adjoining, has experienced that fermentation commonly styled an awakening My business and connections have led me to be often conversant with that class of people, who, by way of distinction style themselves Christians; though

I always supposed that in this Christian land, all were Christians, except some few followers of Tom Payne, and a few other very bad men. In the year past, I have observed a very visible change in the conduct and appearance of these persons. Last summer I was very uneasy in their company. Their conversation was wholly on those subjects, which they (in their peculiar dialect,) style evangelical; such, as the great love of God in sending his Son to die for sinners—the holiness, purity, and excellence of the character, law and government of God—the wonderful love and condescension of Christ in undertaking the work of redemption—the sinfulness of man by nature, and the consequent necessity of being born again by the power of God's Spirit—the sublime pleasures of devotion, &c. These subjects were introduced not only into their visiting circles, but engrossed almost their whole attention, even in the pursuit of their common business; and rendered them in a great measure inattentive to those concerns which I consider the most important. Sometimes I attended the special meetings for prayer and devotion, where these people flocked in crouds. Their appearance here was altogether different from any thing I had ever seen. Their countenances were fixed in solemn attention; every thing was still and gloomy as the grave; in time of prayer they resembled a group of unanimated statues more than living bodies.

I told you these things were disagreeable to me; perhaps you will ask, Why? On several accounts. When they spoke on the subjects, I have mentioned, it was with such ardor and engagedness, so much warmth and emotion, that I was highly disgusted with it. I always thought religion a very good thing, but never wished to see people run crazy with it.

Another reason why I was uneasy in this company, was, I found it impossible to introduce my favorite topics of discourse. As often as I attempted this, the current of conversation was artfully diverted into another channel. Many instances of this I could give you; I shall mention two of them. One evening I mentioned the hardness of the times, the scarcity of money, and the difficulty of getting along in business. Mentor, one of those characters I have mentioned, immediately spoke to this purpose: It is a great satisfaction to the Christian that his treasures are not laid up on earth. Whatever changes may take place, he can reflect with composure, that all he holds dear is perfectly safe. Since, continued he, the Christian views himself a pilgrim and stranger in the world, he can be little concerned about these changes; nay, he views them as the effects of parental love, the wise and holy appointment of his heavenly parent, designed to wean his affections from earthly objects, and to inspire him with earnest longings after his father's house—after the full enjoyment of those permanent delights, which are subject to no change but a continual increase. Many observations of this kind were made, in which they all took a part. After a moment's

pause, I was about to resume the topic I had introduced, when Adolescens, who had hitherto said but little, observed, with regard to the enjoyments of this life, the poor are often destitute of them, for want of the means of attaining them; but with respect to spiritual blessings the case is very different; they are offered to every purchaser, or rather, to every beggar without money and without price; the poorer a man is, the more sure is he of succeeding. I sat silent and heard this discourse a few minutes, but as soon as decency permitted, retired, and left them to the conversation I found it impossible for me to enjoy or divert. A few evenings after, I happened in a company composed of young ladies, whose education had placed them on a level with each other, but something above the common class. A part of them were of that character I have mentioned, and a part of the opposite; nearly equally divided. After the usual salutations were over, and the company seated, Missella, a lady of great beauty, my particular favorite, took occasion to expatiate on the beauties of dress; which gave rise to a conversation of some length, in which the several ladies gave their opinions on the comparative beauties of the various colors commonly made use of in the female habit. I was delighted with the genius and taste, displayed on this occasion; and had the conversation continued in this strain, it would have amply compensated for the disappointment I had met with the former evening. But my satisfaction was soon damped, when Pulcheria, who wanted nothing but the decorations of art, to make her equal in appearance to Missella, gave her opinion in favour of white. So far was well; I always admired white. But why does Pulcheria admire it. Because, said she, it is an emblem of innocence and purity; it always reminds me of the representations given in scripture of the saints and angels in heaven; and it is chosen as the fittest representation of the perfect righteousness, of the Son of God. You will readily perceive, sir, the transition was easy to those Evangelical subjects I mentioned in the former part of my letter. The conversation was still pursued with animation, but by different persons from those who began it, and my favourite Missella was forced to the same alternative I had been forced to before.

All this I could have got along with very well, because when I was displeased with my company, I could withdraw and seek more agreeable. But there was another source of uneasiness arising from the reflections produced in my own mind, which I found it more difficult to get rid of. By observing the engagedness of those around me, I was compelled to reflect, if these things are necessary to constitute a person a Christian, I am not one. This conclusion I was very unwilling to adopt, but in spite of all my care to drown it, the reflection would return. I always thought, to pay every one their just dues—to do no injury to society, and to go to meeting on the Sabbath when I had no business of more importance, was religion e-

nough. True, I had read in the bible, that we must love God with all the heart, soul, mind and strength—that we must be fervent in spirit serving the Lord —and that for every *idle word*, we must give an account in the day of judgment. But I had also read in the writings of a great divine,* that *idle word* here means *malicious word*. Though I did not see his reason for this explanation, yet as he was a learned man, and had made the bible his particular study, I supposed he knew more than I did, and hence I concluded that the other texts I have mentioned could be explained in some such way. But still the reflection would return, these things may be necessary, to my no small uneasiness.

But, sir, the case is materially altered. I can now without any great uneasiness, frequent the company of Christians as they still call themselves; they do not appear like the same persons. True, I sometimes hear the same subjects introduced, but so seldom and coolly, I can very well put up with it. I can now easily introduce my own feelings and sentiments, and find that they run into them much more easily than I could formerly into theirs.

A short time since, I happened to pass an evening in the same company in which I had passed one so unpleasantly last summer. Here I heard scarcely a word on their Evangelical subjects: one spoke of his farm, another of his merchandize. I took the lead in almost every conversation, and since they paid so much deference to me, I could patiently hear now and then a tribute of respect to some popular preacher. Some have even gone so far, as to meet me at the whist table, and in the dancing assembly. The last time I saw Missella and Pulcheria, I could scarcely distinguish them, either by their dress, or conversation. Pulcheria seems to have forgotten the simple and expressive beauty of the white; the crimson, the yellow, the gaudy feather, and "the adorning of gold," have power to please.

I informed you, that my greatest uneasiness arose from the reflections of my own mind. I must now tell you, that here too is my greatest relief. I am now fully convinced of what I then wished to believe, that those who appeared so much engaged were in reality no better than myself; that the ardor and emotion which they manifested, were nothing but the enthusiastic sallies of a heated imagination; that many were moved entirely by fear, others by sympathy, and a few by baser motives; in fine, that they were all under a delusion. I can now go on in my old accustomed course unreproved by the greater engagedness of others, which I can assure you, has been a source of torment to me. I still see a few whose ardor is not yet abated, but these I consider as persons of a gloomy temper, slaves to superstition, and in a measure incapable of relishing the more sprightly pleasures of life. I assure you, sir, I shall not entirely give up these yet, but by every alluring charm en-

* Porteus' Lectures N.H. edition page 162.

deavor to emancipate and bring them to a relish for the true enjoyment of life, as far as they are capable of it.

I remain, Sir,
Yours, with respect,
THE WORLD.

MEMENTO :——Remember, Christians, you are a part of that city, which, being set on a hill, cannot be hid. If you walk worthy of your high vocation, you will indeed incur the hatred of the world ; but, at the same time, your conduct will be a continual reproof to them that are at ease. But if you grow lukewarm and indifferent, if you mingle with the world in its corrupt practices, you will not only wound your own soul, but lay a stumbling block in the way of others, and thus become guilty of the blood of souls.

Letter from a Disbeliever.

MR. EDITOR,

YOU and several others are issuing monthly Magazines with a primary design to support the Christian scriptures and doctrines, and to lead men to these for a hope of eternal happiness. Happiness of short duration is good, eternal happiness is better ; and there could not be a more powerful lure to make men follow you. Of your benevolent intentions I have no doubt ; of your wisdom I have many. Although I am one of your personal acquaintance, you do not now, nor ever will understand who I am. Actual conversation might embroil your mind or mine, therefore I have taken this way of addressing you. Many arguments have had weight in my view, but the following concluded me in my present sentiments : " If the scriptures are the infallible word of God, why did not his good providence give them to all mankind without leaving any to necessary unhappiness ? If they contain unerring truth and are perspicuously written, why do not all sects of Christians agree in their opinions ? That they do not you are sensible. And why are the Scriptures necessary for men ?" An answer to these questions will go far to convince one, who is now

A DISBELIEVER.

May 8, 1809.

Answer to a Disbeliever.

SIR,

SECRETING your name is no sufficient reason why I should not comply with your request. It is not the name of a man, but the power of reason, argument and evidence, which ought to distinguish between truth and error, when they walk promiscuously, blended in the field of enquiry. To resolve your doubts an answer must be given to three questions.

1. If the Scriptures are the unerring word of God and infallible truth, why did not his providence give them to all mankind, without leaving some to necessary unhappiness ?

2. If they contain unerring truth and are perspicuously written, why do not all Christians agree in their opinions ?

3. Why are the Scriptures necessary for men?

To answer these questions and do justice to the subject, would require a discussion far too voluminous for the publication to which they are addressed: still, a few remarks will be offered in this paper to obviate the first objection.

Remark, 1. Those, who think with you, generally maintain, that the light of nature or reason, unassisted by a revelation, is sufficient to direct men to their duty, and ultimately to the highest happiness their nature admits.

On this supposition, which it is presumed you will not deny, the universal Father hath not left any of mankind to a state necessarily unhappy, but hath given to all, sufficient evidence of truth to guide them to the best end. The writer waves any opinion of his own for the present, assuming the supposition. he presumes, in compliance with what you believe. If this belief be true, a partial distribution of revealed knowledge, in the several ages and parts of the world, hath not exposed any to a necessary and utter ruin. On these principles, all have had sufficient evidence of the truth to guide them to happiness, and supposing the scriptures to be infallible truth, the only consequence which follows is that God hath given to some better advantages for ultimately obtaining happiness than he hath bestowed on others. This remark was made to oppose the outcry made by many unbelievers against the goodness of God. They say, if the scriptures be his word he cruelly leaves to necessary destruction a great part of the human race, who have not, and could not enjoy them. Whereas on their principles, this is not the case. On their own principles the light of nature and reason are sufficient, in all respects, to guide men to the highest happiness, so that it is by a dereliction of a favorite sentiment of their own, that they criminate the Christian belief. With what propriety this is done, each reader may judge for himself. So far is the Creator and Lawgiver of all the earth from being cruel, that every creature hath shared in the benefits of infinite goodness.

Remark, 2d. That the righteous and good governor of the world grants different advantages to his creatures, for obtaining happiness, is a fact which cannot be denied; neither on this account do men charge him with cruelty in his government.

Superior reason, a good education, the means of knowledge, a civilized state, with wealth and lawful power in the world, are advantages for happiness far superior to imbecility of mind, want of instruction, ignorance, barbarism, poverty and servitude; these distinctions in the state of men are made by the providence of God. No man charges the Lord of all the earth with unrighteous partiality in a very different apportionment of those natural powers and benefits, yet they are advantages for ultimately obtaining a degree of happiness which others cannot obtain. It is true, these advantages for obtaining happiness in the present life, may be misimproved, so as to make the possessor more unhappy than if

he had never received them; in like manner, the knowledge of revelation and other religious advantages, by an undue use, may become a savor of death unto death: In this respect there is no difference between temporal and spiritual advantages, neither in either case can the righteousness of the divine character be criminated.

Remark 3d. All the benefits bestowed on men are fruits of sovereign and unmerited grace. Our first existence was a gift from the goodness of God, and the blessings we have received since the apostacy are such as no man can claim: they are gifts of grace to the undeserving and mercy to the miserable. If there be any who deny that we are undeserving sinners, they are by a primary error disqualified for judging on the subject we now consider. This denial is the radical ground of all the errors into which disbelievers fall. To quiet their own consciences in a sinful heart and practice, they have deeply imbibed the first error, that men are not sinners before God, in such a sense, as justly to deserve his vengeance, and then rashly infer that they deserve his favor; on which supposition, it must be acknowledged, the scriptures are not absolutely necessary for our happiness. So general is the acknowledgement of mankind that all are sinners, they dare not expose themselves to ridicule by denying the fact: still, being under the power of a radical error, they resort to a thousand objections against other truths, and against the divine dealings in providence and grace. When disbelief arises radically from the course now mentioned, the subject of enquiry ought to be changed from the question now proposed whether God, by his providence, can consistently with his righteousness and goodness, communicate the knowledge of revelation to one age and part of the world while others are neglected? to a different question, whether men are sinners in such a sense as to need any revelation whatever? Those who deny this depravity with its natural and deserved consequences, doubtless, will also deny the fitness of any revelation. Before Christians enter into any controversy with disbelievers concerning revelation, the following preliminaries ought to be adjusted. That men are sinners, opposed to their duty and interest as these are taught by sound reason; that a sinful heart darkens the understanding and vitiates the judgment; that sinners cannot claim special favors from God; consequently that all his blessings are underserved by men of every age and place: he may righteously deny them to all, or give to some and deny to others in such proportion as his wisdom and goodness determine. This is the belief of Christians; this is the dictate of reason and testimony of the Holy Scriptures.

Remark 4th. It is wholly at the option of the giver to bestow or deny undeserved favors according to his own wisdom and will. This has been just expressed, and is now repeated in a separate remark, merely to call the attention of the reader to the point. Our divine Lord said, "is it not lawful for me to

do what I will with mine own? Is thine evil because I am good?" So obvious to reason and common sense, is the remark, "that it is wholly at the option of the giver to bestow or deny an undeserved favor according to his wisdom and will," that it is difficult to say any thing by which the truth can be illustrated. We call certain propositions of truth, self evident, because nothing is plainer, nothing more forcibly impresses the understanding, no train of reasoning, either from first principles or facts, can more determinately command assent than a bare presentment of truth before the mind: take away these truths and no foundation remains, either for reasoning or certainty. That two are more than one no man will deny or demand a proof; equally plain is it, that it is at the option of the giver to bestow an undeserved favor according to his will and wisdom. When there is no right to receive, there can be no claim; where there is no obligation to give, there can be no injustice in denying; and none can pretend it to be wrong to grant an undeserved favor. This representation is consistent with all correct notions of natural, civil and moral rights.

Still, although there can be no claim in creatures to receive an undeserved favor, and no injustice in denying it, there may be reasons of wisdom in the giver, arising from a regard to his own glory and the general good, to grant to one and deny to others. This leads to,

Remark 5th. There may be and doubtless are reasons of infinite wisdom for differently apportioning to men those natural blessings and religious advantages, which are the gift of undeserved grace. The most benevolent of mankind act on this principle. Where two candidates are presented for receiving a favor, which is undeserved by both, the giver discovers his wisdom and rectitude in bestowing where it will be most for public advantage. No injustice is exercised in one case, and in the other a general good is advanced. But what are the reasons of infinite wisdom in this different distribution? We are now come to a high enquiry. The wisdom of God is infinite. He originated a scheme of counsel and of action, which is from eternity to eternity, and by an irresistible providence is carrying it into execution. No mortal can conjecture the connexion there is between those parts of his government, which are utterly unknown, and such as we now behold. The present dispensations of an universal and eternal providence may be intimately connected, and dependent on others which will happen many millions of ages in futurity. Thus broad! yea infinite in duration is the scope on which divine wisdom determines what is best in his dispensations to sinful men. This shows, that while no injustice is done to any, infinite wisdom may find innumerable opportunities for bestowing blessings, on some who are undeserving, to the praise and glory of the riches of his grace. These principles being true, show us that we may as well deny that any are rich, because others are poor; that some have great

strength of reason, because the minds of others are very imbecile; that there never was a Newton, because all are not astronomers; as we may deny the truth of revelation from its not being given to all parts and ages of the world.

After all it may be enquired, Can we not conjecture some of the reasons why infinite wisdom hath, in time past, and now continues to make this distinction? Doubtless, we may, but be it remembered it is only conjecture. While God asserts the rights of his sovereignty in this thing, he hath no where clearly revealed the reasons on which it is grounded.

The way was not prepared in the first ages of the world for the complete canon of Scripture to be given. Had it been then completed it would have been mostly unintelligible, as some small parts remain to this day, through a want of those events in providence, by which the way is prepared for our understanding them. Men must by experience have a knowledge of the weakness and ignorance of the human mind; of our common depravity and guilt; of the need of a revealed law from our Creator; of the necessity of a Saviour higher and greater than creatures, with many other important truths, before their minds can be prepared for a revelation directly from heaven. A more copious revelation, in the first ages of mankind, would have been almost wholly useless, and therefore improper. The people of those ages were instructed from God by dreams, visions and other means not in present use, which were better adapted to their state, than those which are more properly appointed for us. That a complete canon of Scripture would have been almost wholly useless to them, we may learn from later experience.

The revelation made to saint John was a sealed book, until the events of providence unfolded, and hath thus rendered it a most instructive and comfortable part of Scripture to the church.

When the period came, in which the wisdom of God judged it best to have his oracles committed to writing, he set apart a whole nation to keep them; and truth was revealed at the earliest moment men could receive it.

But since the canon of revelation was completed, why hath it not been equally propagated among all people on the earth? It might with the same propriety be demanded, why are not all nations civilized? Why are the arts of reading and writing unknown in a great part of the world? Why are large portions of the globe left in such conditions that the institutions of religion can neither be supported or defended against the violence of barbarism? These, with many other questions, may as properly be asked, as that which was first demanded.

It seems to have been the purpose of infinite wisdom, that knowledge, natural, civil and religious, should increase progressively in the world, and that the two former, should be a preparation for the latter. If this be objectionable, so also is it that the babe is not born with all the knowledge and experience of its parents, or a venerable

judge on the bench: And that the parents of our race were created with less degrees of science, holiness and glory, than angels and saints in heaven will have after myriads of ages in eternity have passed away. How wonderfully the creation of God is instituted to make a perfect display of holiness and sin, in all their shades, with every possible degree of created understanding and power! Over the whole, an unchanging God will forever reign. Let every unbeliever blush at the impiety and absurdities into which his infidelity leads him.

A BELIEVER.

Enquiry how to preserve a suitable concern for Salvation.

TO THE EDITOR.

SIR,

I RECEIVE and read the Magazine. I have no hope that I am a Christian; although I believe in all the doctrines of the Christian religion. At some times the salvation of my soul, appears to me of more importance, than the value of a thousand worlds. I have, through the blessing of God, sufficient property to make myself and family comfortable; and, at certain seasons I determine to be wholly devoted to the duties of religion. Alas! I am ashamed to confess the truth. Suddenly, my anxiety all ceases. I forget religion, death and eternity. The cares of the world so wholly occupy my thoughts, perhaps for several months, that I do not think of my dangerous condition. For many years successively, I have passed through this change of feelings. Can you tell me? Is this anxiety a gloom, which I ought to prevent? Or, if it be not, how shall I preserve my concern for my soul? If you can put me in the way to do right, it will be of more value to me than all I have read in your Magazine.

A. Z.

The best means for preserving a suitable concern for Salvation.

YOUR letter may be resolved into two enquiries, which are expressed by yourself, with sufficient accuracy, for the contents of my present paper.

1st. Can you tell me, is this anxiety a gloom, which I ought to prevent? 2dly. Or, if it be not, how shall I preserve the concern for my soul?

It is presumed the concern meant, is such, as we may hope, will issue in final salvation.

The enquiries lead to some subjects, which it is difficult to discuss with the correctness of truth, in a manner adapted to the understanding of people, who have given little attention to doctrinal knowledge: Still, they comprise subjects, on which every minister of religion is frequently called to give his directions to pained and enquiring souls.

To your first question—Is this anxiety a gloom which I ought to prevent? An answer may easily be given. It is not. Doubtless it is an effect of that influence from God, by which

he convinces careless men of sin, righteousness and judgment to come. Resisting this influence, is exposing ourselves to that awful sentence of Christ. "Wherefore I say unto you, all manner of sin and blasphemy, shall be forgiven unto men: But the blasphemy against the Holy Ghost, shall not be forgiven unto men. And whosoever speaketh a word against the Son of Man, it shall be forgiven him: But whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." An awful sentence, clearly demonstrative, that all men will not be saved! But why are sins against the Holy Ghost so much more dangerous than sins against the Son of Man? Both are divine, both are God: Why then this difference? He died for the chief of sinners, but the benefits of his purchase must be effectually applied; and this application must be made by the renewing and sanctifying operations of the Holy Spirit on the heart. If this application be not made, however redundant the merits of the Son of God may be, no salvation can ensue. We use the word redundant, because we know not but his merits may be sufficient for the pardon of many more sinners than will ever exist in this world, if God be pleased so to apply them. Let the reader remark the limitation. "If God be pleased so to apply them." For after Christ had suffered and died, God was under obligation to save sinners on this account, no farther than he was bound by his promise to his Son, in the covenant of redemption; and by his promises to his church and to repenting men. If the death of Christ cannot save sinners, any further than the benefits he purchased be applied by the Spirit, we may see the reason why sins against the Holy Ghost are so awfully dangerous; "that they can be forgiven, neither in this world, neither in the world to come." This is putting away Christ, both on his cross and in the benefits of his purchase. The apostle John, saith, "There is a sin unto death, I do not say that he shall pray for it". What this sin is we are not particularly told; but it is immediately added, "all unrighteousness is sin," and what greater unrighteousness can there be, than to sin against the spirit of God? What greater unrighteousness can there be, than to sin against the record, that God hath given to us eternal life, and this life is in his Son? As this record is given by his Spirit, in the mouths of his prophets, it may be esteemed a sin immediately against the Holy Ghost.

That there is an unpardonable sin hath been generally believed in the Christian church, although there hath been no common consent in what it consisted; the apprehension hath also occasioned unspeakable distress to particular minds. In what can it more probably consist, than such continued opposition as provokes him to say, "I will no longer strive with this mind." When divine patience is wearied any sin may be of this kind, and be considered as against the Holy Ghost, and

and through the want of sanctification must be unpardonable both in this and the world to come.

Let A. Z. compare these truths with his own representation. "At some times, the salvation of my soul appears to me of more importance, than the value of a thousand worlds." Is not the spirit of God acting on your mind at these times? And have you not such views of truth as are impossible when the cares of the world drown you? At these seasons, you are now and ever have been, in imminent danger of committing that sin, which shall not be forgiven, either now or hereafter. In these seasons the spirit of God is striving to instruct your understanding, to awaken your conscience, and lead you to a true apprehension of your lost condition without an interest in Christ. The cares of the world encroach on you, in a manner unperceived by yourself, until you have lost all sensible seriousness. You are then under the power of the world and your own heart, until the efficiency of the Holy Spirit again arrests your attention. So that your first question amounts to this. When the spirit of God commands my attention, shall I consider it as a gloomy state, which ought to be prevented? No, not by any means! That the Spirit of God is not utterly withdrawn appears from your letter. When you wrote it you were anxious on the greatest of all subjects. Encourage these seasons of seriousness, for they are favorable moments for obtaining the grace of God. If that time shall come, when you determine this is a gloomy state which ought to be prevented, depend on it as a truth, that you are near committing those sins, "which shall be forgiven neither in this world, neither in the world to come. In such case, although the merits of a Saviour are sufficient, you have grieved the Holy Spirit utterly to depart from you. When this shall happen, the world with your own sinful heart will be so commanding, that you will have no anxious thoughts for salvation. Your conscience will be seared as with a hot iron, and with this seared conscience you will descend to the grave.

Your second enquiry amounts to this, if the uneasiness, which, I feel at some times, is not a gloom of mind I ought to prevent, how shall I preserve a proper concern for my soul.

This enquiry is naturally resolved into several answers; all of which are of high concern to a person in your condition.

1st. You never will, of yourself, preserve a suitable concern for your own salvation. You have at divers times, grieved the spirit of conviction. In doing this you acted according to your own heart. These cares of the world, which you mentioned, were only the means sought out by yourself, to banish the unhappiness, which you felt from guilt of conscience and an indisposition to your own duty. It was an easy thing to accuse the cares of the world; while, perhaps you did not see, and if you did, were not willing to confess, your own heart to be the cause of relapsing security. The causes of security and the means of temptation derive their

whole force from a previous error of the heart. If this were not the case, there would be no power in the means of seduction. You ought to be sensible, that if the grace of God doth not pity, and the almighty power of the Holy Ghost, help, you will never again have a suitable concern for salvation. You did not at first, nor have you at any succeeding time awakened yourself to a sense of danger and wretchedness. It was the Holy Spirit who did this, it was him you grieved, it is he who must renew these views of truth; and if he doth not, your case is without remedy. Therefore, fix it in your own mind as an unalterable truth, that you never will of yourself, without divine aid, either obtain or preserve a suitable concern for your own salvation. If you begin, as you may think you do, to work out your own salvation, without the assistance of the Spirit of God, you will end in death. But is not this hard doctrine? Yes. To be a sinner is a state of slavery, which is always hard; and to suffer the consequences, in the apprehensions of those who endure them, will be more hard.

2d. How shall I preserve a proper concern for the salvation of my soul? It is presumed that by the question, as altered, is meant what shall I do for the salvation of my soul? If the letter writer doth not mean this, he is requested to explain himself more minutely in a succeeding communication.

Behold, reader, the important question as now stated! What shall I do for the salvation of my soul? It hath been a thousand times asked, and as often answered in the oracles of God. Two or three testimonies will answer my present purpose: "He that believeth on the Son hath everlasting life." "For with the heart man believeth unto righteousness." The faith or believing unto eternal life, is one which accords with the holiness of God and his law, the principles of his government, and the doctrines of the gospel, and this must be with the heart, that it may entitle us to the benefit of Christ's righteousness. And what did Paul, the apostle, say on this point? He testified "repentance towards God and faith towards our Lord Jesus Christ." When it was enquired of him, or of the other sacred writers, what shall I do for the salvation of my soul? They gave no other answer, in the first instance than this or what amounted to it, "repent and believe and thou shalt be saved." The words of their Lord, his doctrines and precepts gave them no authority to do otherwise. And what shall the present ministers of religion do, when similar questions are proposed for their solution? Can they do otherwise? Can they depart from the maxims of their master? It is true they may try to do it, but they will be involved in innumerable difficulties, which can be resolved neither by experience, reason, the divine law, the doctrines of the gospel; nor by all the descriptions which we find of the fruits of the spirit and of the heavenly life. In all these, repentance toward God and faith in our Lord Jesus Christ, are either directly or implicitly re-

quired. And why should we cruelly call the attention of a sinner from what we know must be his only relief?

Here a cloud of doubting minds will arise around us, and their first demand will be, shall we direct a sinner to nothing more than faith and repentance? It is answered: Can you direct sinners to any moral or evangelical duty, which is not comprised in faith and repentance? Doth not repentance imply, in its very nature, turning from all sin? or what is that repentance which doth not amount to reformation? Can there be a saving faith which doth not imply the exercise of love and the practice of good works? Can there be a true faith, which doth not comprise all moral and evangelical duties? If this be the case, what better, what more proper direction can be given to an enquiring sinner, than to repent and believe?

Further; after all, the directions given to an enquiring sinner, to issue successfully, must terminate in repentance towards God and faith towards our Lord Jesus Christ? Doth not every enquirer, wish to be instructed in the whole truth? Repentance and the obedience of faith are duties commanded by God. When the young man came to our Saviour and said "good master, what shall I do to inherit eternal life?" He said, keep the commandments. That our blessed Lord did not mean the commandment of faith, repentence, and weanedness from the world should be excluded, appears from his succeeding answers to the young and anxious enquirer. If faith and repentance do comprise in the first instance, all the direction, which can be given to an enquiring sinner, why should any person wish to stop short of these.

Here, perhaps, another enquiry may arise, which shall be proposed in the form of a question. Let A. Z. attend. Shall I not pray, read the scriptures, and observe what are commonly called the means of religion, that I may preserve alive a concern for my salvation? To this question, every man, in every grade of orthodoxy, will answer, yes. You must pray, read the scriptures, and attend all the means of instruction. If these are neglected, you must fail of eternal life; the spirit of God, whom you have often grieved, will depart; you will lose all feeling that you are a sinner; and what you accuse as the cares of the world, will overwhelm you in utter thoughtlessness and perdition. If you neglect these, we shall hear you no farther enquiring, how to preserve a suitable concern for the salvation of your soul. All those who have a right understanding of the scriptures, will direct to those religious services which instruct men concerning God, his law, ourselves, and the way of salvation, and the character of a Christian. But for what end the direction is given, is of great importance to ascertain. Is it given that men may thereby be instructed in their duty, and preserve a proper sense of the importance of religion, and that the Christian graces may be quickened in their exercise? If it be given for this purpose, the advice is strictly canonical, according to the prophets, the divine Lord

and teacher of men, and his apostles. But supposing it to be given on the following principle; that men do thereby make themselves better, and more worthy of salvation: That by their prayers, reading the scriptures and other services, they are becoming worthy subjects of mercy, so that God would be unjust to deny his grace: If the direction be given with this intent, it is unscriptural. To direct any to the discharge of duties, or supposed duties on these principles, is a gross deviation from the word of God. Let it be freely spoken; for it is a gross deviation, and although such representations may by some be made, they neither change any heart, nor bind up any wounded conscience in lasting peace. While a trembling sinner thinks any of his own performances will save from misery, he will not cry, "Lord save us, we perish." While his dependence is on himself, it cannot be on the free grace and merits of Christ. Before men have a right to hope in the grace of God, they must despair in themselves. As the writer conceives, the means within our power are necessary both for sinners and Christians on the same account. They instruct in the most important truths; they affect our minds; they fix our attention: Therefore they are called means and not power, in the language of common sense. But are not those who use means the most probable subjects of sovereign mercy? No man will deny this: For although they neither new create a sinner's heart, nor, without the aids of the Holy Spirit, increase the sanctification of a Christian, nor have power to awaken any secure sinner; yet, as our natures are constituted, they have a tendency to bring our minds into that state, concerning which, a sovereign God may say, if he pleases to do it, "I will, be thou saved; not for thy works sake, but for my own glory, and through the merits of my beloved Son." No Christian indeed will wish to be saved in any other way. Let A. Z. use the appointed means, especially, let him repent and believe, lest he sin away the day of grace.

P. X.

CONNECTICUT BIBLE SOCIETY.

Communication to the Public, by the Directing Committee of the Connecticut Bible Society.

At a meeting in Hartford May 11th, 1809. for the purpose of forming a *Connecticut Bible Society*, the Rev. Nathan Perkins, D. D. was appointed Chairman, and the Rev. Abel Flint, Scribe. The meeting was opened with prayer by the Rev. Samuel Nott.

Articles of a Constitution, for the regulation of a Bible Society in Connecticut, had been previously composed and printed, in connection with an address and subscription proposal presented

to the well disposed of every denomination. This measure had been taken, merely for the purposes of accuracy and dispatch in the formation of the Society.

Those articles were read, distinctly examined, and passed by the meeting, with the following alterations. Instead of *one* Vice President there shall be *four*, the Directing Committee shall consist of *nine* instead of *seven*. The annual meeting shall be holden at *eight* o'clock in the morning instead of *nine*. Such other verbal alterations were also made as those already mentioned rendered necessary. An article, providing for the filling of vacancies made in office, by resignation or removal, was likewise added to the printed Constitution. The meeting then proceeded, according to the Constitution thus adopted, to the organization of the Connecticut Bible Society, the sole object of which is the circulation of the Holy Scriptures, without note or comment The following persons were then elected to the offices mentioned against their respective names, viz.

The Hon. John Cotton Smith, of Sharon, *President*,
The Hon. Jedidiah Huntington, of New-London,
The Rev. Samuel Nott, of Franklin,
The Rev. Azel Backus, of Bethlem,
The Rev. Samuel Merwin, of New-Haven,
} *Vice Presidents*
Mr. Joseph Rogers, of Hartford, *Treasurer*,
Mr. Henry Hudson, of Hartford, *Secretary*,
The Hon. Chauncey Goodrich, of Hartford,
Samuel Pitkin, Esq. of East Hartford,
The Rev. Amos Bassett, of Hebron,
The Rev. Abel Flint, of Hartford,
The Rev Henry A. Rowland, of Windsor,
The Rev. Calvin Chapin, of Wethersfield,
The Rev. Andrew Yates, of East Hartford,
The Rev. Menzies Rayner,* of Hartford,
The Rev. Henry Grew, of Hartford.
} *Directing Committee.*

At 4 o'clock P. M. of the same day, was the first meeting of the Directing Committee; when the Honorable Chauncey Goodrich, was chosen Moderator, and the Rev. Abel Flint, Clerk, of the Committee for the year ensuing. The Committee then adjourned, to the 22d instant, for the purpose of making arrangements effectually to accomplish the benevolent and pious object of the Society.

May 22d. The Directing Committee met according to adjournment and agreed on the following arrangements.

1st. As the Constitution adopted by the Society is essentially the same with the printed form previously prepared, and now in general circulation through Connecticut, so the object of the Society will be accomplished, if those who desire to join in this divine charity, place their subscriptions on the proposal annexed to the printed form and address.

* The Rev. Mr. Rayner having declined accepting the appointment Ichabod Lord Skinner, Esq. of Hartford, has been chosen in his room.

2d. Ministers of every denomination, are hereby invited and requested to be agents for the Society, each among the people of his own charge to obtain subscriptions to the proposal already in circulation ; or in any other way which shall, to them seem most expedient.

3d. Any person friendly to this cause and willing to be active in promoting its prosperity, in each society destitute of a minister, is also hereby requested to take upon himself an agency in obtaining and remitting subscriptions.

4th. Every agent is desired to transmit annually to the Treasurer of the Society the sums which shall have been paid to him, together with the names of subscribers and a statement of the sums subscribed by them respectively.

5th. Subscriptions and payments will be received at any time in which they shall be procured and forwarded to the Treasurer, but as the Constitution of the Society provides that every member shall be entitled to receive two Bibles annually, if application be made for the same within six months from the time of the annual meeting, it is desirable that as many payments as possible be made before the expiration of that time.

6th. The editors of Newspapers, and of other periodical works, who are friendly to the cause in which the Society is engaged, are requested to publish the foregoing statements, that the organization of the Society, and the plan of its operation may be correctly and extensively understood.

Test,

ABEL FLINT,

Clerk of the Directing Committee.

Field for Missionary Exertion.

THE harvest truly is plenteous, but the laborers are few ; pray ye, therefore, the Lord of the harvest, that he will send forth laborers into his harvest. Mat. ix. 37, 38.

Such as are but little acquainted with geography, or who have not attended particularly to the population of our globe, can form but an incompetent idea of the evils sin has produced and of the loud call for fervent supplications and vigorous exertion. The subsequent statement, it is believed, is so far from being extravagant, that, if error exist, it will be found in its deficiency and not in its excess.

Heathen or Pagans,

For the most part worshippers of idols, of priests, of the heavenly bodies, &c.

In Asia.

Places.	*Inhabitants.*
Samocida,	1,900,000
Kamtschatka,	906,000
Japan,	10,000,000

Places.	*Inhabitants*
Adjacent Isles,	4.955.000
New Holland,	13.000.000
New Zealand,	1,140 000
New Ireland,	2,000,000
The Friendly, Sandwich, Pelew, Society, Kurile,	Isl'ds. 1,300,000
The Philippine Isl'ds,	150,000
The Calamines, in which are some catholics,	250 000
Hither India,	50,000 000
Tibet,	10,500,000
Hindostan,	110 000,000
Isle of Ceylon,	2,000,000
New Britain,	700 000
New Guinea,	950 000
New Caledonia,	200,000
Maldives, Java, Borneo, Timor, Sumatra, Celebes, Boutam, Pullo Lout, Molucca,	Islands in some of which there are many mahometans. 17,000.000
In Africa.	
Negroland,	18.000.000
Congo,	2.000 000
Loango,	2,000.000
Benguela,	1,800 000
Angola,	1.500 000
Mataman,	2 000 000
Ajan,	2.500,000
Zanguebar,	3.500,000
Monoemugi,	2.000 000
Sofala,	1,000,000
Terra de Natal,	2,000,000
Caffraria,	2,500.000
Isle of St. Thomas,	10,000
Madagascar,	1,500,000
In America.	
Brazil,	15.000,000
Chili,	2 000 000
Paraguay,	10.000 000
Amazonia,	8,500,000
Peru,	10.000 000
Terra Firma,	10,000 000
Of negroes in a state of heathenism.	
The little Antilles, contain	150.000
The Bahamas,	22.000
The Great Antilles,	300,000
The Carribbees and other islands,	400.000
Guiana,	2.000,000
Terra Magellanica,	9,000 000
Old Mexico,	15 000,000
New Mexico,	15 000,000
Pagans, north of the U. States,	3,000,000
West of the Mississippi,	4.000 000
Cumberlands Isle,	10 000
Madre di Dios,	8,000
Terra del Fuego,	5,000
Of those who revere the false prophet Mahomet, and who are captivated with the errors of the Koran, there are:	
In Europe.	
Turkey,	10 000,000
The Tartarys	2,000.000
Isles Tenedos, Negropont and Lemnos,	40.000
Other islands in the Archipelago and Mediterranean,	800,000
In Asia.	
Turkey in Asia,	20,000.0
Persia, (sect of Ali)	22 000 000
Arabia,	17 000 000
Great Tartary,	30 000 000
Isle of Maldives,	100,000
Isle of Boutam,	80,000
Scattered throngh the Indias,	10,000,000
Scattered through the Asiatic Isles,	2.000,000
In Africa.	
Egypt,	2.000,000
Nubia,	2,500 000
States of Barbary,	3 000 000
Biledulgerid,	2,000 000
Zaara,	800,000

Vast numbers of Jews are scattered through Europe, Asia and Africa, and a few through North and South America, on whom, when Moses is read, the vail resteth even to this day

The above statement is drawn chiefly from a work published by Dr. Carey, in the year 1792, entitled "An enquiry into the obligations of Christians to use means for the conversion of the heathen." It has been corrected as far as practicable by the works of geographers, travellers and navigators who have written since that time. Dr. Carey annexes to his survey, of which the preceding is but a small part, the following judicious and interesting observations.

First, The inhabitants of the world amount to about seven hundred and thirty-one millions; four hundred and twenty millions of whom are still in pagan darkness; an hundred and thirty millions the followers of Mahomet; an hundred millions catholics; forty-four millions protestants; thirty millions of the Greek and Armenian churches; and perhaps seven millions of Jews. It must undoubtedly strike every considerate mind, what a vast proportion of the sons of Adam there are, who yet remain in the most deplorable state of heathen darkness, without any means of knowing the true God, except what are afforded them by the works of nature; and who are utterly destitute of the knowledge of the gospel of Christ, or of any means of obtaining it. In many of these countries they have no written language, consequently no bible, and are only led by the most childish customs and traditions. Such, for instance, are all the middle and back parts of North America, the inland parts of South America, the South Sea islands, New Holland, New Zealand, New Guinea; and I may add, Great Tartary, Siberia, Samojedia, and the other parts of Asia contiguous to the frozen sea; the greatest part of Africa, the island of Madagascar, and many places beside. In many of these parts also they are cannibals, feeding upon the flesh of their slain enemies, with the greatest brutality and eagerness. The truth of this was ascertained, beyond a doubt, by the late eminent navigator, Cook, of the New Zealanders, and some of the inhabitants of the western coast of America. Human sacrifices are also very frequently offered, so that scarce a week elapses without instances of this kind. They are in general poor, barbarous, naked pagans, as destitute of civilization, as they are of true religion.

Secondly, Barbarous as these poor heathens are, they appear to be as capable of knowledge as we are; and in many places, at least, have discovered uncommon genius and tractableness; and I greatly question whether most of the barbarities, practised by them, have not originated in some real or supposed affront, and are therefore, more properly, acts of selfdefence, than proof of inhuman and bloodthirsty dispositions.

Thirdly, In other parts, where they have a written language, as in the East Indies, China, Japan, &c. they know no-

thing of the gospel.* The Jesuits indeed once made many converts to popery among the Chinese; but their highest aim seemed to be to obtain their good opinion; for though the converts professed themselves Christians, yet they were allowed to honour the image of CONFUCIUS their great lawgiver; and at length their ambitious intrigues brought upon them the displeasure of government, which terminated in the suppression of the mission, and almost, if not entirely, of the Christian name. It is also a melancholy fact, that the vices of Europeans have been communicated wherever they themselves have been; so that the religious state of even heathens has been rendered worse by intercourse with them!

Fourthly, A very great proportion of Asia and Africa, with some part of Europe, are *mahometans*; and those in Persia, who are of the sect of *Hali*, are the most inveterate enemies to the Turks; and they in return abhor the Persians. The Africans are some of the most ignorant of all the Mahometans; especially the Arabs, who are scattered through all the northern parts of Africa, and live upon the depredations which they are continually making upon their neighbors.

Fifthly, In respect to those who bear the Christian name, a very great degree of ignorance and immorality abounds amongst them. There are Christians, so called, of the Greek and Armenian churches, in all the Mahometan countries; but they are, if possible, more ignorant and vicious than the Mahometans themselves. The Georgian Christians, who are near the Caspian Sea, maintain themselves by selling their neighbors, relations, and children, for slaves to the Turks and Persians. And it is remarked, that if any of the Greeks of Anatolia turn mussulmen, the Turks never esteem them, on account of their being so much noted for dissimulation and hypocrisy. It is well known that most of the members of the Greek church are very ignorant. The papists also are in general ignorant of divine things, and very vicious. Nor do the bulk of the church of England much exceed them, either in knowledge or holiness; many errors, and much looseness of conduct, are to be found amongst dissenters of all denominations. The Lutherans in Denmark are much on a par with the ecclesiastics in England; and the face of most Christian countries presents a dreadful scene of ignorance, hypocrisy, and profligacy. Various baneful, and pernicious errors appear to gain ground, in almost every part of christendom; the truths of the gospel, and even the gospel itself, are attacked; and every method that the enemy can invent is employed to undermine the kingdom of our Lord Jesus Christ.

All these things are loud calls to Christians, and especially to ministers, to exert themselves to the utmost in their several spheres of action, and to try to enlarge them as much as possible

* Much has, of late, been done in the east by the missionaries of Christ; and we hope God is about to exhibit still greater testimonies of his power and compassion.

Appendages to the Typical System.

UNDER the dispensation of the typical system, eminent typical characters were exhibited which are now to be introduced for explanation.—Of those selected, we may first consider that renowned judge of Israel, whose miraculous acts astonished his friends and confounded his foes.

Sampson a type of Christ.

The typical traits in the history and character of this prodigy of strength and valor are not principally, the annunciation of his birth to his mother before his conception, as the angel saluted Mary; Hail, thou art highly favored—and shalt conceive and bring forth a son*—nor in his being a nazarite, a type of him who was called a Nazarene, the true nazarite before God and men, the substance of all the typical nazarites under the law—nor in his conflict with the lion which roared against him, and which he slew; as satan like a roaring lion, assailed Christ with violent temptations, and whom he resisted and vanquished—nor in his being bound and delivered to his enemies; as Christ was seized and delivered to the chief priests who sought his life—nor in his sleeping in a Gentile city watched by spies; as Christ slept in the grave, watched by a guard of soldiers—nor in breaking the cords with which he was bound; as Christ burst the bands of death—nor in waking from sleep and retiring from the city, carrying with him the gates, posts and all; as Christ arose triumphantly from the grave—nor in his taking a Philistine wife, as Christ espoused the Gentile church—but the principal instances are—His miraculous strength—or shall we consider this rather as the qualification for those astonishing acts which he performed, in which he so peculiarly typified Christ the Lord; as that divine power possessed by Christ, qualified him for the miracles which he wrought and accomplishing his work effectually and gloriously.—Eminenently was Sampson a type of Christ,

1. In judging and avenging his people of their enemies.—Long time had the Philistines prevailed against the Israelites, and reduced them to vassalage, poverty and contempt, and in compassion to their distress, God raised up Sampson to deliver them and retaliate their injuries upon their foes. In the afflicted and depressed state of the Israelites, we have an affecting representation of the spiritual oppression and low condition of God's people through the power and subtilty of their spiritual enemies—and in Sampson, raised up to deliver God's ancient Israel, we have an impressive type of Christ, raised up to deliver his spiritual Israel, and recom-

* It is observable, that eminently typical persons were conceived by mothers who had long been barren. Sarah was ninety years old and past age when she conceived and bare Isaac.—Rebekah had lived twenty years with Isaac when she bare Jacob—Rachel was long barren before she bare Joseph, and the wife of Manoah before she bare Sampson—Was not this designed to render credible, and illustrate the possibility of the mysterious event, that a Virgin *conceive and bare a son?*

pense upon their enemies, the evils done to his people.

2. In effecting his enterprises and conquering his enemies alone, and by the most inefficient and contemptible weapons.—Heaps upon heaps, said Sampson, with the jaw-bone of an ass, have I slain a thousand men. As of the people, there was none with Christ, and he gained a decisive and final victory over his numerous and powerful enemies, by the humble, the contemptible weapon of his cross—And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.

3. In slaying more in his death, than in the time of his life. As, when the lords of the Philistines gathered together, rejoiced and made merry, that their God had delivered Sampson their enemy into their hands; so, we may suppose, the powers of darkness congratulated one another in the success of their artifices to have Christ cut off from the land of the living—but as Sampson leaned against the pillars upon which the house stood, and by one mighty effort overthrew the house, slew all those who were upon it, and made his exit out of the world victoriously and triumphantly; so when Christ bowed his head and gave up the ghost, he foiled all his enemies, prostrated their kingdom, subjected them to everlasting confusion and shame, and triumphantly ascended, leading captivity, captive—now

"Break off your tears, ye saints, and tell
"How high your great deliverer reigns,
"Sing how he spoil'd the powers of hell,
"And led the tyrant death in chains.
"Say, live forever, mighty king,
"Born to redeem and strong to save:
"Then ask the monster, where's thy sting,
"And where's thy victory boasting grave."

Hallelujah.

SOLOMON a type of CHRIST.

Among the mighty monarchs which have swayed the sceptres of thrones and kingdoms, Solomon the son of David occupies a pre-eminent rank, and may be considered as an illustrious type of Christ.

1. He was the son of David distinctly designated as his heir and successor in the kingdom. The son immediately respected in the covenant of royalty made with him and to which so many promises were made, and typified Christ, who was that son of David whom God set on his holy hill Zion, and in whom those promises were ultimately fulfilled. I will be to him a father and he shall be to me a son, and he shall sit upon the throne of his father David, and reign over the (spiritual) house of Jacob forever.

2. God gave Solomon a wise and understanding heart. And Solomon's wisdom excelled the wisdom of all the children of the east country and all the wisdom of Egypt: For he was wiser than all men. Possessing a kind of intuitive knowledge, he investigated the nature of beasts and fowls, of creeping things and fishes, and the qualities of herbs, plants and trees, from the hyssop that springeth out of the wall, to the cedar in

Lebanon. In this was not Solomon an impressive type of Christ, in whom are hid all the treasures of wisdom and knowledge, and did the penetrating discernment of Solomon, in the qualities of the natural world, represent the spiritual discernment of Christ, in all the subjects which pertained to the kingdom of God, and the mysteries of redeeming love? Solomon astonished the queen of Sheba, with the satisfactory answers he gave to her abstruse and difficult questions; and Christ, when a mere youth, astonished lawyers and doctors with his understanding and answers, and by his sagacity evaded all the stratagems of his enemies to confound and expose him. Solomon was an oracle of wisdom in the economy of human life, and gave most excellent counsels, cautions and instructions, constituting a complete system of human prudence and discretion—and Christ gave most seasonable cautions, counsels and a perfect system of rules for spiritual and holy living.

3. Solomon reigned over an extended empire, over all kingdoms from the river to the land of the Philistines, and unto the border of Egypt—and Christ possesses a universal dominion, having power given him over all things in heaven and earth, authorities, principalities and powers, being made subject to him, and is made head over all things to the church.

4. Solomon was blessed with a serene and tranquil mind. Thou shalt call his name Solomon, *peace*, *rest*, representing the PRINCE OF PEACE, and cultivating the arts of peace, under his wise, mild and pacific reign, his subjects were prosperous and happy without a parrallel—Solomon made silver in Jerusalem as stones in the street, and cedar as sycamore trees in the vale for abundance. Judah and Israel were many, as the sand which is by the sea in multitude, eating and drinking and making merry. This peaceful, prosperous, happy state of Israel, was a typical representation of the safety, peace and prosperity of Christ's kingdom and the happiness of his people, his church, particularly in the millennial period, when her peace shall be as a river, when for brass they shall bring silver, and for silver gold, when she shall suck the milk of the Gentiles, and the breasts of kings, shall possess the glory of Lebanon, the excellency of Carmel and Sharon, and be satisfied with the abundance of her glory—Especially of the heavenly state, when eminently her walls shall be salvation and her gates praise, and even God himself shall rejoice over her with singing, and rest in his love.

5. Shall we consider the marriage of Solomon and the Egyptian princess, as an emblem of Christ espousing the (Gentile) church, and apply to the occasion the sacred lines of Dr. Watts:

"The king of Saints, how fair his face,
"Adorn'd with majesty and grace,
"He comes with blessings from above,
"And wins the nations to his love.
"At his right hand our eyes behold,
"The queen array'd in finest gold,

" The world admires her heavenly dress,
" Her robe of joy and righteousness
" He forms her beauties like his own,
" He calls and seats her near his throne,
" Fair stranger, let thine heart forget
" The idols of thy native state."

Perhaps in no one instance was Solomon a type of Christ, more eminently than,

6. In building a temple to the Lord his God.

It was in the heart of David to build a temple to the Lord his God; but God forbad him, assuring him that this work was reserved for Solomon. Solomon thy son shall build an house to my name. To this arduous work he applied himself with pious zeal and assiduity. The edifice was constructed of the most excellent materials—the choicest cedar brought from Lebanon and costly stones, ornamented with silver and gold, and completed, for magnificence, splendor and beauty, stood forth the glory and wonder of the world. But this temple was a type of the church, and the rich and precious materials of which it was composed, emblems of the precious materials with which that spiritual and holy building is constructed —and Solomon in erecting the temple, was a type of Christ, constructing the church, the temple of the living God, and if the temple, the type, was so splendid and beautiful, how glorious will the substance, the church, that spiritual edifice appear, when the top stone shall be brought forth with shouting, crying, *grace grace* unto it.

JONAH a type of *Christ*.

The singular history of the prophet Jonah must be familiar to those who have read the scriptures with common attention. The command he received to go to Nineveh and proclaim, yet forty days, and Nineveh shall be overthrown; his attempt to flee from the presence of the Lord; going on board the ship for Tarshish, the mighty tempest which arose, the distress of the mariners, and his slumbering stupid state, the expedient adopted to decide for whose sake the tempest was brought upon them, the expedient proposed to obtain relief, to cast him into the sea, the experiment made, the relief received, the swallowing of Jonah by a great fish, his continuing in it three days and three nights, his penitent confession and prayer, his being cast upon dry ground, his receiving a command the second time to go to Nineveh, his compliance and faithful performance of his duty, the repentance of the Ninevites, and the suspension of the threatened judgement: we may consider these events as typical of the following subjects.

1. Shall the tempest which lay upon the mariner represent the manifestations of divine displeasure against sinners, as it is written, upon the wicked, God shall rain snares, fire and brimstone and an horrible tempest, and their danger and distress, the danger and distress of the wicked?

2. Shall the raging sea represent the sufferings of Christ, as he prayed, Save me, O God, for the waters are come into my soul?

3. As the mariners could obtain relief only by casting Jonah into the sea; so sinners can obtain deliverance from eternal death and torment, only by the atonement and sufferings of Christ.

4. Shall casting Jonah into the sea typify the distress and agony of Christ when he sunk in deep waters, and God's waves and billows, the floods overflowed him?

5. Shall the fish swallowing Jonah, typify death and the grave devouring and swallowing Christ. And as Jonah was three days and three nights in the belly of the fish, so was the son of man three days and three nights in the heart of the earth, inthe valley of the shadow of death.

6. As the fish cast Jonah upon dry ground, so the grave released Christ its prisoner and he rose from the dead. And as Jonah, after his restoration, went and preached to the Ninevites, so Christ after his resurrection commanded his disciples to preach repentance for the remission of sins in his name to all nations. Verily without controversy, great is the mystery of godliness; God was manifested in the flesh, justified in the spirit, seen of angels, preached to theGentiles, believed on in the world, received up to glory.

If the preceding explanation corresponds with the design of the typical dispensation, and exhibits the substance, the important spiritual subjects represented by it; it is natural to reflect, How eminently is Christ the end of the law, the grand subject of Moses and the prophets, the Alpha and Omega of the holy scriptures! How eminently should he be the subject of ministerial exhibition and address, and how affectionately should he be admired in all them that believe!

To the Editor of the Connecticut Magazine.

Sir,

If you think the enclosed letter deserving of a place in your Magazine, you will oblige more than one reader by publishing it.

The writer was a young lady of seventeen. Her views on the subject of Evangelical religion seem, however, to have been such, as might constrain many of her superiors in age to blush at their ignorance, pride, or wilful blindness respecting it.

The circumstance of her residing in a part of our country, where the means and opportunities of religious instruction cannot be supposed, at all times, so attainable as in the older settlements, is another cause for taking shame to ourselves, at her early proficiency in that most important of all pursuits, attention to the concerns of the soul.

As to the person about whom the letter was written, there needs no apology for wishing to embalm her in the hearts of all the amiable and the virtuous. Neither will it, I presume, be thought improper, thus to present to public view, a private death-bed scene; since all such scenes are in some respects, the concern of every individual of the human race; and *this*, in particular, ought to be pre-eminent-

ly so, on account of the brilliant *Christian colouring* which surrounded it. Had another "witness" to the humbling, but glorious doctrines of the cross been wanting, well might this amiable female have ranked as one. Blest, beyond the ordinary lot of humanity, in those pleasing qualities, which, for the want of some more appropriate name, we stile "good *natural* dispositions," she could not, in a *worldly* view, have had much cause for self-disapprobation. The rare eulogium was hers, which the biographers of Mrs. Rowe have bestowed on that incomparable woman, namely, that "she was never known to be angry." In very many other virtues, (beside that of a calm and patient temper,) did the subject of this letter, excel. Loved, esteemed, cherished, and deservedly so, by all who knew her, there seemed to *mortal* eye, at least, no more of goodness to desire, than *she* possessed. The reader is going to decide whether she found all this "*native*" excellence sufficient to support her in the trying hour;—sufficient to enable her to "abide *his* coming," who "searcheth the heart and trieth the reins," and who hath declared, that, "in his sight, shall no man living be justified."

The letter not being originally intended for the public eye, it has been found necessary to omit some passages, and in others, to make a few slight alterations, but in no instance, has the writer's apparent meaning been intentionally obscured or perverted: and with regard to facts, none have been kept back which could be interesting beyond the domestic circle of tender relatives and partial friends. It was also occasionally needful to endeavor in some degree, to supply the deficiencies of this method of preparation, by a few connecting remarks, as the subject seemed to require.

With a deep sense of the *importance* of the subject, and a most cordial wish for its impressive and salutary effect on many of your young readers,

I remain, Sir,
with much esteem,
Yours, &c.
A SUBSCRIBER.

Connecticut, March 20th, 1809.

P. S. Since writing the above, and preparing the enclosed for the press, intelligence has been received of the death of its amiable author, Miss. Phebe Judson of Westmoreland, New-York. How soon, Alas! is the world deprived of another of its ornaments, and her sex of one whose early piety and well instructed mind seemed to promise an example highly worthy of their careful imitation! But, those who "sleep in Jesus, will God bring with him"! That she is one of that blessed number, we have not the smallest reason to doubt. May her memory find as sweet and faithful a preserver as *she* was to that friend who passed before her, into the presence of an approving God! And may many of their sex be induced by the dying behaviour and exhortations of the one, and the premature decease of the other, without delay, to begin, and steadily to persevere in a life of truly vital piety, and truly Christian virtue and usefulness.

March 27th.

Westmoreland, (N. Y.) Dec. 25th, 1807.

Letter from Miss Phebe Judson.

MY DEAR FRIEND,

WITH what language shall I now address you? my eyes are filled with sympathetic tears, and my heart with sore affliction for you. But, the task is fallen on me, and I *must* give you the mournful intelligence of the death of your dear sister, Mrs. Anne Curtiss, who bade adieu to this vain world, on Thursday the 24th day of December.*

Yes, my dear girl! her husband is now called to mourn the loss of an amiable consort, her parents, an affectionate daughter, her brothers and sisters, a near and dear relative, and all who knew her, a most valuable acquaintance. A few days since, she was blooming with life and health; but, where is she now? Her earthly remains were this day, (which is Friday) committed to the dreary mansions of the dead. Her soul is, I trust, wafted by guardian spirits to those light regions where she will spend an endless eternity in uninterrupted happiness. O my friend! may you, and all to whom she was dear, be submissive under this afflictive stroke of divine providence, and remember that God's will is done! may he support you all! It is in vain for *me* to attempt pouring a single balm of consolation into your wounded bosom. But, look to Heaven, *there* you may find a sure relief for all your sorrows. Praying that God would stretch out his almighty arm to support you under this trying dispensation, I proceed to give you a few particulars concerning it.

Your sister was not apprehended to be in dangerous circumstances until about eight days before her disease. She was favored with the perfect exercise of reason until her very last moment, and manifested an entire willingness to leave the world, trusting in the mercy of God, through the merits and atonement of an Almighty Saviour.

With this view of death, how sweet were her dying words! "Oh my dear, (said she to me, as I entered her room,) I have poured out my soul to God—I have laid myself prostrate before him, and *trust* in him for mercy!" Then addressing herself to a young person who was present, said to him, "you now behold me in the agonies of death,—and soon *you* must be in the same situation;—therefore, remember your Creator in the days of your youth."

Previous to my arrival, the physician had pronounced her to be past recovery.—*Then* it was that she began to feel her dissolution to be near, and to realize that she must soon "appear before the judgment-seat of Christ"!—*Then* it was that she began to lament her mispent life, and to cry unto God for mercy! day and night she rested not, but

* Mrs. Curtiss was the wife of Ezekiel Curtiss of Westmoreland, New-York.—Both of them (as well as the writer of this letter) were formerly from Connecticut; the towns of Stratford and Huntington.

continued in earnest supplication at the throne of grace, entreating others to pray for her, and exhorting them not to delay repentance until the hour of death; assuring them that this was an awful time to prepare to appear before God. "Oh, (said she) what have I been doing? *What* have I been doing? I have been laying up treasures on earth where moth and rust doth corrupt, and where thieves break through and steal!"

She continued for some days, thus dreadfully exercised in mind, praying and pleading with her "dear redeemer" for pardon: when, about two days before her death, God, in infinite mercy, was pleased to send the "sun of righteousness with healing in his wings," to ease her wounded spirit, and fill her soul with praise and joy. Still, at a few short intervals, did her mind appear somewhat darkened; and then, again, with the most earnest supplication would she address herself to God for his returning spirit. Oh, it would have softened an heart of adamant to hear her! No language can express the earnestness of her entreaties! About eight hours before her last, at a time, when she was thus pouring out her soul to God, I entered her room; but, how can I describe the sensations I experienced to hear her dying voice in prayer to Jesus! "Oh! my dear redeemer! (she cried,) canst thou pardon such a vile sinner as I am! Oh! is there any mercy left in store for *me!* Can I come unto thee at the eleventh hour, and be received into thy kingdom!" After having proceeded, for some time, in this manner; she turned her eyes upon a person standing near her bed, (a professor of religion,) and said to him, "do you think there is any mercy left in store for me?" He replied, there was *always* mercy for the *penitent*, and she must depend alone on her Saviour for salvation. Oh, (she exclaimed,) my soul is *convinced* of this, and I am *ready* to *die!*" She then requested him to make a prayer; after which she seemed overwhelmed with a sense of the goodness of God, and longed to be absent from the body, that she might be present with him. She exhorted those around her not to slight the offer of salvation, but to embrace their Saviour as "All in All," that when they should receive their final summons, they might cheerfully obey, and have nothing to do, but to die.

Great appeared to be her remorse, at this solemn hour, for not having devoted her life wholly to the service of God; and fervent her desire that youth in particular, might be taught the importance of eternal things, and, before the hand of death should arrive, secure to themselves that glorious crown of immortality, an interest in the atoning blood of Jesus. She said, that altho' God was pleased to accept her soul at the eleventh hour, yet the danger of delaying till that time was most awfully great.

For some hours before she expired, her distress of body was extreme; but God was pleased in mercy, still, to preserve her reason, until she drew her very last breath; and, she continued to express the

most entire confidence in her Saviour, earnestly longing to depart and be united to him.

It is impossible for me to write every particular; but she exhibited the most satisfactory evidence, that *our loss is her gain.*

It seemed as if her reason and strength had been spared for the sole purpose of conversing with those around her on these solemn and interesting things. "Oh, said she, that my guardian angels would now waft me into the arms of my Saviour! Welcome, death! (she repeatedly exclaimed,) O Death! where is thy sting? O Grave! where is thy victory?"

Speaking of her friends in Connecticut—she expressed regret at their great distance from her, and feared they would be overwhelmed with the news of her death; but added, that the same God was with both them and her; and "tell them," (said she) "that I am not as one that dieth without hope." The glorious views she seemed to have of eternity, and her earnest wish for death, were enough to convince the most unbelieving mortal in existence, that there is indeed something beyond the grave; and for those who have made their peace with God, a state of happiness which "eye hath not seen, nor ear heard, neither hath entered into the heart of man" to conceive. "O eternity! eternity! (would she often cry,) when shall I be in eternity? *How long* must it be before I may rest in the arms of my Saviour?" "Come, death! come quickly, and make the dreadful, yet desired separation of soul and body." About half an hour before she breathed her last; enquiring the time of night, and being answered that it was nearly 2 o'clock, she exclaimed, "O joyful hour! A short time, and I shall be *here, no more!*" Some one observed that she might perhaps continue until sunrise; she replied, that the sun would never no more shine on *her;* that when the last sun arose, something within had seemed to assure her, that before the dawn of another day, she would be,

———"On that eternal shore,
"Where suns would rise and set no more;
"But beams of righteousness would shine
"Unto eternity."———

A few minutes before two o'clock, her struggles were very severe; and wishing to be raised in bed, she then told us she was dying; for she could discern no object but the light of the candle. Upon being asked if she were then willing to die, she answered, "Oh, yes!" which were the last words she spoke.

It was about two o'clock when she yielded her spirit into the hands of God who gave it.

Thus, my dear friend, you are now called to mourn the departure of an amiable and affectionate sister—and may you mourn *wisely.* You will spend no more hours with her on earth; but I pray that God would prepare your soul, and those of all who were dear to her *here,* to meet her in that world where sorrow and weeping shall be done away, and all shall unite to spend a joyful eternity in singing the praises of their glorious Redeemer. May the consolations of his Holy Spirit support both you and them!

Her funeral was attended by a respectable number of people; and a sermon preached by the Rev. Mr. Norton, from Eccles xii. 1.—"Remember now thy Creator, in the days of thy youth."

It will be a satisfaction to you to hear that the dear bereaved children are well. The babe is now at nurse, but they are both to be placed with their grandparents, according to the dying request of their faithful and tender mother.

You know not how I wish to see you. I might then tell you many particulars which cannot be communicated by letter. It is uncertain when I shall be gratified in this; and I leave it with Divine Providence to direct. Possibly I may come down in the spring; but, it is also possible, that, before spring arrives, my eyes may be closed in death; the hand which is now penning this solemn intelligence concerning your sister, may be cold and motionless as hers; and my body lodged in the same graveyard, where, we humbly, yet confidently trust, that she now "sleeps in Jesus."

And now will you permit me, (inexperienced and incapable as I am,) before closing this letter, to address a few lines to her young friends in Connecticut?

Being at a distance from this solemn scene, it could not impress your minds in so deep and lasting a manner, as if you had been present; and, as I think it has impressed *mine*. I cannot therefore refrain from wishing to add a few remarks, which, by the help of divine grace, may perhaps, be a means of fixing your attention still further upon serious things.

Death is a subject in which we are all interested, and we know that it is of the utmost importance to be *prepared* for it. Yet, how often, when we see people upon their dying beds, do we find, that they have neglected that great concern? Mrs. Curtiss, although naturally amiable, and possessed of qualities which won the affection of all who knew her, yet found, when she came to draw near "the judgment seat of Christ," that she had neglected that "one thing needful," an interest in his righteousness and atonement, which, alone, could support her in the hour of death, and at his dread tribunal. She also found that her life had not been spent in serving *him*, however beneficent and kind to her fellow creatures she might have been; which shews that something *more* than mere *human* goodness is required: what that something *is*, the gospel clearly points out to us.

Reason itself teaches, that we have souls which must exist through a boundless eternity: and scripture plainly reveals from God, that there will be an everlasting distinction made between the righteous and the wicked. It is indeed impossible for *us* to conceive, in what manner, the soul can exist forever in extreme misery; some therefore pretend wholly to deny the doctrine: but they should consider, that God certainly has the *power* thus to punish his enemies, and conscience, I believe, generally tells them, that he *will* thus punish them, except

they repent, and flee to the only Saviour. Oh, how great is his goodness in having been pleased to open this door of mercy for lost sinners! but if we will not accept his gracious invitations, how can we expect to be made happy? Do we believe that our souls can be purified after death? No! for "as death leaves us, so judgment will find us," and God himself hath said, that "without holiness no man shall see" him. If therefore, we die in an unpardoned and unholy state, we know what our eternal doom must be.

My dear young friends, "life is the time to serve the Lord," the *only* time to "insure" an interest in a Saviour. And as we know not how long our "lamp will hold out," *youth* must certainly be the *best* time to begin the all-important work. But oh, how astonishing! how deeply to be lamented, that the precious days of youth, instead of being employed in remembering and serving our creator, should be lost in idle and wicked amusements! How astonishing, that we should permit *any thing* in this vain and unsatisfying world, to deprive us of the pure and exalted pleasures of religion; living as though we were not accountable beings, and were never to die! Oh, how *mistaken* are those who think religion a *gloomy* thing, something which must embitter life! On the contrary, it sweetens all our enjoyments; and those who are ignorant of it, know not what true pleasure *is*. Religion lessons not, but greatly heightens every rational enjoyment, even in *this* life; and surely, there can be no other support in death, or expectation of happiness hereafter, than what religion affords!

That you, my young friends, may all experience its enjoyments in life, its support in the hour of death, and its everlasting rewards, is the ardent wish and prayer of,

affectionately yours,

P. I.

To the Editor of the Connecticut Magazine.

Concert of Prayer.

WHILE our nation is unhappily divided, on political subjects, an increasing spirit of union, among Christians, of various denominations, demands a grateful acknowledgment. Union of heart necessarily produces union of effort. Every proposal which tends to promote this most desirable unanimity, should be hailed with peculiar delight, by every friend to the Redeemer's cause. "When the enemy shall come in like a flood, the spirit of the Lord shall lift a standard against him." Blessed be God, he has already lifted up a standard, to which many are seen repairing. Blessed be his holy name, that he is putting a praying spirit in the hearts of his people; for he has told us the accomplishment of his gracious promises to Zion, stands connected with fervent prayer. "Yet for this will I be enquired of by the house of Israel to do it for them." In this view of the subject, my heart is peculiarly

interested in concerts of prayer. I think them admirably calculated to unite the hearts of Christians; and reflecting on the promises annexed to prayer, and particularly united prayer, they must be deemed an omen of good to the Church. With these sentiments, permit me, sir, to express my feelings, when I read in your Magazine for February, the resolutions of the Evangelical society, and an invitation to their brethren in Christ, of every denomination, to unite with them in a concert of private prayer. Surely every one who knows the way to the throne of grace, will rejoice in this opportunity to unite with thousands of fellow Christians, in ascriptions of praise to the great head of the church, for his goodness to the children of men. Surely every praying soul will unite their supplications, for the continuance and increase of divine blessings. Such were the emotions of my heart. I fondly hoped the concert would speedily be adopted in all our churches.

Expressing to a friend, my approbation of the plan, I was answered, "you will not rise early enough." I felt the full force of this tacit reproof. The worldling will rise early, and sit up late, merely to gain a little of this world's good—and will not the Christian rise to pray? will not the Christian relinquish a little morning indulgence, for the sake of enjoying communion with the eternal source and centre of all good? How does one moment of intimate communion with the Triune Jehovah, infinitely transcend all the enjoyments which the world can offer its votaries! Thus was I encouraged; I still feared lest a habit so confirmed, and which I had hitherto deemed necessary to my daily comfort, would deprive me of a participation in this favorite object. I did not resolve—my resolutions have too often convinced me, that their strength is very weakness—I sought divine aid—with grateful humility let me add, it was not denied. I joyfully accepted it as an answer to the prayer, with which I retired to rest. They who know the worth of prayer will believe me when I say, I would not exchange one half hour spent in this manner, for all the morning slumbers of my life.

For the encouragement of those who are slaves as I was—I can say, I have ever since been enabled to break the bonds of sloth with comparative ease, to take up the "staff of self denial" without repining. I can do all things through Christ strengthening me." May all who unite in this concert, be enabled to persevere in it, until they are meetened for that society, "who have washed their robes, and made them white in the blood of the Lamb; who are before the throne of God, and serve him day and night in his temple."

It is cause of deep regret to me that this concert has not, at least in this part of the country, excited that lively interest, I so ardently wished. I know that in some instances, it has been considered as exclusively intended for the society whence it originated. Now, sir, I have only to solicit one word from you in favour of a general adoption of it—which will have more in-

fluence than all I have said or can say; entreating your indulgence for the liberty I have taken. If in any way you can render this letter subservient to the glorious cause, which I profess to love—be pleased, sir, to make what use of it you think fit. Yours,

PHILA.

The Soliloquist.

No. 7.

I have now spent many weeks in reading the scriptures, and making a selection of the encouragements and promises contained in the gospel. They are many more than I ever imagined. They are great and wonderful; they are made to all gracious affections of the heart, with the most explicit encouragement that God will graciously regard every practical virtue of life. But what is the result! Do these promises and encouragements give ease to my pained mind? No! They do but sharpen the stings of conscience. I have not these gracious affections and moral virtues. The very gospel of peace and reconciliation condemns me. Once I thought that the gospel gives ground of peace to sinners of every description; now I see that it gives no encouragement to such hardened sinners as myself. Ah me! for such as I am, even the gospel contains a sentence of condemnation. It joins with the law: He that sins shall die: He that believes not shall be damned, and I have no such faith and repentance as submit to God. I can believe there is a God, a law, a superintending government, an universal and righteous judgment of all creatures, a Saviour all-sufficient, who promises eternal life to every believing and repenting sinner; but I cannot exercise this faith and repentance. How strangely stupid! I never conceived it before! By thinking of truth I have lost all sense of its importance; by meditating on the gospel I have become blind to the goodness of God; by reflecting on him, I am more callous to the displays of his infinite majesty and the awful threatenings of a devouring law; and by the duties which I have performed, I am disqualified from ever attempting them again. My convictions are gone, I have grieved the spirit of God, and can see no reason why he should save me. O my heart! if an adamant were so hard as thou art, it would blush for its flintiness, yet thou dost not blush; thou art too heavy to be moved, too dead to be re-animated. Shall I attempt to go forward? For this I have no power. Shall I call on creatures and means to help? All the powers in created nature cannot do it, so hard and unfeeling a mass as my heart defies every power, except it be those thunderbolts of divine vengeance by which I may be crushed forever. Shall I stop and sink in perdition? This is too awful: I even faint under the apprehension.

On the hardness of the heart.

1 OH, for a glance of heav'nly day,
To take the stubborn stone away;

And thaw with beams of love divine,
This heart, this frozen heart, of mine.

2 The rocks can rend, the earth can quake;
The sea can roar, the mountains shake;
Of feeling all things show some sign,
But this unfeeling heart of mine.

3 Thy judgments, Lord, unmov'd I hear,
(Amazing thought!) which devils fear;
Goodness and wrath in vain combine,
To stir this stupid heart of mine.

4 To hear the sorrow thou hast felt,
Dear Lord, an adamant would melt,
But I can read each moving line,
And nothing move this heart of mine.

5 But pow'r divine can do the deed,
And much to feel that pow'r I need;
Thy spirit can from dross refine,
And move and melt this heart of mine.

6 Then, dearest Lord, thy spirit give,
And make my drooping heart revive;
No longer then shall I repine,
No longer mourn this heart of mine.

7 But anthems dwell upon my tongue,
And this shall ever be my song,
'Twas nought but sov'reign love divine,
That mov'd this stupid heart of mine.

Religious Intelligence.

Extract of a letter from a Minister in the County of Suffolk, England, to his friend in Connecticut.

THERE seems to have been a considerable revival of religion in this county and in the kingdom in general. It is pleasing to the friends of revelation and a confirmation of their faith, that all the violent attacks from enemies which we have witnessed have tended rather to the furtherance of the gospel than to its obstruction. We see that great is the truth and it will prevail, and that it suffers nothing by investigation. Oh, to feel more of its power in our own souls that we may know what it is to have the witness in ourselves that God is true. An experience of the preciousness of Christ will after all afford us the most convincing and comfortable evidence of the truth of revelation; though we cannot hereby convince infidels, yet we should not be affected by what they have to object while we taste and feel the word of life in its transforming power. A new edition of Mr. Harmer's works has been published, his writings are in great esteem. It is a pleasing feature of the age that there is a greater demand for religious books than ever and that old divinity which a few years ago would fetch nothing more than waste paper is now eagerly bought up at a great price.

ORDINATION.

ORDAINED in North Branford, March 1st, the Rev. CHARLES ATWATER, to the work of the gospel ministry. The following gentlemen performed the exercises of the day. Rev. Moses Stuart, made the introductory prayer; the Rev. Samuel Merwin, preached the Sermon from 1 Thess. ii. 19: Rev. Dr. Trumbull, made the consecrating prayer, while hands were imposed, by Messrs. Trumbull, Foot, Elliot and Smith. Rev. John Elliot, gave the charge, Rev. Timothy P. Gillet, offered the right hand of fellowship, and the Rev. David Smith, made the concluding prayer.

POETRY.

.....

The Soul in Sorrow.

WHENCE, O my soul, these mournful sighs,
These restless fears and jealousies?
Since thou a Saviour's grace hast known,
And made his proffer'd love thy own.

Whence these unsatisfied desires,
This painful void, these inward fires?
While all the promises of grace
Lie open to thy free embrace.

Why thus does darkness veil the mind,
And leave all former joys behind?
And hope of future good so slow
Advance the joys her hands bestow?

O thou, on whom all joys depend,
My cov'nant guardian, guide, and friend,
Reveal the secret of my grief,
And fly with light to my relief.

Could my weak faith but pierce the cloud
Whose thick'ning folds my comforts shroud,
Or with a clear and licens'd eye,
Beneath this cloud thy love descry;

I'd bless the hand that urg'd my pace
From Pisgah's summit to its base;
That dash'd my joys o'ercast my sky,
And triumph in obscurity.

But who beneath a frowning face
Can e'er discern a pledge of grace?
Love lives in smiles, while frowns portend
A threat'ning foe or incens'd friend.

Oh, search me then, omniscient God,
Reveal the sins that move thy rod;
My secret faults before me bring,
Exhaust their pow'r, withdraw their sting;

That peace again may fill this breast,
Each doubt, each sigh, each sin suppress'd,
And light illume the darksome way,
Conducting to celestial day.

Then shall I nearer view that shore,
Where fears and sins obtrude no more,
And with my near approach increase
My love and confidence and bliss.

Triumph over Death.

O death, where is thy sting? O grave where is thy victory? But thanks be to God, which giveth us the victory through our Lord Jesus Christ.

AVERT, proud death, thy lifted spear,
Nor vaunt, thou *King of Terrors*, here;
Shorn of thy first envenom'd sting,
Vain are all terrors thou canst bring:
Smite, monster smite, nor spare thy deepest wound;
From Jesse's root our sov'reign balm is found.

When o'er the world's wide misery,
Coeval darkness sway'd with thee,
Creation shrunk beneath thy frown,
And horror mark'd thy chon crown.
Those downcast kingdoms, whelm'd in ruins lie,
Smote by the beaming *day-spring from on high.*

Tho' clad in vesture of affright,
Though prowl'st beneath the pall of night,
Thy famish'd form doth guilt alarm,
Unpoise that daring, strengthless arm,
Bow thy diminish'd head—stern tyrant, flee,
For thou art *swallow'd up in victory.*

Sweet mercy hath her triumph shewn,
Thy darken'd host of fear o'erthrown:
Now to behold thee,—vanquish'd slave,
No power is left beyond the grave;
We greet thee kind!—O wond'rous friendship this!
Welcome, good herald to announce our bliss.

NOTE.—The piece on the *Field for Missionary Exertion*, beginning at page 221, was extracted from the *Philadelphia Religious Intelligencer*

Donations to the Missionary Society of Connecticut.

1809.

May 13.	Hampton Female Society,	$ 5 91
	Friend to Missions,	3 00
18.	Gid. Hotchkiss, deceased, of Waterbury.	66 67
		75 58

CONNECTICUT

EVANGELICAL MAGAZINE;

AND

RELIGIOUS INTELLIGENCER.

VOL. II.] JULY, 1809. [NO. 7.

Sketch of the Life and Character of Doctor Jonathan Edwards.

THE REV. JONATHAN EDWARDS D. D. was born at Northampton, in the state of Massachusetts, on the 26th of May O. S. 1745. He was the second son of the Rev. Jonathan Edwards, afterwards President of Nassau-Hall at Princeton, in New-Jersey, and Mrs. Sarah Edwards. The parents of Mr. Edwards were eminent for their piety, and were unwearied in their endeavours to instruct and educate their children in a knowledge of the truths of religion. The fruits of this early education were apparent in the whole future life and conduct of the subject of this memoir. His father was dismissed from Northampton, at the time this son was about six years of age, and the subsequent removal of his family to Stockbridge, which was then principally inhabited by Indians, was a great impediment to his education. At a very tender age too, his learning was delayed for a long time, by reason of an inflammatory disorder in his eyes, attended by an almost total privation of sight; but notwithstanding all these obstructions to his progress in learning, he was early destined by his father to the ministry, and was particularly designed for the service of a Missionary to the Indian natives.

At Stockbridge, the language then chiefly spoken was that of the Muhhekanew Indians, and this became as familiar to the subject of this memoir, as his native tongue, so that he was able to converse in that language with as much fluency and precision as the natives, and this he retained in a considerable degree through his life. Before he was ten years old his father sent him, under the care

of the Rev. Gideon Hawley, a missionary, to reside with the Oneida Indians, who were then settled on the west side of the Susquehannah river, at a place called Onohquaghe. Mr. Hawley and his young charge set out on their journey in the month of April 1755, and in their way passed through Schenectady to Canajoharrie, where they visited the castle of Hendrick, the famous Mohawk chieftain, and thence proceeded through the wilderness to Onohquaghe. Here they tarried till the month of August, and then returned to Stockbridge. In October following they again went to Onohquaghe and resided with the Indians till the next January. During this last visit to the Oneidas, all the able bodied men of the tribe went out upon their fall hunting, and left only their old men, women and children at home: In this defenceless state they were frequently alarmed with the approach of the Diogas, a tribe of Indians instigated by the French, to make war upon the Oneidas, who were in amity with the English. These alarms frequently disturbed them in the dead of night, and finally rendered it unsafe for the missionary to reside there. The hunters were called in, to defend their settlement and some of them took master Jonathan Edwards, who then was about ten years old and a very great favourite with them, upon their shoulders and carried him many miles through the woods to a place of safety. Mr. Hawley, and his pupil were now obliged in the depth of winter to return to Stockbridge, and on their way were several times, under the necessity of sleeping at night on the ground in the open air, and to endure many other privations which were calculated to try the fortitude of his pupil, and to qualify him for similar services in his maturer age. They at last reached Stockbridge in safety, and master Jonathan Edwards, for a year or two afterwards, enjoyed the instructions and example of his pious parents, but this was of very short continuance.

His father's removal to Princeton, in January 1758, and his very sudden death, cut off at once the earthly dependence of his family and blighted the prospects of this son, who was then but little more than twelve years of age. His mother who was calculated, more than most women, to superintend the education of her children, was also removed by death in the same year. His education then was scarcely begun, and the small property left as his inheritance, was of itself inadequate to procure him such a liberal education, as he had fondly hoped to obtain. At all events, however, he determined to persevere in his education, and accordingly in February 1760, by the assistance of his friends was placed as a pupil in the grammar school, attached to the college at Princeton, over which his father for a short time presided. He entered the college of Nassau-Hall, as a student in September 1761, and in September 1765, was admitted bachelor of arts. While at college in the summer of 1763, under the ministry of president Finlay, who has been represented as a very plain and ner-

vous preacher of the gospel, Mr. Edwards' attention was in earnest awakened to his spiritual concerns, he became the subject of an entire renovation of heart and life, and made a public profession of that faith, which was manifested in all the future part of his life, which was his support under all his trials, and the anchor of his soul in his last and dying moments. On the 17th of September 1763, he made and reduced to writing, the following dedication of himself, his time, talents and influence over others, to the service of his maker; this was kept among his private writings and is believed never to have been seen even by his most intimate friends, till it was found among his papers after his decease.

Nuseau-Hall, Sept. 17, 1763.

"I Jonathan Edwards, student 'of the college in New-Jersey, 'on this seventeenth day of September 1763, being the day 'before the first time I proposed 'to draw near to the Lord's table, after much thought and 'due consideration, as well as 'prayer to Almighty God, for 'his assistance, resolved in the 'grace of God to enter into an 'express act of self-dedication 'to the service of God; as being 'a thing highly reasonable in its 'own nature, and that might be 'of eminent service to keep me 'steady in my Christian course, 'to rouse me out of sloth and indolence, and uphold me in the 'day of temptation."

"Eternal and ever-blessed 'God! I desire with the deepest humiliation and abasement 'of soul, to come in the name 'and for the sake of Jesus Christ, 'and present myself before thee, 'sensible of my infinite unworthiness to appear before thee, 'especially on such an occasion 'as this, to enter into a covenant 'with thee. But notwithstanding my sins have made such a 'separation between thee and 'my soul, I beseech thee, thro' 'Christ thy Son, to vouch-safe 'thy presence with me and acceptance of the best sacrifice 'which I can make."

"I do, O Lord, in hopes of 'thy assisting grace, solemnly 'make an entire and perpetual 'surrender of all that I am and 'have unto thee, being determined in thy strength to renounce all former Lords who 'have had dominion over me, 'every lust of the eye, of the 'flesh and of the mind, and to 'live entirely devoted to thee and 'thy service. To thee do I consecrate the powers of my mind, 'with whatever improvements 'thou hast already or shalt be 'pleased hereafter to grant me 'in the literary way; purposing 'if it be thy good pleasure to 'pursue my studies assiduously, 'that I may be better prepared 'to act in any sphere of life in 'which thou shalt place me. I 'do also solemnly dedicate all 'my possessions, my time, my 'influence over others, to be all 'used for thy glory. To thy 'direction I resign myself and 'all that I have, trusting all future contingencies in thy hands, 'and may thy will in all things 'and not mine be done. Use 'me, O Lord, as an instrument 'of thy service! I beseech thee, 'number me among thy people! 'May I be clothed with the 'righteousness of thy Son; ever

'impart to me through him all 'needful supplies of thy purify-'ing and cheering spirit! I be-'seech thee, O Lord, that thou 'wouldst enable me to live ac-'cording to this my vow, con-'stantly avoiding all sin; and 'when I shall come to die, in 'that solemn and awful hour, 'may I remember this my cov-'enant, and do thou, O Lord, 'remember it too, and give my 'departing spirit an abundant 'admittance into the realms of 'bliss! And if when I am laid 'in the dust, any surviving 'friend should meet with this 'memorial, may it be a means 'of good to him, and do thou 'admit him to partake of the 'blessings of thy covenant of 'grace, through Jesus the great 'Mediator, to whom with thee, 'O Father, and thy Holy Spirit, 'be everlasting praises ascribed, 'by Saints and Angels! Amen."

JONATHAN EDWARDS.

Mr. Edwards for a few years, about this period, kept a regular diary principally for the purpose of marking the religious state of his mind, but soon after dropped and never resumed it. At college he was diligent in his studies, moral at all times, and after his public profession of religion, exemplarily religious in his behaviour. In the mathematical sciences he was accurately and extensively learned, and in classical learning he was unquestionably one of the first scholars of the age. But he early devoted his chief attention to the study of moral philosophy and theology. After completing his studies at college, he placed himself a student of divinity under the tuition of the Rev. Joseph Bellamy D. D. at Bethlem, in the state of Connecticut, and in the month of October 1766, he was examined and licensed by the association of Litchfield county, as a preacher of the gospel. The year following he was invited to return to Nassau-Hall, and assume the office of a tutor. This invitation he complied with and continued in that office for the two succeeding years. While a tutor at Princeton, he occasionally preached to the society of Whitehaven, in the town of New-Haven, in Connecticut, and afterwards on the 5th day of January 1769, he was ordained to the pastoral charge of that society. This society was a branch of the first ecclesiastical society in that town, formerly under the charge of the Rev. James Pierpont, the maternal grandfather of Mr. Edwards. He continued in connection with this society, labouring with unwearied diligence in his parochial duties till the month of May 1795, when at the mutual desire of the society and himself, he was dismissed by an ecclesiastical council called for that purpose. A schism had arisen in the church, several members of considerable influence had adopted certain principles (by them deemed liberal) on some of the most important doctrines of religion, widely different from those of Mr. Edwards, and of the church at the time of his ordination, and very widely different from those professed by themselves in their covenant with the church. This schism led ultimately to the separation of Mr. Edwards, from that society: but the reason assigned

by the society to the council, for their desire to have him dismissed, was that they were unable to maintain a minister. Immediately after his dismission from New-Haven, he was invited to preach in several places, but he accepted the invitation of the society in Colebrook in Litchfield county, and was installed as the pastor of that society in January 1796.

His numerous parochial duties, his many avocations and his close application to study at New-Haven, had much impaired his health and rendered some relaxation indispensibly necessary for him. At Colebrook his labours were less arduous, and his abode was rendered pleasant by the uninterrupted harmony which subsisted between him and the people, and it contributed to the enjoyment of more established health than he had for several years possessed. His time here was, as usual, devoted to his favourite studies, and to the performance of his ministerial duties; and his recreation was the superintendance of a small farm. It was his intention and expectation to spend here the remainder of his days; but an unexpected call of Providence solicited him from this pleasant and favourite retreat: and to the call of Providence when clear, he always yielded a ready and implicit obedience, remembering that his time and talents were not his own, that they of right belonged to his Maker, and had been expressly and solemnly dedicated to him in his youth.

In the month of May 1799, he was elected President of Union College, then recently founded at Schenectady in the state of New-York, and endowed with ample funds by the Legislature of that State. The propriety of accepting this invitation, and of leaving his people was referred to an ecclesiastical council, by which he was dismissed from his pastoral charge over them. In July following he removed with his family to Schenectady, and for the two following years, the last of his life, he devoted himself wholly to the instruction of youth and the concerns of this infant seminary of learning, occasionally preaching in places destitute of settled ministers, whenever his services were requested, and his health would permit. In the month of July 1801, after much fatigue in preaching, added to his other labours, he was seized with an intermitting fever of the regular type, apparently no wise dangerous, till eight days before his death, when nervous symptoms appeared, which soon deprived him of speech, the regular exercise of his limbs and at intervals of his reason. From this time he declined rapidly till the 1st day of August 1801, when he expired. His disease after it became alarming, was such as to deprive him of the power of conversing with his friends, as to his views on the near approach of his future state. In the beginning of his illness he expressed to the friends who were near him, his firm and unshaken reliance on the atonement by Jesus Christ as the only foundation of his hope of glory. His domestic concerns were set in perfect order, and gave him no anxiety in his last moments. His peace, we

trust, was made with God, and when called home by his heavenly Father, he had nothing to do, but cheerfully to obey the summons. It had been the main business of his life, to prepare for his departure to a future world, and he had endeavoured to become familiar with death, by reflecting much upon it, and making it the frequent subject of conversation with his most intimate acquaintance. His remains are interred in the Scotch Presbyterian church-yard at Schenectady. His funeral, by his desire, was conducted with as little parade and expense as was decent, and the expenditure, which would have been required by fashion, on such an occasion, was distributed to the poor.

Doctor Edwards was twice married; his first wife, was Mary Porter, daughter of the Hon. Eleazer Porter, of Hadley, in the State of Massachusetts, and Mrs. Sarah Porter; by her he had four children, of whom, one died in infancy, and three, a son and two daughters survive him. This amiable and excellent woman was drowned at New-Haven on the 24th day of June 1782 as she was riding out alone in a chaise. Mr. Edwards had set out from home to ride with her to a place about two miles distant, and having labourers at work near the road, he stopped a short time to give them directions, and Mrs. Edwards rode forward alone to attend to some business at a house about a mile beyond, intending on her return to call and take him into the chaise. But on her return she suffered the horse to drink at a watering place, on the road side, by the margin of a small river, and the horse, being very warm, probably pressed forward into deep water, and drew the chaise down a very steep precipice. Mrs. Edwards was thrown out of the carriage and remained under water more than an hour before she was discovered. Every effort was made to resuscitate her, but without success. She was universally beloved in life and bewailed in death by all her acquaintance. She left her three children, at a very tender age, in the sole care, under Providence, of her bereaved husband.

Doctor Edwards' second wife was Mercy Sabin, daughter of Mr. Hezekiah Sabin, and Mrs. Mercy Sabin, of New-Haven. This lady is yet living.

In person Doctor Edwards was slender, strait and somewhat above ordinary stature; his complexion was rather dark; his features were bold and prominent; and his countenance commanded the respect of every person in his presence. Naturally he was of a firm constitution, but habitual and close application to study made his bodily frame less robust, as his mind by constant exertion became the more vigorous.

He was temperate in his diet, regular in his habits, and his passions, naturally strong, were kept in perfect subjection. Although he was keenly sensible of an injury, he was utterly incapable of resentment, and ever ready to forgive it. He had but few enemies, and those he was always disposed to treat with kindness, and assist with every friendly office, not inconsistent with the higher obligations of duty. He himself was the personal enemy of no man. In his business, he

was deliberate in devising a plan of conduct, prompt in executing it, and resolute in surmounting all obstacles to its execution. His philosophical and religious principles were adopted after mature reflection and a cautious examination of every objection, and when adopted he was inflexibly tenacious in adhering to them.

In his family he was an affectionate husband and father; he was very strict in watching over the conduct of his children and servants, and particular to correct their errors as soon as discovered, before they should become confirmed habits, and this he did not by chastisement, but by pointing out the dangerous consequences of the errors, in a way that could not fail to convince them, that he was seeking their benefit and not aiming to establish his own authority. His house was a temple, on the altars of which, he was continually offering incense to the throne of grace.

His time was regularly apportioned to his studies, to the duties of religion, and to his domestic affairs. It was his usual custom to rise very early in the morning, commonly at 4 o'clock and begin his studies, and to retire to rest early in the evening; he suffered no part of his time to be wasted in idleness, but improved every moment in study, which was not employed by some necessary duty or business. Walking, riding, conversation and reading, were the only amusements in which he indulged himself, and he endeavoured as much as possible to make his business serve as recreation from study. In his deportment and conversation, he avoided even the smallest degree of trifling and levity, and discountenanced it in others; the language of passion and slander never fell from his lips, and was scarcely ever uttered in his presence without his rebuke. His conversation was generally upon some topic of religion, some doubtful question in theology, or some subject in the sciences; and with the members of his own family, his own, and their death and future state was the very frequent subject. To the poor and unfortunate he was benevolent, and really but not ostentatiously charitable; and compassionate to those who were in affliction.

Doctor Edwards' creed, was strictly Calvinistic, coinciding generally with that of his father; but in some particulars he differed from him. His religion had nothing of austerity, nothing of that gloom, which sometimes incapacitates for intercourse with the world, nothing of that pride which sets others at distance, but he was remarked for a child-like humility and contrition of heart. In his dealings with mankind he was discreet, he was punctual in the performance of his promises, gentle in his treatment of others, plain in manners, and in narrative he adhered exactly to the truth, without the least degree of colouring or exaggeration. He was prudent and economical in the management of his temporal concerns, in prosperity little elevated, in adversity not much cast down.

Endowed by nature with strong powers of mind, he had cultivated and improved them by constant study and exercise.

He had no brilliancy of imagination, keenness of wit, or quickness at repartee; but he had a mind, clear and discriminating, adapted to profound and patient investigation, and of resources almost inexhaustible. His conceptions of things were strong, he studied and considered every subject to which he turned his attention, in all its relations and bearings; he viewed it on every side, and dissected it into every possible division, till he was completely master of the whole subject. As a metaphysician, he was profoundly skilled in the philosophy of the human mind, as a logician or reasoner, the premises he assumed were always clear, generally self-evident, and his conclusions irresistible, and every possible objection was anticipated and obviated—so that the fortress which he defended was impregnable. He was cautious in admitting the premises of his opponents, and acute in detecting their sophistry; and in short, he was a champion with whom but few could contend. As he contended not for victory, but for truth, he was ever ready to follow where truth led, to detect any errors, which might have insinuated themselves into his own reasoning, and to abandon the conclusion unless it could be supported by other arguments.

As a scholar he was critically skilled in the Latin, Greek and Hebrew languages, well acquainted with the whole circle of sciences, and eminently learned as a divine. He was a member of several literary societies, and maintained a very extensive correspondence with men of learning in the United States and in Europe.

In the pulpit, his manner was plain, unaffected and solemn; he aimed not at a refinement of style, or gracefulness of elocution; he sought not to display himself, but to preach Christ crucified. The power of religion was manifest in himself, and he endeavoured by an earnest manner, and by arguments, addressed to the understanding and consciences of his hearers, to make them also feel it. Neatness and precision were the characteristics of his style. During the latter years of his life, he preached almost wholly without notes; or with nothing more than the outlines of his discourse sketched down in brief.

Such was the life, death and character of this great and good man: like his venerable father in the structure of his mind, and in his professional pursuits, he resembled him also in all the excellent qualities of the heart, and in a remarkable series of the events of his life. The name, education and early employments of both were alike, both were pious in their youth, both were distinguished scholars, both tutors for an equal period of time in the colleges where they were educated, were both settled in the ministry as successors to their maternal grandfathers; both were dismissed on account of their religious opinions and were again settled in retired country towns, over congregations singularly attached to them, and both were again removed without any solicitation in their behalf to preside over new and flourishing

seminaries of learning, and both were shortly after assuming their new duties, removed one in the 56th, and the other in the 57th year of his age, to the world of glory.

The literary works of the younger President Edwards, beside several sermons preached on various occasions and published in his life time, are

1. Three Sermons upon the Nature of the Atonement by Christ.

2. Observations on the language of the Muhhekanew or Stockbridge Indians.

3. The salvation of all men, strictly examined, and the endless punishment of those who die impenitent, argued and defended against the reasoning of Dr. Chauncy, in his book entitled, The Salvation of All Men.

4. A Dissertation concerning Liberty and Necessity.

He was also author of a great variety of Essays published in the Theological Magazine, having the signatures I. O. N. & IOTA.

Answer to a Disbeliever.

(Continued from page, 214.)

SOME reasons why all Christians do not agree in their religious opinions, although the scriptures, which they receive as an unerring rule of faith, are perspicuously written.

SIR,

IN a former number I made some remarks, on your leading objection "If the scriptures are the infallible word of God, why did not his good providence give them to all mankind? It is true that the scriptures have not been given to men of all ages, and since the cannon of scripture was completed, have not been propagated through all nations. Sundry reasons justifying the divine dispensations, in this matter, were hinted briefly: it was however finally resolved into the sovereign wisdom and will of God. He hath a right to do what he will in the exercise of his own grace. Our eyes ought not to be evil, because he is good. What no man deserves he may in wisdom grant to some and deny to others. Creatures, although ready to complain, must necessarily be ignorant of the reasons for many things which are appointed by infinite wisdom; nor can any one judge truly concerning the fitness of many present appointments until he can comprehend eternity with all its glories and events. Therefore, let the earth rejoice, let the inhabitants of the isles be glad, for the Lord reigneth as he pleases.

But why, if the scriptures are perspicuously written, do not all Christians, who receive them as an unerring rule of faith, agree in their opinions on the subjects of religion?

I might answer such a question as this by proposing another, which is equally deserving of an answer. Why doth not the evidence of a revelation from God, which convinces nine tenths of those who have received it, also give conviction to that small number of persons in a Christian land, who call themselves disbelievers? But as the

questions stand on the same ground and ought to be explained by the same reasons, I shall wave the latter and make some remarks for a resolution of the former.

Omitting to the last part of my paper, that reason which is most influential, and gives power to all others, I begin with some, which, although of less weight, deserve to be mentioned.

1. All men are not possessed of equal intellect or natural power of understanding to discern truth when proposed, or the weight of evidence by which it is supported Very different degrees both of natural and intellectual faculty are imparted to men by their creator. In the human soul there are many powers, passions and capacities: although some degree of each is necessary to constitute an intelligent mind, we find them in different persons very diversely proportioned to each other. In one mind the power of imagination prevails; in another memory is most active; while in a third there is a surprising quickness and clearness of perception. Two minds cannot be found in which the powers, passions and capacities exist with equal strength and in similar proportion. In this variety the wonderful wisdom of the creator appears. An instrument, a member is provided for every purpose and use, and to fill every place in the vast intelligent body. One necessary consequence of this is that all men cannot have equal powers of understanding. Some are quick and others more slow in discernment; some see truth systematically, and others in parts; and although evidence of truth is presented to the world, in the clearest manner possible, certain propositions which are commonly acknowledged, may appear mysterious to a few. This natural diversity of minds may be a reason of smaller consideration, why Christians, in the present state of moral imperfection do not agree in all their opinions. Their hearts being very far from perfect holiness exposes them through this means to misconception. But let none attempt to justify themselves hereby, for this reason operates only through depravity of heart. Among perfectly holy creatures some, through a stronger power of understanding may comprehend what is mysterious to others, yet we have no reason to think that a difference of intellect, of itself, and unaided by a more influential cause, will expose to destructive errors. Minds of a higher order will see and adore more fervently, while the inferior, so far as they can perceive, will harmonize with them in opinions and practice.

2. All Christians have not equal means of information. Altho' the scriptures are in the hands of all, some have far superior advantages for understanding them. This arises from an infinitude of causes, which, begining to take place in their early childhood, continue through life. There seems to be all the same reasons, and perhaps many more, for appointing better means of information to some than to others, as there is for giving that knowledge of revelation to some parts and ages of the

world which others do not enjoy. Childhood and youth are the most impressive seasons of life. While some, in this season, are taught the first principles of Christianity, maxims of piety and precepts of moral virtue; instructed in a knowledge of letters whereby they may enrich their understanding from the most excellent treatises of men; thoroughly taught in the powers of language, so that words and whole volumes on sacred subjects are perfectly understood; initiated in the history of the world and the Church, of human nature and divine providence; favored with that wealth which is necessary to procure the means of instruction and leisure to use them to the best advantage; embosomed in the midst of favored churches, and animated by that health of body which gives vigor to research and soundness to the judgment: Others, from the days of their childhood, are placed under the control of ignorant and ungodly parents; never instruced in the principles of religion and morality; never taught by the impressive force of a good example; and without the means of access to pious people or opportunity to join in their prayers; ignorant of letters, books, the appropriate meaning of words in the scriptures and in human theology, of the history of the world, the church, of men and the providence of God in their government; unacquainted with the institutions of religion; pressed with poverty; driven to incessant fatigue to support themselves and families, and perhaps dejected by many sicknesses.

How differrent the means of information had by these two classes of people! How small the latter compared with the former!

But the sweet influences of sovereign grace may convert the latter: They may by divine power be made Christians indeed: Yea, perhaps, more frequently than the former. Can the Disbeliever himself, without foolishly charging the providence of God, deny the truths of Christianity and the Holy Scriptures, because these afflicted people cannot express themselves so correctly on all points, or think in exact unison with their more favored brethren. While we confess their defects and sins, it must be allowed, that in comparison with many other people, their disadvantages palliate for some of their incorrect opinions. It shall be more tolerable in the day of judgment, for Sodom and Gomorrha, Tyre and Sidon, than for those who saw the miracles of Christ and had unerring instruction from his mouth.

3. Education, early habits of thinking, the sentiments of those we respect and with whom we daily converse, have a great influence in forming many opinions on religious subjects. This arises from the social disposition of man, which was given him by the Creator to increase his happiness; but though given for this benevolent purpose, it may be perverted into means of propagating and confirming error. We see errors continued through many generations by the influence of education and the means here mentioned. Still, this doth not justify error, neither is the diversity of opinions found on some subjects among

Christians, any evidence that the Scriptures, on which they all mean to build their faith, are not infallible truth, and expressed with sufficient perspicuity.

4. The great reason which leads Christians to different opinions on many religious subjects remains yet to be mentioned.—Their sanctification in this world, is but partial. In those hearts where a work of grace is begun by the power of God, there is a great remainder of moral evil, and much imperfection in duty and Christian affections. This directly leads to erroneous sentiments, on points which a mind perfectly holy would determine to be lucidly expressed in the word of God. Sin both darkens the understanding and vitiates the judgment; it indisposes the mind to thorough enquiry and exerts a powerful prejudice against truth.—The sin of their own hearts is the principal stone of stumbling over which disbelievers fall in their researches on moral and religious subjects. Through the influence of an evil heart, to their apprehension, truth and duty appear offensive rather than beautiful and glorious: it is hard to convince the understanding of undesirable things. This is one principal difficulty in introducing a holy gospel among immoral heathen, and the great barrier against recovering those from infidelity, who have apostatized, and rejected a former belief of Christian truth: A barrier insurmountable, except it be by such divine power and grace as are rarely exercised. For the same reason, in proportion as sin remains in Christians, they are exposed to error. That real Christians shall not finally fall away, we have the solemn promise of God, which implies that he will preserve them from fatal errors: yet there may be many errors not necessarily fatal into which God may permit them to fall through the remaining sin of their hearts. This he may do to teach all men our frailty and how dependant we are on the aids of his goodness for a correct understanding, a sound judgment and holy affections. It is through a remaining depravity of heart, that Christians are so often led by temptations into error and a practice unworthy of their sacred profession. So imperfect are the people of God, in this world, that the lives of eminent and ancient saints appear to have been recorded in the scripture, as much for beacons to forewarn us of dangers, as for examples of unfeigned piety, and the lives of Christians, who now live, very often, may be fitly committed to history as a warning to those who are to follow. It is depravity of the mind which gives the principal force to those reasons for different opinions among Christians, which have been mentioned before. Neither different powers of intellect, nor different advantages for information, nor the influence of education, could effect the variety of sentiment which is seen, unless it were true that all have gone astray, and none are perfectly restored to the image of God. To object against the truth of the scriptures and the Christian religion on account of the errors into which those fall, by whom it is believed, is ar-

raigning infinite wisdom and truth at the bar of human frailty: It is judging of God by the weakness and sin of some, who wish to be his friends.

Let no disbeliever quiet his conscience on this ground: rather let him endeavour to reconcile the adverse opinions of his own brethren. Of all men, disbelievers are the most discordant in their opinions. Having no standard beside their own understanding and passions, they are continually varying from each other. Some believe in one, some in many, and others in the existence of no God; some consent to moral obligation, others deny it; some allow there is sin, others deny the possibility of its existence; some that God is placed so far above his creatures that he gives no attention to their state, some that he delights in their misery, and others that he is so good as cheerfully to forgive, even without an expiation, all offences against his majesty, and that so far as he is able he is endeavoring to banish all unhappiness from the Universe. It would be endless to trace, and certainly impossible to understand, all the errors of disbelievers. They are afloat on the ocean of human weakness and passion, and here they must roll, until experience teaches them there is a most holy God and law, a judgment and an eternity of rewards for all creatures.

A BELIEVER.

[To be continued.]

[THE following piece, although properly sent, was mislaid. This notice is given in justice to the respectable writer, that it may appear his arrangement of the subject was judicious, although there hath been a mistake in the order of publication. It ought immediately to have succeeded "The Feasts of the Ritual," which was published in May.]

EDITOR.

Explanation of the Typical System.

(Continued.)

NEXT to the feasts of the ritual, we may consider, The cities of refuge.

By an explicit command, God required murder to be punished with death; and it appears to have been the ancient practice for the near kinsman of the deceased to inflict the punishment and avenge his death. But one man might occasion the death of another, when the act did not come within the true design of that statute, not having hated him in time past. For such instances, among his peculiar people, God graciously provided by a particular institution. He directed cities to be appointed, to which the slayer might flee for safety. These were called, cities of *refuge*. Moses appointed six; three on each side of Jordan. It is said, the roads to these cities were straight, all obstructions removed, guide posts erected, and in all respects accommodated to the convenience of slayers. When one person had killed another, he made his escape to one of these cities.—If he happily entered before the near of kin, or avenger of blood,

overtook him, he was secured from his resentment, until he stood before the congregation, in judgment. If it appeared upon examination, that the death was undesigned, the elders delivered him from the avenger, he returned to his city, and continuing in it until the death of the high priest, abode in safety. If even the avenger entered the city, he was legally divested of resentment, and reconciliation and harmony subsisted between them. At the death of the high priest, he was exempted from danger by the near of kin, and returned to his city and family, and abode in peace.—And was not this institution highly significant and typical of evangelical subjects? To this there are, perhaps, more references in the inspired writings, than any other type in the whole system. The eternal God is thy refuge. God is our refuge and strength. In this institution, which so mercifully provided for the slayer, have we not an affecting representation of that dispensation of grace which God hath opened and established for the relief and safety of penitent believers in Jesus Christ.

1. In the slayer, have we not a lively type of the transgressor of God's holy law? and as the slayer became instantly exposed to natural death, so he who violates the law of God, is instantly exposed to the wages of sin, to death eternal.

2. In the near of kin, the avenger of blood, do we not typically see the awful justice of God, the friend of his law and the avenger of all its injuries upon guilty transgressors? and in the situation of the slayer, exposed to the fury of the near of kin, may we not see the dangerous state of sinners, exposed to the threatenings of God's law, and the avengers of his justice.

3. The cities of refuge, the asylum of manslayers from avengers of blood, what glowing types of Christ, the secure and blessed retreat of guilty sinners from the pursuit and inflictions of avenging justice! and as the cities of refuge were the hope of manslayers, so is Christ the hope set before sinners in the gospel.

4. The gates of the cities were always open to receive manslayers, and the highways to them were straight and open, with necessary directions, and Christ is ever ready to receive guilty sinners, who make their escape to him, and if those who flee turn to the right hand or the left, they hear a voice behind them, saying, this is the way.

5. In manslayers, fleeing to the cities of refuge, we see sinners, fleeing to Christ for protection from avenging justice.

6. In the safety of manslayers in the cities of refuge, we see the safety of believers in Christ.

7. In the legal harmony and friendship of manslayers and avengers in the cities of refuge, we see vindictive justice appeased and reconciled to believers in Christ—God justifying the ungodly, just in forgiving sin and cleansing from all unrighteousness.

"Mercy and truth on earth are met,
"Since Christ the Lord came down from heav'n,
"By his obedience, so complete,
"Justice is pleas'd and peace is giv'n."

8. In the cities of refuge, manslayers enjoyed protection, peace and comfort, and they who have fled to Christ by faith, may have strong consolation by two immutable things in which it is impossible for God to lie. Let us next consider,

The near kinsman typical.

In given circumstances, by positive precepts, particular duties were incumbent on the kinsman nearest to persons by blood, according to the law of Moses. As if a man took a wife and died childless, his brother should take his wife and raise up seed to him. If a man became poor, and were sold for debt, his brother should redeem and deliver him from his bondage. If he had sold his inheritance, his kinsman should redeem and restore it—or, if he were killed, his kinsman should avenge his death.

1. Might the Israelite married to a wife, represent man in his primitive state, under the law as a covenant of righteousness and good works—and the Israelite dead, man depraved and the law made void by transgression for justification, so that in all his efforts to obtain righteousness and life by it, he conceives mischief and brings forth falsehood, labors and is in pain, but brings forth wind. And might the near kinsman represent Christ, who took flesh and blood and became united to his nature, that being dead to the law in which he was held, and being married to Christ, he might bring forth fruit unto God, and the end be everlasting life? Might also, loosing the shoe and spitting in the face of the kinsman, who refused to raise up seed to his brother, represent the contempt and shame with which those professors shall be treated, who refuse their friendly aid in raising up seed to Christ?

2. If an Israelite were sold and in bondage, the near kinsman redeemed him, and hath not Christ, for his people, been the near kinsman indeed, redeeming them from the dominion and bondage of sin, and the pains of hell, by his own most precious blood?

3. If any Israelite had sold or mortgaged his inheritance, the near kinsman redeemed and restored it—and hath not Christ for his people, been the redeeming kinsman, purchased for them the alienated possession, and interested them in an inheritance incorruptible, undefiled, and that fadeth not away?

4. If the great enemy of his people hath effected their spiritual death—hath not their near kinsman, Christ, avenged their blood, taken ample recompence, and made all the evils he contemplated recoil on himself?

The vail of Moses typical.

When Moses descended from the mount, and came to the children of Israel, after having been forty days and nights with God, and received the law, at his mouth, it is said, that his face shone, so that the children of Israel could not stedfastly behold his face for the glory of his countenance. This vail, the apostle hath taught us, was typical, and with this we may conclude the explanation of the typical system. The vail over Moses' face typified.

1. The obscurity of that dispensation.

The law had a shadow of good things to come. It taught typically, the important doctrines of the gospel. But these evangelical subjects were vailed in types. The Israelites, therefore, saw Christian subjects, in their dispensation, through a glass, darkly. The obscurity of this dispensation, evangelical subjects being exhibited through types, was represented by the vail over Moses' face. As within this vail there was a glory on the face of Moses; so in this dispensation, there is a hidden mystery, Christ the hope of glory.

2. The vail of Moses typified the spiritual blindness of the Israelites. Even until this day remaineth the same vail untaken away. In reading the old testament, Moses and the prophets, the vail is upon their hearts. Hence not penetrating through the vail, not comprehending the genius and true design of their economy, with Moses, and the unequivocal predictions of the prophets, verified and illustrated in Christ and the gospel dispensation, amidst all their unwearied researches for their Messiah, they are like the men of Sodom smitten with blindness, and continually stumble at the stumbling stone. The contrast drawn by the apostle between Jews and Christians, is very natural and impressive. While there is a vail over their dispensation and their hearts, when the Jews read the old testament, that they cannot look to the end of that which is abolished, and are bewildered in a maze of confusion and error, Christians with open, with unvailed face, behold as in a glass the glory of the Lord, and are changed into the same image from glory to glory. But though there were a vail over Moses' face, or dispensation, the vail is done away in Christ, the sublime mysteries and contents of it are laid open, and with transporting views, Chistians behold the light of the knowledge of the glory of God in the face of Jesus Christ.

Will it be an impertinent digression, is it too remote, with this subject to connect a particular event recorded by an evangelist. The vail of the temple was rent in twain from the top to the bottom. This vail separated the sanctuary from the holy of holies. The most holy place contained the golden censer, the golden pot which had the manna, Aaron's rod which budded, and the ark, having the tables of the covenant, over which were the cherubims of glory, shadowing the mercy seat. Amidst these insignia, these ensigns of royalty, over the mercy seat, between the cherubims, in solemn, silent, awful majesty, God dwelt in thick darkness. Into this sacred apartment none might enter but the high priest; and he only once a year with the blood of bulls and goats. But when Christ expired on the cross, this vail was rent in twain, and all these divine mysteries laid open, became visible and accessible, to all the Jewish nation. This signifying, that the way was now not only opened to the most holy place made with hands; but to heaven itself, and not the great high priest only, but all the holy nation, may now have direct ac-

cess to God and a rapturous view of the transcendant glories of his throne. Is not the address of the apostle, pertinent, persausive and practical? Having, therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way which he hath consecrated through his flesh—let us draw near with a true heart, in full assurance of faith. And was not the consequence of the apostle correct? If the ministration of condemnation, the Mosaic economy, be glorious, much more doth the ministration of righteousness, the dispensation of the gospel, exceed in glory. Each of the resplendent orbs of heaven has its own peculiar lustre. There is one glory of the sun, another glory of the moon, and another glory of the stars. There was a glory on the face of Moses, but the face of Jesus shone as the sun; and as the glory of the moon is diminished by the appearance of the sun, and extinguished by his noon-tide beams, so the glory of the Jewish faded when the sun of righteousness arose, and had no glory by reason of the glory which excelleth. In the enjoyment of this glorious dispensation, may not the address of Moses be applied to the Israel of God? Happy art thou, O Israel; who is like unto thee, O people, saved by the Lord!

Thoughts on Time and Eternity.

"See then that ye walk circumspectly not as fools, but as wise; redeeming the time, because the days are evil."

WHAT is time?

If we consider the question philosophically, no one can be proposed, which it is more difficult to resolve. It is what all men feel, and unless they analyze the subject, imagine they can answer the question by a very simple definition. The philosopher will tell you it is a measure of duration or existence; he can conceive no further than this, and the most ignorant peasant would tell you the same, if he understood the use of words.

What is the use of time?

Time is a season or opportunity for discharging the duties, which we owe to God, our fellow creatures and ourselves. The duties we owe to God are love, worship and obedience in all things commanded; the duties we owe to our fellow men, are commonly comprized in benevolence and justice; and the duties we owe to ourselves, are all suitable endeavors for the greatest perfection of our own natures in knowledge, moral virtue and happiness. The proper use of time is to employ it in these duties. A misuse of time is to neglect these duties, and to spend the season allotted us in contrary purposes.

What is the value of time?

The value of time to men, can be truly known, only by him who comprehends and inhabits eternity. We may meditate on this point until our feelings are carried above the faculty of expression; until our views are expanded beyond the limits of any picture drawn by words, and still fall wholly short of an adequate answer to the enquiry.

This is because we cannot comprehend eternity. Eternity is duration ever existing, without beginning or end, without a point in which it was not before and will not be afterwards: it is incomprehensible by any finite mind; therefore, we must not esteem it strange, that the language of mortals loses its significancy in giving a definition of infinity and eternity. It is an article of Christian belief, assured by the testimony of God's word, that the happiness or misery of eternity, depends on the use we make of time in our present lives.—Certainly then, to estimate the value of time, we must contemplate in one complex view a number of vast ideas, some of which are the following: A duration without limits which will be a season of happiness or misery; the capacity of the mind to experience blessedness or woe; together with the infinite objects of enjoyment to the virtuous, and the numberless sources of pain to the miserable. After a just view of these great subjects, in their inseparable connexion, contrast eternal glory and pain, to one of which every man is destined, both by the appointment of God and by his own character; consider them until the mind can rise no higher in its prospect or be more deeply solemnized, then it is prepared, in the best manner it can be at present, to answer to itself the question; What is the value of time? Consider man as he is circumstanced, in a state of probation, and the difference between eternal happiness and eternal misery is a measure, by which we may estimate the value of time. Sinful creature! art thou not terrified by the proposal of such a measure? Surely thou mightest be, if future glory depended on thine own merits; but as sin hath abounded, grace doth much more abound thro' the merits of a Saviour's blood, and thine own faith and repentance.—If this then be true,

What is eternity?

The speculatist as hath been before observed, will say, it is a duration without limits; succession which never had a beginning and to which there can be no end. The plain man will say, it is like time which never began and will never come to a close: Indeed this is all which men can conceive. What the feelings of being in eternity are, must be unknown to all men, who are on this side death.—What eternity is in its great extension considered as past and to come, can be perfectly known by him alone, who inhabits its praises and of whose nature it is an essential attribute. What peculiar conceptions of eternity, as distinguished from time, created minds who have passed the boundaries of the latter may have is not a point of knowledge attainable by our present reason or revealed in the scriptures.—We must wait until death assists us to understand correctly the manner of existing in eternity, its difference from time, with many other things which may distinguish it from our present state of being. All is revealed which will assist us in present duty, or elevate our conceptions of God, the Creator and Judge, and inform us of creatures, their powers of action, and capacities for happi-

ness or misery. In our present state the most we can comprehend of time, is a duration of existence which recently began and will soon end: of eternity, a duration of existence, which never did begin and can never end.

What can we know of eternity past?

Nothing beyond what the living God and everlasting king hath informed us. It is an attribute of his incommunicable and incomprehensible nature to be eternal; eternity is his habitation, and its praises are his glory; it was from eternity, that in the wisdom of his mind and council of his nature he determined the existence of the worlds, their inhabitants, the laws by which they should be governed, the dispensation of his providence to them at particular periods, and their ultimate condition. In the counsels of God through an eternity past, he determined every event that hath or shall take place: This determination is that volume of decrees, with which many sinners contend, although it be the fountain from which flows all their existence and happiness.

KEEP silence all created things,
And wait your Maker's nod;
My soul stands trembling, while she sings
The honors of her God.

Life, death, and hell, and worlds unknown
Hang on his firm decree:
He sits on no precarious throne,
Nor borrows leave *to be*.

Chain'd to his throne, a volume lies,
With all the fates of men,
With every angel's form and size,
Drawn by th' eternal pen.

His providence unfolds the book,
And makes his counsels shine:
Each op'ning leaf, and every stroke
Fulfils some deep design.

Here, he exalts neglected worms,
To sceptres and a crown;
And there, the following page he turns,
And treads the monarch down.

Not Gabriel asks the reason why,
Nor God the reason gives;
Nor dares the favorite angel pry
Between the folded leaves.

My God, I would not long to see
My fate with curious eyes,
What gloomy lines are writ for me,
Or what bright scenes may rise.

In thy fair book of life and grace,
Oh, may I find my name,
Recorded in some humble place,
Beneath my Lord the lamb!

WATTS.

What the works of God thro' an eternity past have been; what worlds and creatures he hath formed; what their condition and what the dispensation of his providence to them have been, remains to be unfolded to the knowledge of creatures in an eternity to come. A knowledge of the past, as it shall be successively made known to the understanding of creatures may be a principal source of entertainment through eternity to come. From a knowledge of what is past, they may form a more correct opinion of what then is and what shall be hereafter; also of the glorious wisdom of him whom they adore.

When will eternity to come commence with the children of men?

The scriptures assure us this will happen at death. The body is a prison which confines the mind to a knowledge of the things done in this world. By

the power of religion and of faith in the gospel, it may sometimes as through the grate, catch a gleam of light, which is an earnest of the communion of saints, and the blessedness of seeing God as we are seen. The body is a curtain between this world and the next, which eclipses the sensible glory in which departed saints live, move and have their being. When our bodies die, the day of probation will be past, the means of grace designed for reclaiming sinners will be no longer used, the renewing influences of the Spirit will be no longer granted, and that moral state in which the soul departs, will remain forever. The soul will depart, either to indignation and wrath, tribulation and anguish; or to glory, honor and peace without end.

What will be the condition of the virtuous through an eternity to come?

Reason, under the aid of imagination, may conjecture many things, which will neither take place, nor be consistent with the holiness of God; so that our only unerring information must be from his word. The scriptures were not designed to instruct us in things, which can give no present edification; but in those which are profitable for present doctrine, reproof, correction and instruction in righteousness. The state of the righteous will far exceed the present condition of Christians in knowledge, holiness and blessedness. They shall be delivered from sin, pain, imperfection in duty, temptations and all sorrow. Their knowledge shall be in full proportion to the strength of their intellectual faculties, and their happiness commensurate with their capacity of receiving. To adopt the language of inspiration, they shall see, face to face, and know even as they are known. The fulness of God, in such communications as he is pleased to make of himself, by his Spirit and his works, will be the portion of their good, and eternity its duration—O blessed eternity of the saints in joy unspeakable and full of glory!

What will be the state and condition of the sinful through an eternity to come?

Sin is the source, the parent of unhappiness. Nature, in its whole course and by all its laws, produces pain as the fruit of moral evil. There hath been sufficient experience of this from the beginning of human life: the same will remain to the consummation of time. It is an eternal law of God, and of nature which he hath constituted, that sin and misery shall be connected. One is the cause, the other the effect. In this world the sinful are miserable through their iniquities. If they leave the world with the same character they must continue to be miserable. There is not a single intimation in the word of God, that there is any natural power in death to change the heart. Death is a privation of natural powers, once possessed by the body; and if there is any enlargement of the mind it is from escaping its corporeal imprisonment. At the entrance into eternity the powers and disposition of the mind will be the same as heretofore, the same powers of knowing, the same moral taste, and, a

few small particulars excepted, the same sources of joy and pain. If sin be connected with misery in this world, it must be so in a future. Agreeable to this are the representations of holy scripture. Those who depart without faith and repentance remain unpardoned; they lie under the guilt of all their former sins; their consciences condemn them; their wicked passions afflict them; the laws of moral virtue under which they exist, being the same in eternity as in time, both in their precepts and penalties, will make them afraid; and they will tremble at the presence of a most holy God. This will be the state and condition of the miserable through an eternity to come.

What must be done in time to escape the punishment with which the sinful are threatened through an eternity to come?

If sovereign grace had not interposed, there could have been no escape from the pains of death. "The angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day." For reasons known by infinite wisdom, there is a distinction made between apostate angels and apostate men; while the former are reserved in chains to the blackness of darkness forever, to the latter redemption is offered. The Son of God is become a Saviour; he hath lived, he hath died, he is ascended on high, and now makes intercession in the Father's presence for all who will receive and obey him. The purchase of salvation is complete for all, who will comply with the terms on which it is offered. The gracious assistance of God is promised so all by whom it is sincerely sought: But men have no right to expect that redemption from the pains of eternal death, and a title to the blessedness of heaven will be urged upon them contrary to their own will. Indeed, the Christian salvation from sin and its deserved punishment is of such a nature, that it must be voluntarily received. The happiness arising from an enjoyment of moral objects and truths must be through sanctification of the Spirit and belief of the truth. A cordial belief of the Christian doctrines, repentance towards God, faith in Christ, the evangelical graces, a life of obedience to the divine law, together with a renunciation of our evil affections and practices, are a necessary preparation for eternal life. All these are practical duties, and barely naming them furnishes an answer to the question: What must be done by men in time to escape the punishment with which the sinful are threatened through an eternity to come? Wide, indeed, is the field here opened, for prayer, watchfulness, diligence and exertion.—How fit the sacred exhortation, "Work out your own salvation with fear and trembling!" How pertinent what is added, "For it is God that worketh in you both to will and to do of his good pleasure." No man could be saved, if God did not by his Spirit assist us to work out our own salvation.

These reflections on time, eternity, and the great preparation that is necessary for its hap-

piness illustrate the exhortation, "See then that ye walk circumspectly, not as fools but as wise; redeeming the time, because the days are evil." If time be so short as is described and found by experience; if it be the only season of preparation for a boundless eternity; if there be so great a work necessary to escape the pains, and acquire glory without end, how necessary to redeem time! To buy the time back again, as is the literal meaning of the word redeem, we know to be impossible, for misimproved time is lost forever, and it is only by penitent reflections on the past we can derive any benefit to ourselves. Such reflections may excite us to future diligence.—"Because the days are evil." They are absolutely few and evil; they are few compared with the duties of reformation and piety, which are incumbent on us; few compared with the following eternity: They are evil, on account of the troubles of human life, the temptations of the world, and the propensity of our hearts to transgress the law of God, thereby exposing ourselves to his displeasure. C.

Memoirs of Mrs. Martha Atwood, who died at Bethlem in Connecticut, May 6th, 1807, in the 55th year of her age.

MRS. Martha Atwood was the daughter of Mr. Jonathan and Mrs. Sarah Brooks formerly of Ridgefield in Connecticut. With few intervals, from her infancy to her death, she was tried in the furnace of affliction. In her childhood her parents removed to Southbury, but being depressed in their worldly circumstances, and having a numerous family they were obliged to put her out to labor for her maintenance.

From the age of seven, to eighteen years, she lived in several places; and as is too often the case in this world of avarice and selfishness, with children in like circumstances, her employers were rigid in exacting the full tale of her services. In her eighteenth year she was married to Mr. Joseph Hubbard, by whom she had four children. Her eldest child when about five weeks old was taken from her in a manner very afflicting. She went to bed with it, well as usual, awoke in the night and found it dead on her arm. About a year and an half after this, her husband went to Neversinque in the State of New-York, to purchase him a farm. In his absence her then only child was seized with a series of convulsion fits, which it was thought would terminate its life; but it pleased God to spare this child, that it might afterwards be a source of more poignant affliction to its mother. In the year 1775, her husband returned after his family, and removed them with her father Brook's numerous family to a place called Peenpack on the Neversinque river. Here in a spacious log house at a distance from neighbors both families lived together in peace and quietness for two years. In the year 1778, the Indians made a distressing incursion on the settlements of the Susquehannah. When the news reached Peenpack the in-

habitants thought it best, as they were a frontier town to build a fort, and a part of the settlers had moved into it the beginning of August. Mrs. Hubbard and all her connections had spent a day or two in making preparations to remove to the fort, when as intended they retired to rest for the last night in their own habitation. On this night Mrs. Hubbard dreamed a dream which she probably would have forgotten had it not been for the distressing calamities of the following day.

She dreamed that she arose from her bed and went to the door and was met by an Indian, before whom she retired, until she seated herself on a bed by a window; that the Indian took out one of her sleeve buttons and struck it three times, and then told her to put it back again into her sleeve. In a disturbed state of mind half asleep and half awake she lay until about half an hour before daybreak when she was roused by the growling and barking of their large house dog. She got up and went out at the door, but did not discover any thing, and returned to the bed. She had scarcely adjusted the bed cloaths, when the whole family were awakened by the tremendous war-whoop and death song of about thirty savages, who had surrounded the house. Mr. Hubbard her husband jumped out of bed, and attempted to go out at the door, but finding it thoroughly guarded, he went to a window, and rushed through it, by two Indians, and his faithful dog followed him.

Probably seeing their numbers and considering all as lost, he attempted to save his life by running to the river; but two of the Indians run after him. The dog, however, attacked his pursuers with a surprising sagacity, first catching one of them by the leg, and then the other, and so retarded them that Mr. Hubbard soon gained several rods of them. The savages perceiving that he would get away from them if they did not shoot him, both fired; one of the balls took effect and brought her husband to the ground, passing through his shoulder and out at his breast. They then took up his body and brought it to the house, burst the door, and took all that were in the house, old and young, prisoners—viz. Mrs. Hubbard's father aged 69, her mother aged 54, her sister Esther aged 15, her brother Benjamin aged 13, her brother Daniel aged 11, Mrs. Hubbard and her daughters Anne aged 6, and Ruth aged 4, in all, eight, with her dying husband. Mrs. Hubbard with much entreaty got leave of the Indians to bind up her husband's wounds; which she did, while they were plundering every article of value, and setting fire to the house. They then set out on their march with their prisoners; went about a hundred rods up into the woods and made a halt. The Indians here tore off the bandage from Mr. Hubbard's wounds—took sassafras leaves—made a wad, and drove in where the ball had passed through his shoulder. When they had divided their plunder and their prisoners, they made ready to go, telling Mrs. Hubbard and her mother that they must be parted from their children. The scene,

while one child was pulled one way, and another, another, may be conceived of by mothers, but cannot be described. Children with longing, lingering looks, screaming for their parents to help them, while the Indians like heidous painted devils were shaking their heads, swinging their tomahawks, and telling them to be still or they would kill them. In the midst of this distressing confusion an Indian approached Mrs. Hubbard, and asked her whether she had rather die there, or go back. In the agonies of her heart she replied that she rather be killed there. Her husband though fainting with the loss of blood overheard what was said, and spoke: "*My dear*," said he, "*if your life may be spared* "*you had better go back.*"— These were his last words to her. It then being determined that she should return, and leave being obtained that her parents should accompany her, she begged for some of her cloathing from the savages, all this time having nothing but the linen on her back, they gave her a linen petticoat, which she put on and with her parents gave her last look, leaving a dying husband, two children, her sister and two brothers, calling for relief, but calling in vain.

Mrs. Hubbard and her parents in inexpressible anguish, returned to their house and found it still on fire, but they soon extinguished it and made their way to the fort. The two brothers of Mrs. Hubbard, after several years of severe hardship, have since returned, one through the intervention of a British officer, the other making his escape at an Indian treaty. Through their information we are able to relate more particulars as to what befel the prisoners. The savages, after parting with Mrs. Hubbard and her parents proceeded about half a mile farther up the mountain, and made another halt.— Mr. Hubbard being very faint, told them he could travel no farther but must die. On which the savages, as he sat upon a rock leaning forward, took out their knives, one laid hold on his hair and scalped him, and an other stabbed him in several places, on which their suffering victim groaned, pitched forward on his face, and struggling for life, shoved himself some distance down the hill and expired. The sister aged 15, sometime after died a martyr to her chastity, in a manner too horrid to relate. Of Mrs. Hubbard's two little children, Anne and Ruth, nothing has ever been heard. Should these memoirs fall into the hands of any benevolent persons who might have it in their power to make enquiries, they would confer a lasting obligation on the friends of the deceased by making their discoveries public.

When Mrs. Hubbard and her parents arrived at the fort and made known their distress, it spread a general alarm. In the afternoon a party of sixty men went in pursuit of the Indians, but finding the body of Mr. Hubbard, four of them were sent back with the corpse, the rest pursuing five or six miles, returned without effecting any thing to purpose. The men who bore back Mr. Hubbard's body to his own house, laid it out on a bedstead, locked up the house, and left it alone as they

supposed. But the next morning, when a party went from the fort in order to bury it, they found the faithful and sagacious dog lying at his dead master's feet, having kept guard through the night. Such was the general consternation among the settlers that Mrs. Hubbard and her parents determined, the next day after the burial of her husband, to set out for Southbury in Connecticut ; naked, pennyless, and broken-hearted. It was a great undertaking ; they had neither stockings, or shoes, gowns or handkerchiefs, and but one horse for them all. Add to all the rest, Mrs. Hubbard had not been able to labor any through the summer, being in a pregnant state, and not knowing what might be the event of one week. But through the goodness of God, she was enabled to endure hardship with less trouble and difficulty than she had reason to expect. With her parents she arrived safe in Southbury; and friends and acquaintances soon ministered to her relief.

In the sorrows of her sex she was always a prominent sufferer, but through a kind providence, notwithstanding all her painful recollections, she was blessed with a son. Knowing nothing at this time of the supports of religion, she lived with a sister for three years a melancholy widow.

In August, 1781, she married Mr. John Atwood, of Bethlem, who was a widower with five children, from one and an half to twelve years old, and took her own son with her into the family. Here she had the delicate duties of a stepmother to perform. Having six children in quick succession, and having brought forth her two last for the grave. After the birth of her last child, she was confined to her bed for several months with a dangerous illness, in a state of suspense between life and death. But it pleased God to spare her life, that she might yet see more affliction for her own good. For a few years she had health and prosperity and no more trouble than arose from her domestic cares and station in life.

In the year 1798, she began a series of suffering which terminated only with her life. A honey-bee inserted his sting in the most sensible part of the ball of her right eye, which put her into the most complete torture.

In October, 1800, she became blind, the wounded eye was inflamed and swelled to the size of a large hen's egg, she was confined to her room, and physicians could give her no relief. Opiates were all that could comfort her in the least. Not long previous to this her son Joseph Freeman Hubbard wandered away to Newbern in North-Carolina, where it is supposed he now lives, or that he is plowing the ocean in distant parts of the world. Anxiety for this son, dear by the very circumstance of his birth, thoughts about her two children in captivity, a confinement of two or three months from the excruciating pain of her eye, together with an anxious concern about her never dying soul, took away her flesh and her appetite, and threatened soon to overpower her feeble frame.

At this time she seemed to entertain a tremulous hope that she was reconciled to God in Christ,

and grew calmer in her mind.

Her words were, "why should I murmur or complain when I have been such a sinner? God has been just and kind to me! O that my life might be spared a little longer, that I might devote the remainder of my days to God!" She then made a vow to the Lord, that she would serve him while she had breath. God was pleased to spare her life still further to try her patience, that he might see whether she would love him. She recovered her health in such a measure that she was able to take care of her family, although the sight of the wounded eye was never restored. As her strength increased her promises grew weaker; so that God in his wisdom and mercy saw fit still further to chastise her upon a bed of sickness for five years previous to her death. Her eye began to swell, and its orbit assumed a cancerous appearance; so that for a moment day or night, she was not free from severe pain till she died. She still was a trembling believer with many doubts and fears. Her words were, "a just God, who knows the iniquities of us all, sees fit to increase my pain, that I may not forget my vows and promises; and I think I can bless him for his holy chastisements. My heart needs all this to wean me from the world." About eighteen months before her death, a council of physicians and surgeons was called, on a proposal to extract the cancerous eye. Their result was, that it was dangerous to use any thing but palliatives, and that she must try to wear out life in the easiest manner possible. She now became nearly blind and deaf, and her disease rendered her loathsome to herself and friends. But as her outward man decayed, her inward man seemed to be renewed. Not a murmur or the least complaint was heard from her lips; but to the end of life she was a pattern of patience, saying, "It is the Lord, let him do what seemeth him good." And while she was in pain the most severe, she was frequently heard praising God and praying for herself, her husband, children and the interests of religion.

Her Christian friends and visitants trust, she was one of those who are saved as by fire; and, that in this life only she received her evil things. Few honest readers can peruse this narrative and not feel ashamed that they ever had a murmuring thought, or have uttered a murmuring word. Her dying testimony was against the breach of sick-bed vows, and putting off in soul concerns; and that all should be in earnest to embrace and profess the religion of Jesus.

"O how much comfort and consolation have I lost by living estranged from God!" was a common exclamation.—"How good has my heavenly father been, that he has thus hedged me in, as to the path of duty, with the long, sharp thorns of sorrow, that he might lead and drive me home to himself."

Revelation xiv. 6, 7, 8.

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth, to every nation, and kindred, and tongue, and people, Saying with a loud voice, Fear

God, and give glory to him ; for the hour of his judgment is come : and worship him that made heaven, and earth, and the sea, and fountains of waters. And there followed another angel, saying, Babylon is fallen, is fallen."

WHEN was this prophecy to be fulfilled ? Hath it been in time past, or is the fulfilment now commenced, and to continue through a series of years to come ? That the spiritual Babylon is now falling by the prevalence of infidelity, and the awful scenes of war which convulse Europe, no man can doubt, who is acquainted with the history of the world, and the church.

It appears in the order of the prophecy, that immediately before the final fall of Babylon, " An angel was seen flying in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth, and to every nation, and kindred, and tongue, and people." Hath this event been, is it now taking place, or doth it remain for some future age ? The question is plain, but interesting, as the event must take place before the final fall of Babylon, which will directly precede the millennial glory of the church.—The sanguine wishes of good people are prone to outrun the providence of God in fulfilling the encouragements to his church ; thus they cut short the prophetic periods, and make haste to see the things, which cannot be until they have long slept in the grave. Many of the prophecies are of such a nature, that we must expect they will be successively fulfilled. In some periods of time the prospects of fulfilment appear brighter than at others. As the heavenly bodies, to a terrestrial eye, are some times retrograde in their movement ; so are the events in divine providence, in the judgment of human reason, although gloriously progressing, both in time, and by the most direct means, to their ultimate end. With respect to the prophecy now considered it will doubtless be accomplished before the glorious day of the church on earth. In many periods of time past, when the state of the militant church assumed favorable aspects, her friends have hailed the angel, as they supposed, then flying thro' heaven. As often they have been disappointed by retrograde events in providence. As this prophecy must have its fulfilment by successive events, perhaps, they were not to be faulted for their opinions, and certainly not for their wishes. We have reason to suppose that each event foretold by the prophecy will be more gloriously indicative of its complete fulfilment than the former.

Is the angel now flying thro' heaven to preach the everlasting gospel to every nation, and kindred, and tongue, and people ?

It is remarked in answer to this question : The present is distinguished by many signs from all former periods. If we may judge from the conduct of men, who are the instruments of Satan, he is come down with great wrath, knowing that his time is short. Or if we look to that part of the visible church, which hath maintained purity of doctrine and decency of manners, its professors are animated with a new spirit for the propa-

gation of Christian knowledge. The little portion of the world which is Christianized, have awakened to great exertions for instructing the heathen; and to furnish better means to those who are but partially instructed. It remains for time to unfold the purposes of heaven. We may hope much, but ought not to determine too positively. Very dark and trying events may intervene between these glimmerings of light, and the meridian shining of the sun of righteousness thro' the world. The wisdom of Zion's King is higher than heaven, what can we know; deeper than hell, what can we do? No possible event ought to discourage Christians, or prevent their prayers, for the God of Zion is on the throne, and all his purposes shall prosper.

The formation of Missionary and Bible Societies, on the large scale now attempted, is new in the Christian world. By one, instruments are traversing the world to preach the name of Jesus; by the other, the pure word God is put into the hands of many who received it only from human information.—It is indeed strange, that through many ages past, good men should have done so little to spread the word of God in the various languages of the earth, and place it in the hands of the poor and uninformed. Perhaps, this is the most sure omen of the time being near when the glory of Zion shall fill the earth. God will not deny a blessing on his uncorrupted word wherever it is sent by his providence; and may all Christians cheerfully give their aid to pious institutions designed for this purpose!

The Soliloquist.

No. 8.

HOW wonderful! how awful the justice of God! Once all my objections were pointed against this perfection of his infinite nature, and now it threatens my ruin; but through some means my tongue is silenced. Under the terrors of his righteousness I am obliged to be still. It would be just in him to reject from his presence the whole race of men, much more would it be just to leave me under the weight of my own guilt. A heart so hard and stupid as mine would be a proper monument of endless punishment; it would teach a universe that rebellious creatures may not safely trifle with Jehovah. While an eternal separation from infinite goodness appears an evil greater than can be described, I cannot, in my own case, bring a single argument from justice to prevent the execution. I am chained up by the laws of righteousness to a most awful doom, and there is no comforting dawn of peace on my soul. Strange indeed! that with these prospects, and of no other am I worthy, I have not half that dread of the awful godhead, which I once had. Answer me, O my soul, is it not thy stupidity which enables thee to look with something like calmness on thine own condemnation, and the glories of divine justice in thy sentence? Wonderfully altered are my views of the chapter, which was once my hatred and dread, "Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth. Hath not the

potter power over the clay, of the same lump to make one vessel to honor and another to dishonor? What if God, willing to shew his wrath, and make his power known, endured with much long-suffering the vessels of wrath, fitted to destruction? And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory?" If the Lord did not thus he could not be God, neither could heaven or earth have confidence in him, or the rectitude of his government. Unhappy creature that I am! Justly condemned; and without a hope, although my mouth is stopped.

Religious Intelligence.

BIBLE SOCIETIES.

British and Foreign Bible Society.

IT is about six years since this Society was instituted. It is the first institution of the kind with which we have been acquainted, and perhaps will be the parent of many others, to be the instruments of propagating through the world, the Christian scriptures and that knowledge of the gospel which must precede the millennial glory of the Church.

The liberalities of this Society have not been confined to the British dominions. Evidential of a diffusive charity it is called the Foreign as well as British Bible Society.

This spark has kindled into a flame, which we pray may become universal. By the most recent accounts from Europe, and each of the other quarters of the world, the people of God are animated with a desire, according to the ability given them, to disseminate the word of life in every place and language. This design is so wonderfully progressing as to show it is from the Lord. The fourth annual report of this Society was published in the 13th and 14th numbers of this Magazine. Many similar institutions are formed in the old world, and Christians in Pennsylvania and Connecticut are now giving their testimony and property to promote the benevolent design.

PHILADELPHIA BIBLE SOCIETY.

THIS Society was instituted in the year 1808.—By their first report we find the following gentlemen to be appointed

MANAGERS.

Rt. Rev. William White, D. D. *President.*—Rev. F. H. C. Helmuth, D. D. Rev. Ashbel Green, D. D. Benjamin Rush, M. D. Edward Pennington, Esq. *Vice Presidents.*—Rev. Wm. Staughton, D. D. *Corresponding Secretary.*—B. B. Hopkins, Esq. *Recording Secretary.*—Robert Ralston, Esq. *Treasurer.*—Rev. Joseph Pilmore, D. D. Rev. James Gray, D. D. Rev. Thomas Ware. Rev. Philip F. Mayer. Rev. Samuel Helffenstein. Rev. Joseph Zeslein. Rev. Jacob J. Janeway. Rev. A. Alexander. Peter Vanpelt, Esq. George Krebs, Esq. Laurence Seckel, Esq. William Shufflebottom, Esq. Thomas Al-

Ibone, Esq. Francis Markoe, Esq. Frederic Shinckle, Esq. Thomas Montgomery, Esq.

The managers organized themselves by the choice of their officers May 1st, 1809.—To this infant institution the British and Foreign Bible Society in England have given the sum of 200*l.* from their own funds, as an encouragement to the pious design.—They also give encouragement that similar institutions will receive patronage according to their sphere of usefulness. The managers have determined that the donations and life subscriptions, amounting to $ 1402 shall be a permanent fund, the annual interest to be applied to present charity.

That the contribution subscriptions amounting to $ 1705 shall be applied to immediate purchases.

They have already dispersed 1300 English Bibles; 500 German New Testaments; 300 English New Testaments.

In the vicinity of Philadelphia a number of European languages are spoken. In this circumstance that part of the United States is very different from New England and its young dependencies in the northern and western new plantations, through which the English language is uniformly spoken. This Society have therefore ordered from Europe the following importation when our national circumstances will permit: 300 Copies of the German Bible; 300 of the German New Testaments from Germany;—also, 100 French Bibles; 100 Welch, and 50 Gaëlic, together with 50 English New Testaments, on a large type, from England.

It appears from the correspondence, between the British and Philadelphia Societies, that the gentlemen who compose the former had not an accurate knowledge of the circumstances under which Christian America exists.

Under separate governments, although in a union, not exemplified in Europe; speaking many languages, although the English is predominant; of different habits, prejudices and denominations of Christians; and extending several hundred leagues in each direction, with an increase of inhabitants beyond the power of calculation, it would be as impossible to unite the exertions of the pious public, in one point, as it would be to collect all the holy charities of Europe and Asia under a board in the city of London. Distant in place, yet united in a pious love of Christ and his word all these societies may correspond and co-operate. We therefore hail, with our best wishes,

THE CONNECTICUT BIBLE SOCIETY.

With the constitution and organization of this Society some of our last Numbers have informed the public.

This event is so recent, we presume the Managers are not yet able to give much public information of its success. Yet from a knowledge of the gentlemen to whose care it is committed, and the character of those who read this Magazine, we presume it will have a respectable body of advocates.—Consider Reader! hast thou in thy family the written word of God, and doth it give comfort

to thyself and them concerning the eternity, which we shall all soon inhabit! Hast thou not in thy neighborhood some poor family destitute of this inestimable blessing? Canst thou in the exercise of brotherly love see such a family descending to the shades of death without the best means of information? But sayst thou, O man, God will provide for the spreading of his own word? On this point thou hast no need to guide our faith, for we know that he will. If thou hast any thing to say to the advocates of such institutions, we beg thee to direct it to another point, to open our hearts to a more liberal charity! Although God will provide for the spread of his own word, we know it must be through means, and in these means thine own liberality is included. For the purpose of drawing this into exercise we give the present information.

AT a Meeting of the General Association of Connecticut, holden at Lebanon the third Tuesday of June, A. D. 1809:—present,

Rev. Messrs.	From
Nehemiah Prudden, Shubael Bartlett,	Hartford North Association
Evan Johns, Joab Brace,	Hartford South
Samuel Merwin, Erastus Scranton,	New-Haven West
Matthew Noyes, Erastus Ripley,	New-Haven East
Abel M'Ewen, Salmon Cone,	New-London
Roswell R. Swan, Heman Humphrey,	Fairfield West
Elijah Waterman, Andrew Elliot,	Fairfield East
John Gurley, Zebulon Ely,	Windham Original
Gerge Leonard,	Windham East
Chauncey Lee, Amasa Jerome,	Litchfield North
Amos Chase, Joshua Williams	Litchfield South
David Selden, David D. Field.	Middlesex

Nathan Williams, D. D.	Tolland
Calvin Chapin,	Register of the General Association of Connecticut.
Gershom Williams, John E. Latta,	Commissioners from the General Assembly of the Presbyterian Church in the United States.
Gershom C. Lyman,	Delegate from the General Convention of Congregational and Presbyterian Ministers in the State of Vermont.

The Rev. Chauncey Lee was chosen Scribe; the Rev. Nehemiah Prudden, Moderator; and the Rev. Elijah Waterman, assistant Scribe.

The certificates of delegation were read, and the session opened with prayer, by the Moderator.

The Rev. Messrs. Chapin, Chase, Williams, Lyman, and Ripley were chosen a Committee of overtures.

The Committee of overtures made a Report which was accepted, and the Association proceeded to consider the several articles contained therein.

An address from the Rev. Messrs. Joseph Lyman, D. D. and Samuel Austin, D. D. in behalf of the General Association of Massachusetts proper, which body they represented, requesting to form a union with the General Association of Connecticut, upon such principles as might be mutually agreed on, was presented and read; and also a copy of the Constitution and proceedings of that Association: Whereupon, the Rev. Messrs. Chase, Selden, Chapin, Latta, and Lyman were appointed a Committee to consider the subject and make report.

The Trustees of the Missionary Society of Connecticut exhibited a Report of their proceedings the last year, which was read and accepted. The Report is as follows:

REPORT of the Trustees of the Missionary Society of Connecticut to said Society to be convened at Lebanon, on the third Tuesday of June, 1809.

REV. FATHERS AND BRETHREN,

THE Constitution of the Society imposes the duty on your Board of Trustees, as your servants, to lay before you, at your annual session, a report of the state of missions, and their proceedings during the year. Our printed Narrative contains all the information, on the subject of missions, during the year 1808, which either the Society or the public can desire; a copy of which is herewith, according to our usual custom, transmitted to each

member. A statement of the Funds is annexed, which exhibits a view of the Accounts, as audited the first of January 1809.

The Trustees conceive it important that the Society should have an accurate statement of their Funds, every year; and, accordingly, have adopted the measures necessary for this purpose. Deprived of the avails of the annual Contributions, your Trustees will be under the necessity of appropriating some portion of the Funds to missionary expenditures. When monies shall be wanted in future to promote so benevolent an object as the diffusion of the blessed gospel, and distribution of pious books, among our new settlements, there may be a renewal of application to the Legislature of the State, for permission to invite the people to manifest their friendship to the missionary cause, by an annual contribution; and no doubt permission may be readily obtained. The Legislature have heretofore showed a disposition to afford their influence and support, and in every suitable way, to encourage this cause. The good people, also, by past liberal contributions, have evinced a commendable zeal to diffuse the blessings of the gospel, and to promote the Redeemer's kingdom. When money is needed, we must ask them to give; and trust that God, in whose hands are all hearts, and the times and seasons, will incline them to remember their brethren and friends, in the new settlements, in their prayers, and by generous contributions.

Though no effectual door seems, as yet, to be opened to carry the glad tidings of salvation to the heathen, your Trustees, desirous of embracing every opportunity to help to civilize and christianize them, at their session in January last, gave the Rev. Joseph Badger, upon his personally appearing before the Board, and making a statement of his mission to the Indians at Sandusky, and parts adjacent, one hundred Dollars. From his statement there appears to be some encouraging prospect that good may be done to the Indians in that vicinity.

From time to time, individuals, by generous donations, in books or money, have exerted themselves to aid the missionary cause. And the state of the Funds is such as to afford very encouraging prospects to its friends. Feeling the importance of furnishing the people in the new settlements, and in our fields of missionary labors, with the holy scriptures of the Old and New Testaments, religious tracts, and pious evangelical books, your Board of Trust are turning their attention, more and more, to this grand object; and have it in view especially to exert themselves to distribute Bibles among the needy people there. The citizens of our own State, all will own, who know any thing of our religious situation, and of the excellent regulations of our common schools, are all nearly furnished with Bibles. The Legislature have wisely, by express statute, required that the holy scriptures should be read daily, by our children, in all the schools throughout the State. The Committees of inspection are to see that this is done; so that no family can remain long destitute of the Bible. No

Christian people on the earth are so well furnished with the Bible, and books of devotion and pious instruction, as our citizens. We rejoice in this pleasing part of our history. But alas! that the privileges which we, as a people, enjoy, should be so greatly misimproved, and the sacred volume no more read! Your Trustees have, for two years, been more attentive to furnish our new settlements in the wilderness with religious books than heretofore. They have found great and unexpected difficulties, in the business of the distribution of books; but their Book Committee have now adopted effectual measures to ensure success; and have selected proper persons in the New settlements, as agents, to distribute the books, when conveyed to them. They believe that one of the best means to promote religion among them, to resist error, and to maintain order, is to furnish them with the Bible and pious evangelical books.

At the meeting of the Trustees, in September last, it was judged expedient, for various reasons, that the stated annual meeting of the Board should be the first Wednesday of August instead of the first Wednesday of September; they therefore passed the following Vote:

"*Voted*, That the following alteration in the Constitution of the "Missionary Society of Connecticut be proposed to the Society, "at their session to be holden at Lebanon, the third Tuesday of "June next, viz. That in the 11th and 12th Articles of the Con-"stitution the word August be substituted in place of the word "September."

The Trustees have also to inform the Society that, at their meeting in January last, the Rev. Elijah Parsons resigned his seat as a Member of the Board.

We congratulate the Society, and all the friends of religion, on the brightening prospects before us, respecting missionary concerns. The Society will find, by our printed Narrative, that more money has been expended,—more missionaries have been employed,—more books sent out, by far,—and more labors performed the past year, than any preceding year. Worthy and respectable ministers, animated with an ardent zeal, come forward to the help of the Lord, to serve as missionaries; as many indeed as the Funds enable the Trustees to send. Heretofore the main difficulty lay in procuring fit and well qualified men to go on missions. In the removal of this difficulty, the hand of a gracious God is to be gratefully noticed. New Connecticut, the most important and extensive field of our missions, we are able to supply now with a good number of worthy missionaries; though in years past the field has withered for want of laborers to cultivate it.

On the whole, your missionary concerns are in an unusually favorable train. A merciful God has smiled propitiously on the exertions of the Missionary Society of Connecticut; and it seems to have been the means of more extensive good to the blessed Redeemer's kingdom, than the calculations of its most ardent friends. May the Lord, who is wise in heart and mighty in strength, still

prosper more and more all your exertions, and all missionary institutions both in Europe and America!

With respect to the state of your missions to the close of the year 1808,—the number of laborers employed on missions,—the fields in which they labored,—their names,—their success,—and the joy with which they were received, we beg leave to refer the Society to the printed Narrative herewith transmitted. Since the commencement of the present year, several missionaries have been appointed; and the following persons are now either laboring, or have lately received commissions to labor, under the direction of the Trustees: The Rev. Messrs. James Scott and Timothy Harris, in the south western part of the State of Ohio; the Rev. Messrs. Abraham Scott, Jonathan Lesslie, James Boyd, Nathan B. Derrow, and Mr. Joshua Beer in New Connecticut; the Rev. John Spencer, in the westermost part of New York, near lake Erie; the Rev. Messrs. Seth Williston, Royal Phelps, and Daniel Waldo, in the western counties of New York, and northern counties of Pennsylvania; the Rev. Ebenezer Kingsbury, in the counties of Otsego and Delaware, to which field also the Rev. Thomas Williams stands appointed; the Rev. Simon Waterman and Mr. Silas Hubbard, in Camden and its vicinity, near lake Ontario; the Rev. Calvin Ingals and Mr. Ebenezer I. Leavenworth, in the settlements on Black river and parts adjacent; the Rev. Aaron Cleveland, in the settlements round lake George; and the Rev. Salmon King, in the northern part of Vermont.

From all we can learn it appears that a zeal to spread the gospel, where now unknown, and to translate the holy scriptures into the various languages of the nations, and to circulate Bibles and religious books, rises higher and higher. Adored be the name of a gracious God, for all the manifestations of his grace and spirit, in reviving religion in the present day!

Your Trustees close this report with imploring the presence of the great Head of the Church to be with the Society in their approaching session. May it be harmonious and pleasing, and all their measures be under the divine guidance! *Amen.*

In the name, and on the behalf of the Trustees,

ABEL FLINT, Secretary.

Hartford, June 1, 1809.

The Delegates from this body to the General Assembly of the Presbyterian Church in the United States, made report of their services, which was read and accepted.

The Report of the Treasurer of the General Association was presented, read, and accepted.

A Vote of the Trustees of the Missionary Society of Connecticut proposing an alteration in the Constitution of said Society, relative to the time of the annual meeting of the Trustees, was read: Whereupon, *Voted*, That said proposal lie under consideration one year, pursuant to the Constitution of the Society.

The Associational Sermon was preached by the Rev. David Sel-

den, from John xv. 14, which was followed by another sermon delivered by the Rev. Gershom C. Lyman, from Psalm xxv. 11.

WEDNESDAY June 21.

The Report of the Committee on the subject of the union between this Association and the General Association of Massachusetts proper, was read and accepted: Whereupon, *Voted*, That the proposed connection meets the cordial approbation of this body.

Voted, also, in order to render the said connection complete, and effectual for the accomplishment of the purposes contemplated, That the following rules be adopted for its regulation; and that the said rules, if acceded to by that Association, or as amended by that body, with the concurrence of the first delegates who shall meet that body from this Association, shall regulate the proposed connection.

1. The General Association of Connecticut and the General Association of Massachusetts proper shall annually appoint, each two delegates to the other.

2. The delegates shall be admitted, in each body, to the same rights of sitting, debating, and voting, with their own members respectively.

3. It shall be understood, that the articles of agreement and connection between the two bodies may be, at any time, varied by their mutual consent.

The Rev. Messrs. Nathan Perkins, D. D. and Henry A. Rowland were appointed delegates from this Association to the General Association of Massachusetts proper, to be convened at the house of the Rev. Samuel Spring, in Newburyport, on Wednesday the 28th of instant June, to act pursuant to the vote of this Association, that the same may be carried into effect.

An inquiry brought forward by the Original Association of Windham County, "Whether any person who joins the Eastern Association of Windham County after one year from their formation can be regularly admitted as a member of the General Association?" was laid over to the next session of this body.

Voted, That the Scribe give information to the Eastern Association of Windham County on the subject of the enquiry made by the Original Association of that county.

The Rev. Messrs. G. Williams, Field, J. Williams, Latta, and Merwin, were appointed a Committee to prepare a Report respecting the state of religion in our Churches, and those connected with us, from the accounts which shall be given by the several members of the Association on that subject.

The Association proceeded to receive information from the several members on the general state of religion.

At half past 10 o'clock, a sermon was preached by the Rev. John E. Latta, from Hebrews xiii. 17.

At 5 o'clock, a sermon was preached by the Rev. Samuel Austin, D. D. from Hebrews iv. 16.

THURSDAY June 22.

The resignation of the Honorable John Davenport, as a Trustee of the Missionary Society of Connecticut was read and accepted.

The following persons were appointed to certify the regular standing of preachers travelling from this into other parts of the United States, *viz.* Rev. Messrs. Nathan Perkins. D. D. William Robinson, Benjamin, Trumbull D. D. Matthew Noyes, Joseph Strong, D. D. Isaac Lewis, D. D. David Ely, D. D. Moses C. Welch, Andrew Lee, Samuel J. Mills, Azel Backus, Elijah Parsons, and Nathan Williams, D. D.

The following persons were appointed receivers of money in their several Associations for the treasury of the General Association, *viz.* Rev. Messrs. Henry A. Rowland, William Robinson, Samuel Merwin, Erastus Ripley, Samuel Nott, Roswel R. Swan, Jehu Clark, Zehulon Ely, Andrew Lee, Charles Prentiss, Azel Backus, David D. Field, and Ephraim T. Woodruff.

The Rev. Abel Flint was chosen Treasurer of the Association for the year ensuing.

The Rev. Andrew Yates was chosen Auditor of the Association for the year ensuing.

List of unsettled ministers, in the State, and of licentiates from the several Associations, *viz.* *Of unsettled ministers*, Rev. Messrs, Simon Backus, Bridgeport; Jonathan Bartlett, Reading; Gershom Bulkley, Middletown; Samuel Camp, Ridgebury; Aaron Cleveland, Wethersfield; James Dana, D. D. New Haven; Ira Hart, Middlebury; Dan Huntington, Litchfield; Calvin Ingals, Stafford; Gurdon Johnson, Killingly; Salmon King, East Hartford; William Lockwood, Glastenbury; Samuel Munson, Huntington; John Noyes, Norfield; Samuel Stebbins, Simsbury; John Taylor, Enfield. *Of licensed candidates*, Jason Allen, Jun. Montville; Jonathan Bird, Berlin; Reuben Chapin, Somers; John Chester, Jun. Wethersfield; John Clark, Washington; George Colton, Hartford; Chester Colton, Hartford; Daniel Crocker, Weston; Mills Day, New Haven; John G. Dorrance, Brooklyn; Joseph Edwards, Middletown; Nathaniel Freeman, New Haven; Henry Frost, New Haven; Ashael Gaylord, Norfolk; Joseph Harvey, East Haddam; Daniel Haskell, Cannaan; Nathaniel G. Huntington, Hartford; Bela Kellog, New Haven; Francis King, Bolton; Gilbert R. Livingston, Redhook; Allen M'Lean, Vernon; John Marsh, Jun. Wethersfield; Mark Mead, Greenwich; Thomas Punderson, New Haven; Andrew Rawson, Wardsbury; James W. Robbins, Norfolk; Thomas Ruggles, Guilford; Holland Sampson, Ashford; Henry Sherman, New Haven; James W. Tucker, Danbury; Timothy Tuttle, Durham; Hezekiah G. Ufford, Stratford; Horatio Waldo, Coventry; Stephen Williams, Woodstock; Timothy Williams, Woodstock; John Woodbridge, Southampton.

The following persons were elected Trustees of the Missionary Society of Connecticut, for the year ensuing *viz.* His Honor

John Treadwell, the Hon. Roger Newberry, the Hon. Jonathan Brace, the Hon. Aaron Austin, Enoch Perkins, Esq. the Hon. Asher Miller, the Rev, Messrs. Nathan Perkins, D. D. Samuel Nott, Calvin Chapin, Samuel J. Mills, Moses C. Welch, and Andrew Yates.

Andrew Kingsbury, Esq. was chosen Treasurer of the Missionary Society of Connecticut, for the year ensuing.

The Rev. Abel Flint was chosen Auditor of the Missionary Society of Connecticut, for the year ensuing.

The Rev. Messrs. Henry A. Rowland, Cauncey Lee, and Zebulon Ely were appointed Delegates to the General Assembly of the Presbyterian Church, in the United States, to convene at Philadelphia, on the third Thursday of May, 1810. The Rev. Messrs. Benoni Upson, Walter King, and Ebenezer Porter were chosen substitutes.

The Rev. Peter Starr was chosen delegate to the Convention of Congregational and Presbyterian Ministers in the State of Vermont, to convene at Rutland, on the first Tuesday of September next; and the Rev. Samuel Merwin was appointed his substitute.

The Rev. Messrs. Salmon Cone and Nehemiah Prudden were chosen delegates to the General Association of Massachusetts proper to convene in the year 1810, provided the proposed union between that body and the General Association of Connecticut shall take place. The Rev. Messrs. Moses C. Welch and Evan Johns were appointed their substitutes.

The Report of the delegate to the General Convention of Vermont was read and accepted.

The Rev. Zebulon Ely was appointed to preach the Concio ad Clerum, at New-Haven, on the evening of the next Commencement.

Voted, That Windham East Association be added to the list of Associations in this State.

Voted, That the next meeting of the General Association of Connecticut be holden on the third Tuesday of June. 1810, at 11 o'clock A. M. at the house of the Rev. Diodate Brockway in Ellington.

Voted, That we cordially approve the plan and design of the Connecticut Bible Society, instituted to circulate among the poor the common version of the holy scriptures, without note or comment; and that it shall be our care, both as individuals and as ministers of Christ, to afford that Society such countenance and assistance as we shall, in our several places, find ourselves enabled to bestow.

Voted, That we recommend to the several Associations in the State to transmit, by their delegates to the General Association, yearly, in writing, a statement of the situation of their Churches, the state of religion therein, and of the number of members added to their Churches, in the year next preceding the sitting of said Association.

Voted, That this body gratefully receive the Extracts from the

Minutes of the General Assembly of the Presbyterian Church, and that they be distributed among the several district Associations.

Voted, That the Rev. Abel Flint be requested to make extracts for publication, from the minutes of the present session, that he cause the same to be printed and distributed, and that he defray the expense attending the publication from the Treasury.

The Committee appointed to prepare a report respecting the state of religion in our Churches and those connected with us, made a report which was accepted and is as follows:

"The General Association have heard, with emotions of ardent gratitude and lively joy, the communications which have been made to them respecting the state of religion in our Churches. The expectations which were excited, by the unusually favorable accounts to the General Association, at their last annual meeting, have been fully answered. The numerous and extensive revivals which then prevailed have, in most instances, continued to progress; and in many places new revivals have commenced. Though in some parts of the State we still find coldness among professing Christians, and great stupidity and boldness among sinners, yet vacant Churches have manifested an unusual zeal to enjoy the institutions and ordinances of the gospel; apparent converts have been greatly multiplied, and hundreds, nay even thousands, have been added to the Church of Christ. We rejoice and give thanks to God, that an unusual spirit of prayer has pervaded, warmed, and animated the hearts and souls of Christians; and this we consider as the chief means of the special sanctifying and saving blessings which have been poured down upon us. We congratulate each other, our respective Churches, and all the friends of Christianity, upon the animating prospect which now opens to our view."

"By the delegates from the Presbyterian Church, we learn that, in some places within their limits, the special work of God has been very great; though in others coldness and stupidity still prevail, and in a small district a spirit of disorder continues. On the whole, the Presbyterian Church appear to be encouraged and look forward to the renewal of their efforts with increased ardor and animation."

"By the delegate from the Convention of Vermont we learn that God has there, in some places, been gracious, in the abundant effusion of his holy spirit, and the conversion of sinners; though we are sorry to learn that in many places iniquity continues greatly to abound, and that several ministers have been dismissed from their pastoral charges, within the course of the past year."

"On the whole, upon a review of the Churches within the forementioned limits, we find that Christians have not prayed, nor ministers labored, in vain; that God has, indeed, proved himself to be a prayer-hearing God; that his spirit has descended

like rain upon the mown grass ; and that the great shepherd and bishop of souls has been gathering sinners into his fold, from the East and from the West, from the North and from the South, and, as we humbly hope, preparing them to sit down with Abraham, Isaac, and Jacob, in the kingdom of God."

A Sermon was preached by the Rev. Gershom Williams, from Psalm xlix. 8.

After a prayer by the Rev. G. C. Lyman, adjourned *sine die*.

CHAUNCEY LEE, ELIJAH WATERMAN, } Scribes.

ORDINATION.

ORDAINED, on Wednesday the 21st ult. in the 3d Society in Middletown, the Rev. JOSHUA L. WILLIAMS. The introductory prayer, by the Rev. Evans Johns, of Berlin ; the Sermon by the Rev. Joshua Williams of Harwinton, (father of Mr. J. L. Williams ;) the charge by the Rev. Mr. Upson, of Kensington ; the ordaining prayer by Dr. Strong, of Chatham ; the right hand of fellowship, by Mr. Chapin, of Rockyhill ; and the concluding prayer by Mr. Brace, of Newington. The devotional exercises were fervent and evangelical—the Sermon affectionate—the charge simple and instructive—and the right hand of fellowship animated, impressive and excellent throughout. A large concourse of people were delighted with the unanimity and generosity of this parish, and were rejoiced, in the prospect of their future harmony and love.

Notice to Correspondents.

The History of a Religious Tract, will be in our next Number.

The Editor thanks the writer of a criticism upon a certain composition of Music. While he acknowledges the justice of the remarks, he must inform that it is an established rule of this Magazine to admit no reviews. Neither the Editor nor Publishers think themselves competent for so difficult a business.

Donation to the Missionary Society of Connecticut.

From a friend of Missions, 1600 Religious Tracts.

CONNECTICUT

EVANGELICAL MAGAZINE;

AND

RELIGIOUS INTELLIGENCER.

VOL. II.] AUGUST, 1809. [NO. 8.

Christian Humility.

"THE heart is deceitful above all things, and desperately wicked: who can know it? Take heed that ye be not deceived," was the exhortation of Christ. So great is the danger of hypocrisy and of deceiving ourselves that a large portion of the scriptures contain rules of trial concerning our own sincerity. These are numerous in the writings of the prophets, in the discourses of Christ narrated by the evangelists, and in the epistles written by inspiration of the Holy Spirit. There can be no doubt of divine grace to men who repent. Our danger arises from imagining we are the subjects of acceptance with God, while we do not possess the Christian temper. The grace of God through Christ and the sufficiency of his expiation, are abundant encouragement for all men to seek life; but, it is only from the exercise of a Christian disposition that we may hope ourselves to be personally accepted. The promises of acceptance with God are made to faith, repentance, submission, humility, and several other evangelical graces. Although God be gracious, many are destitute of the evangelical virtues to which the promises of life are given. In self examination, our work is to enquire whether we possess the temper to which forgiveness is promised, and not whether God be gracious; the latter is true, while there may be no ground to think the former. Among the graces to which forgiveness is promised, we find Christian humility to be one. Humility is essential to a holy temper. The angels of heaven, although they never sinned, are humble in the presence of an infinite God. When the seraphim behold the Lord, sitting on a throne high and lifted up, and his train filling the temple of heaven and earth, they cover their faces with their wings, crying, Holy, holy, holy

is the Lord of hosts: the whole earth is full of his glory. Much more doth it become men, who have transgressed the law of God to be humble in his presence, and bow before him with deep abasement. Humility is a low opinion of ourselves in comparison with God, and the immensity of his works; together with a sense of the imperfection in all our duties. No man can be profitable to God as he that is wise may be profitable to himself. All nations before him are as nothing, they are counted less than nothing and vanity. A humble opinion of ourselves is so fit for creatures and so essentially connected with all other Christian graces, that a total want of this, is proof of a state both unholy and unforgiven.

As men are prone to be filled with pride, and forget their dependence, we ought frequently to meditate on the following reasons for a humble temper.

The infinite Majesty of God.

A comparison of his excellent glory with the finite nature of creatures is sufficient to render angels and men self abased in his sight. In many things, we both learn and feel the truth by comparison with some superior standard, and when the glory of God is hidden, the weak mind dwells on itself, its own works, interests and desires until they become most important, in its own view. Folly is mistaken for wisdom, ignorance for knowledge, weakness for strength, and a dangerous self-sufficiency grows up in the heart. Those, who have been once humbled, on losing a view of the supreme majesty, backslide into a confidence in themselves and their own attainments, which would be impossible, if their eyes were stedfastly fixed on the greatness of the Lord. Just apprehensions of God's glorious majesty are the most effectual means to reclaim and reproduce humility of spirit. "I have heard of thee by the hearing of the ear, but now mine eye seeth thee, wherefore I abhor myself and repent in dust and ashes." "Wo, is me," said the prophet, "for I am undone, because I am a man of unclean lips, for mine eyes have seen the Lord of hosts." It was from a clear view of the unsearchable riches and glory of our Lord Jesus Christ, that Paul was astonished at the grace given to him, and described himself as being "less than the least of all saints." A comparison between God and his people discovers a difference, which, in their estimation, can neither be described nor justly apprehended. His greatness, by comparison, makes all created things appear small. In the light of his fulness and glory, both natural and moral, all finite attainments in understanding, wisdom and goodness vanish away; so that, those who see this glory, feel themselves to be less than nothing and vanity. The notion of their own importance is lost in amazement, that one so great and independent, so glorious and holy, should preserve creatures, who, in themselves, are so near to nothing compared with him, and who by reason of their sin deserve to be eternally rejected.

If impious transgressors saw

the greatness of God who is offended, they would exceedingly fear and tremble; or if Christians were more faithful to keep him in sight, their hearts would more often be humbled within them.

The immensity of God's works furnishes a reason for us to be humble before him.

The works of God are great and marvellous. He reigns in an immense kingdom, and his subjects are a countless multitude. He hath created, possesses and governs many worlds, and many hosts of intelligent beings, some of which, we know from his word, excel in glory far beyond what we are able to conceive. When we look on nature, which is the house of his forming; on its variety, fulness and extension, we are constrained to say, "Great and marvellous are thy works, thou king of saints!" Through personal attachment, the sinful often lose a sense of the immensity of intelligent created beings, and the value of their rights and happiness. In pride of heart, they think the Lord under a sort of obligation, to make all things subservient to their own wishes. This is the fruit of a dishonest temper. Let the heart be made right; let the spirit and benevolence of the gospel be reinstated in the soul, and the glory of God will be seen in the greatness and value of his works. Thus the mind is prepared to view itself in comparison with the vast intelligent kingdom of God; with the numbers of his family, the sacredness of their rights and the value of their happiness. Being, in a measure, delivered from an over-value of themselves, they see the worth of others, and become humble from the sight of their own comparative smallness in the midst of God's works.—On these principles, humility becomes those, who are greatest and most useful among men, for what are they compared with the whole kingdom of God! Or what are their interests when opposed to the whole! On returning from a survey of the works of God, to contemplate ourselves and feel our own weakness, we may fitly say, What am I a child of dust, that thou art mindful of me, that thou upholdest me by the visitations of thy providence, and comfortest me by thy grace!

Their own sinfulness is another reason for humility in Christians.

"Not a just man on earth doeth good and sinneth not."—It is not the purpose of infinite wisdom wholly to cleanse any from their sins on this side the grave and eternity. Many, who have received the promises in part, must wait for their completion, until the body sleeps in dust, and the soul is delivered from its polluted tabernacle.—There is such evidence of this fact, that those who deny it of themselves, will hardly obtain credit with their fellow men of being honest persons. None have a greater sense of their own sin, or of the number and constancy of their iniquities, than those who through the effectual calling of God are sanctified in part. Their experience in a Christian temper, even when its exercises are weak and inconstant, enables them to distinguish by their own feelings, whatever is of a contrary na-

ture. Their love of God, altho' imperfect in degree, makes them observant of what is contrary to his holiness, his express law and their own duty: They daily find fresh occasion to abase themselves before the Lord for dispositions, actions and desires, which they know to be sinful. Christians can confess their sins more explicitly than any other persons; not because they are more sinful, but from a deep sense of the evil of sin, which is obtained through more clear views of divine holiness and a more circumspect watch of their own hearts. By much attention, they find the remainder of sin, to be a law in their hearts warring against the law of God.—After all their watch, attention and prayer, they come to the conclusion of the most eminent apostle when he bewailed his remaining sin, "O wretched man that I am, who shall deliver me from the body of this death!"

The imperfection of Christians in their best duties is another reason for humility.

The Psalmist said, "I have seen an end of all perfection, but thy commandment is exceeding broad,"—broad in the number of duties it commands, and the perfect heart with which they ought to be performed. The commandments of God enjoin on us to love him supremely, intensely, and at all times; to love our neighbor as we do ourselves; be just and honest in our whole coversation; deny all ungodliness and worldly lusts; worship and trust in the Lord, present our bodies a living sacrifice, and conduct in all respects as though we must give an account. What Christian or what understanding man can be found, who will pretend that any live according to the extent and spirit of these commands, and of others similar to them? If he compares his duties, his motives, or the intensity of his most pious affections, with the law of his Redeemer who enjoins them, he will see great reason to be humbled for the imperfection of every duty. His love of God is not commensurate to that glory which is seen in the divine character; his love of his neighbor falls far short of the rule, and is mingled with much of a contrary nature; his faith is weak, and submission incomplete; and his duties of worship are alloyed with sin. When he hath resolved, he knows not how to fulfil; and after his affections and hopes, desires and enjoyments, in some favored season have been delightfully spiritualized, ere he is aware, he is fallen down again to the darkness of time and is weak in contending with the sensuality of his own heart. In every thing, compared either with the holy law or the bright example of our Saviour, he finds himself deficient: Thus, in the spirit of humility, he can confess that by reason of the imperfection of his duties, he is less than the least of all his brethren, who have a right to be esteemed the saints of God.

The humility of Christians is increased by considering how little they do for the glory of God, and what inadequate returns of gratitude and praise they make to the Saviour of mankind for his love to perishing sinners. Our God from the excellency of his being, is worthy to receive

praise from every creature in earth and heaven. For this reason we are directed, "Whether, therefore, ye eat or drink, or whatever ye do, do all for the glory of God. The greatest of all obligations on Christians is to glorify God." When they see his excellent majesty, and this obligation, which is on all creatures; also, consider how little they have done, in every part of their lives to advance his praise, they fall low in abasement, apprehending themselves to have been nearly useless in the great purposes for which their being was given. Or if they reflect on the Saviour's love in becoming a ransom for the sins of the world, his kindness to them in giving Christian knowledge, sanctifying their hearts, restraining from presumptuous sins, and permitting them to hope for acceptance through his merits; they feel all their returns of gratitude and obedience to have been inadequate to their duty.

As humility is the common duty of men, so it is a source of the most lasting peace. Whenever a creature, forgetting his dependence, exalts himself, he may be sure to meet with many causes of humiliation. Men will not fail to mortify his false conceits, and the righteous providence of God will teach him that self confidence is unfit for dependent creatures. While the proud in heart suffer the natural effects of their own vice, the humble Christian hath satisfaction in lying at the foot of divine sovereignty and committing himself to infinite grace. Let every reader examine, that he may know his own spirit. Whether the greatness and glory of God, or his wonderful works, or our own sinfulness by nature, or the imperfection of our best duties; or whether the little we have done for his glory, and our inadequate returns for a Saviour's grace be considered, each of these are a sufficient reason for a very humble spirit.

I.

TO THE EDITOR OF THE CONNECTICUT MAGAZINE.

Sir,

I AM a Christian professor, and have hoped myself to be sincere; yet have often been charged with imprudence.—Sometimes, I have been convinced the charge was just; at others, I have not seen it to be so. I have studied much, without success, to find in what the grace of Christian prudence consists, and how we may always conduct discreetly? If you can give me an answer to these questions, it will much oblige one of your constant readers.

A. B. T.

Answer to the Letter of A. B. T.

Sir,

YOUR request to be informed in what the grace of Christian prudence consists, and how we may always conduct with discretion, cannot be answered explicitly; and if it were done in the most perfect manner that is possible, innumerable persons would not understand. What the world call imprudence often arises from an

imperfect intellect, for which, it is possible, the person may not be guilty; from a sinful heart, which, with its consequences, are always forbidden; and from an ignorance of human nature, which is the result either of a weak understanding, or inattention to the events of nature, providence, and the society in which we live.

This description of the causes of imprudence may assist us to see in what prudence consists. There are certain words in common use among Christian people, which have a general import or meaning: They do not mean any particular grace which can be characteristically distinguished from all others; but in a practice, which is the result of a sound understanding, and the uniform exercise of a Christian temper.

In this class of words we find holiness, wisdom, prudence, and several others of great practical significance.

Holiness is a conformity to God and his law, and implies all the moral virtues and Christian graces. Where we are certain of the exercise of one grace we may be certain of the principle from which all graces proceed Holiness is the character in which man was created, but was lost by the apostacy; is restored by the renewing influences of the spirit, and is a fountain within the soul, inwrought and supported by the Spirit of God. from which all the holy exercises, employments and blessedness of heaven will flow. It is therefore a word of general signification.

Wisdom is another word much used by the sacred writers, and of similar general import. As defined by some of our best lexicographers it is the power of judging rightly; to which, perhaps they ought to have added, "and the disposition," of judging rightly; for it is hard to conceive how any power whatever, without a disposition to use it, will lead any person to a wise conduct.

By the moral writers, wisdom has been defined, "that discretion, which enables men to perceive what is fit to be done according to the circumstances of time, place and action."

In the word of God, wisdom hath a more exalted signification, and is occasionally used to express true piety, the essence of moral virtue, the doctrines of the gospel, the character of our blessed Redeemer, and even the incommunicable perfections of Godhead.

Prudence has been defined, "wisdom applied to practice," and for a general definition, perhaps a better cannot be given.

The holy scriptures describe Christian prudence by a number of its effects. "A prudent man covereth shame," he is not a tale-bearer, and revealeth not secrets where no good can accrue either to the public or to individuals from publishing them. "A prudent man dealeth with knowledge." He determineth not on suspicion or evil jealousy, but from a certain knowledge of the facts on which his judgment is founded.

"The wisdom of the prudent is to understand his way, and he looketh well to his going."—He acts not, in any case, without consideration.—"He that regardeth reproof is pru-

dent." He hath such command of his own spirit, that he can bear patiently the voice of his reprovers, and even of those who revile him, that he may thereby understand and amend his faults. "A prudent man foreseeth evil, and hideth himself." He foreseeth at a distance, the consequences of his own and others' actions; he will not provoke iniquity, neither will he through a misjudged zeal do evil that good may come; neither will he put to hazard a greater interest that he may come into possession of one which is smaller.

These with many other valuable maxims, are found in the holy scriptures, descriptive of the effects of prudence.

On a subject of so general a nature, and as a means of coming to the point of enquiry it may not be improper to describe how the words *prudence* and *prudent* are used in the common language of mankind, and applied to particular persons, characters and things. In the sense of the world, persons of the following description are called prudent. Those, who by a careful government of their tongues escape the contentions which arise from tale-bearing: Those who carefully pay their debts, thereby escaping the destructive costs of the law: Those, who in proper season provide for such wants of their families, as it may be foreseen will happen: The avaricious are called prudent, when they are thrifty and retrench their expenditures within their income; and the ambitious, when they manage so cautiously as to have the good will of all parties. In the worldly use of the word, prudence doth not certainly mean any thing more than dextrous management, under the influence of the most selfish and hypocritical principles.

But our enquirer calls us to a higher subject, "What is Christian prudence, and how may I always act discreetly? From the result of our past remarks it appears that prudence, even in the loose sense of the word, proposes some object that is valuable, either for this or another world. A man is never called prudent, who by crimes hastens himself to the place of execution; and as it proposes some end which the world calls valuable, so it endeavors to effect this by means, which are not shameful.

Christian prudence proposes to itself the most glorious ends of action, and endeavors to effect them in the most direct and satisfactory way: In these respects it is not distinguishable from wisdom. Christian prudence is the right modification of all our actions for the glory of God and the well being of mankind.

Christian prudence proposes to itself the highest ends, the most glorious objects, the declarative honor of the Almighty, the happiness of his creatures, and our own personal good in subordination to these greater ends.

A prudent temper is the result of all the Christian graces in exercise, with the right government of all our passions and appetites. If the sinful passions of Christians are predominant, if they act without knowledge, or if they have become cold in the service of their Lord,

they will be guilty of imprudence.

Further, It hath always been observed, that there is a natural difference in the characters of men: Some are more and others less intelligent; some have a strange dexterity, of which others are wholly destitute in discerning the motives and ends of those with whom they have any connections and of foreseeing the consequences of human action, either in themselves or others; some are deeply studious and contemplative, while others are transient and fickle in all their conceptions and purposes; some are irascible, and others calm and sedate. All these have been called natural differences of the human character, and from what they originate, whether natural structure of body or mind, from education, or from some minor circumstance in the conditions of men, it is not necessary for our present point to determine.

These natural variations have a great and sometimes an unmanageable influence in the formation of an imprudent character.

The sanctifying grace of God doth not wholly remove these natural varieties of character. Paul was the rational and abstruse; Peter the passionate and sudden; and John the melting and beloved as much afterwards, as they were before they heard of a Saviour's name.

Infinite power could form instruments to complete all the purposes of infinite wisdom and goodness. So it is at the present day. Religion consists in a moral state of heart, and we must not expect that all good men will have the same natural dispositions, or that grace will remove their variety of character. All men have their besetting sins; neither must we expect a peculiar liableness to these will be wholly overcome. Christians, when they endeavor to act conscientiously, will sometimes be imprudent in the view of their brethren. We do not, without more grace than is commonly given, see eye to eye.

But shall this distinction let down the door of conscience and destroy the power of truth? By no means. Shall natural differences of character destroy moral obligation, or the ground on which it stands? This cannot be admitted. Although it be difficult to determine, in every instance, what Christian prudence is, on account of a variety in attending circumstances; yet it always implies the following things.

A principle of obedience to God, a love of his law, a desire to advance his glory and the good of our fellow men, a careful government of our own passions and appetites, with an endeavor to obtain information, on every matter of importance, before we either judge or act decisively.

Christian prudence therefore implies integrity of heart. It is not a grace exercised distinctly and by itself in judging and acting; but a result of all the graces, acting in things which relate to the well being of the present and a future life, under the direction of a sound understanding, and regulated by a competent knowledge of human nature and the laws of duty. If the heart be wrong all must be wrong; or if the heart be honest

and the understanding incompetent, or there be a great defect in a knowledge of human nature it must be expected that imprudent actions will ensue: Hence we see some well meaning persons plunging from one to another scene of imprudence: Here a door is opened for the exercise of Christian charity, and for obedience to our Saviour's direction. "First cast out the beam out of thine own eye, and then shalt thou see clearly to cast out the mote, out of thy brother's eye." After all there are some instances, in which it is difficult to determine between prudence and imprudence.

The second question of the enquirer is, "And how shall I always act discreetly and wisely?" All men have reason, at some hours, to lament their imprudence either in words or actions. "There is not a just man on earth, who doeth good and sinneth not." Still, there are certain rules for a prudent conduct, which every Christian should duly consider.

Never judge in matters above your knowledge. Nothing is more pleasing to natural pride than to think ourselves capable of judging in all matters of doctrine, discipline and practice; whereas, many Christians, through ignorance or other causes, are incapable of judging correctly. An unsuitable opinion of this kind, joined with a zeal not according to knowledge, will lead to many rash judgments. It is not uncommon to find these among people who have little doctrinal knowledge, less experience, and still less acquaintance with men. "Judge not that ye be not judged," is a maxim of high importance for the prudent direction of human life.

2dly, Never act under the influence of appetite and passion. Both appetites and passions are necessary for the perfection of our natures. So long as they are under the control of reason they are innocent; but having overleaped this bound, they lead to all manner of criminal and imprudent conduct. No man can act prudently in the phrenzy of passion, or is fit company for a rational creature, when the appetites, which are common to him with the brutes, govern his conduct. The hour of passion is always an hour of imprudence; it is the hour of a madman, in which he casteth about firebrands, arrows and death, and saith "am I not in sport?"

3dly, Remember that for every action and word, however idle they may be, we must give an account before God.

A sense of the judgment we all have to pass before the bar of God, is one of the best excitements to Christian practice. This being lost, the sinner will become notorious in vice, and the Christian lax in every duty of his profession. Those who do not habitually expect to answer before God, will neither treat the persons of men decently nor their reputations and interests justly. Therefore, to conduct with Christian prudence, we ought habitually to remember that all our words and actions will be brought into judgment.

4th. A sense of the omniscience and omnipresence of God is necessary for Christian prudence. We say necessary for prudence,

but there is no need of this limitation, for it is necessary for all Christian conduct. When a due apprehension of the presence and knowledge of God are lost, we become exposed to the full force of every temptation from abroad, and every passion from within our own breasts. If God were not all present the universe could neither be sustained or governed; and if some sense of the truth be not preserved in created minds, there can be no virtue, obedience, or Christian practice. If before speaking or acting, every person thought as Jacob did, "How dreadful in this place! this is none other but the house of God," the place of his presence, there would be far less imprudence than we now see in the world.

5th. Prudence of conduct always hath some relation to others. It is that virtuous practice directed in the law, "thou shalt love thy neighbor as thy self." Prudence and imprudence, in the sense we are now considering the subject, have some relation to other men; at least they are considered as being judges to whom we are amenable. Therefore to act prudently it is necessary we should have true apprehensions of men's rights and that the happiness of our neighbor is as valuable as our own. So long as we undervalue the good of others, there is the highest temptation to treat them imprudently; and from smaller acts of imprudence the highest acts of injustice will proceed.

6th. Whoever would act prudently must call on the name of the Lord. The experience of all Christians is a witness for the benefit of prayer. "The Lord is nigh to all that call upon him; to all that call upon him in truth. He will fulfil the desire of them that fear him: He will also hear their cry and save them." "O Lord, I know that the way of man is not in himself: It is not in man that walketh to direct his steps. O Lord, correct me, but with thy judgment; not in anger, lest thou bring me to nothing." These words of inspiration teach us both the propriety and efficacy of prayer to God that he would direct our steps, and preserve us wherein we are unable to keep ourselves. Certainly it is a truth, that those who neglect prayer will not act with Christian prudence. They may be the children of the world, who are wise in their generation for present things, but are not wise to eternal life.

P.

Godliness and Contentment the only Means of perfect Happiness.

THE most perfect happiness consists in contentment or satisfaction with what we possess. To experience perfect contentment, the object of possession must be suited to the nature of a rational mind, and its quantity equal to the utmost capacity of enjoying. If happiness was confined to the ample endowments and dignities of this world, the greater part of men would be excluded from a share. The nature of the state in which we exist, together with the good of society, requre, that great worldly possessions or dig-

nities should belong to a few. In the distribution of these, by his all-wise providence, God doth not act partially; neither, has he left any part of mankind in a situation to despair of being happy, unless it be from an obstinate determination not to pursue the means of their own good. The true good, the greatest and eternal good is placed before every mind. Wisdom addresses all in the same language; fear God and keep his commandments, this is the whole duty, the whole happiness of man. Those things in which a sinful heart places the chief good of existing, are but appendages of a short life, not essential to happiness, not absolutely necessary for the blessedness of any mind, and no evidence that the possessors are favorites of heaven, or that they will be in any degree distinguished from their brethren in that state where we shall all soon exist. Neither are those things evidence of greater happiness here, for it is more often contrary. In how many instances do men say, yonder is a happy person! His situation places him above the evils, which are my greatest affliction; when, if we could look within such a breast, we should see a heart of wretchedness, the whole soul a cage of evil and disquieting passions, discontent with God, enmity against men, dissatisfaction with itself and with providence, and none of that peace which passeth understanding. Could we see the hearts of men, it would give us an opinion of what the world can do for us very different from that we have by looking on their external show. If it were in our power to look directly on the heart, as omniscience doth, the whole delusion would appear, and we should see vanity of vanities to be the motto engraven on all the things which are coveted. A rational mind cannot be contented and happy without a good which reason approves. Moral and intellectual enjoyments are the food of souls; a food as necessary for their peace, as material food is for the animal body. The mind of man has no power fitted for independence; no wisdom sufficient to make the best choice for himself; no sufficiency within himself for being happy, even with all the aid the creatures can give him, if he hath not a God to be his friend and portion; a God to preserve and direct his steps, guide him to his highest good, and satisfy him with his own glory.

The reader, who is fascinated with the world, may say, "these are the speculations of a dry moralist, or a sour misanthropist, for contentment may be obtained from an enjoyment of the creatures."

LET THIS BE THE POINT AT ISSUE.

Can a rational mind be happy by any possible enjoyment of the creatures, while unprepared to delight in the moral glory of God!

For evidence we will resort to experience, reason and the word of God. No greater scope of evidence can be desired, no other source can be found.

Experience is a source of evidence to which all may repair and from this the honorable and ignoble, the rich and the poor, the old and the young, accor-

ding to the opportunity they have had in life, may derive instruction.

Experience will give its universal testimony, that the most full and varied enjoyment of the creatures never imparted contentment to a mind, which is unprepared to delight in the moral glory of God. Ask the votaries of the world, the avaricious, the sensual and ambitious, whether they have yet obtained a supreme good? They will not pretend they have; still, may say, we are in the direct road. Mistaken creatures! They think a few more thousands, an office in expectation, or some hours enjoyment of the most sordid appetites will complete their purpose. Thus they must go on in delusion, until the good Spirit of God, the awful checks of his providence, or the more awful hour of death opens their eyes to a wise opinion. Every one who beholds these persons, is convinced they are not yet contented; and if not contented, not happy. They thirst for the world as eagerly as ever, and even until dotage, if life permits so long, grasps its honors, pleasures and profits. Personal experience will teach the same which we have learned by an observation of mankind. Who is the reader, or where is the man that can say I am satisfied, unless his heart hath been corrected by the power of divine grace.

Doth not sound reason unite its testimony to that of experience? Certainly, reason teaches that a rational and immortal spirit cannot be satisfied with pleasures that are animal, or objects which are perishing. The mental powers of knowing and desiring, will speedily outreach the whole contents of a material world, and stretch into that immensity and eternity which is the dwelling of God. The minds of creatures were formed by God to be satisfied only in himself. He will forever remain the fountain of rest to the minds he hath made, and such as cannot find their rest in him must remain unhappy.

The same truth is taught in the holy scriptures. "Godliness with contentment is great gain." Religion furnishes the only satisfying good; therefore, it gives the only perfect happiness. "Delight thyself also in the Lord and he shall give thee the desires of thy heart;" and he being the portion, the mind cannot fail of being satisfied. An argument which the apostle uses, to prove that godliness is the true riches which gives contentment, is this: As we brought nothing into the world, so we can carry nothing out. Things, which must be so soon and wholly left, cannot have the value men are apt to place upon them, and will not bear a comparison with the riches of godliness. These being inwrought in the soul, become part of its nature in such a sense, that death cannot make a separation.

But what is that godliness, which gives contentment?

The holy scriptures speak of the form of godliness without the power. This a man may have and still be a discontented creature. The form of godliness is the external profession and appearance of religion, while destitute of any corresponding affections of the heart. This cannot give contentment.

Godliness is a resemblance of supreme holiness in the will and all the moral powers and affections of the mind. A moral conformity to the rectitude of God is the essential nature of true religion. Men are full of enquiry what religion is; they describe and dispute much, and in the multitude of corrupted opinions, many things are set up as true religion, and many ways are described for obtaining it, which have no foundation in truth. The descriptions of religion or godliness are uniform through the whole sacred oracles. It was the same in the days of the patriarchs, of the prophets and of the Son of God. It is, though not in degree, still in its nature, the same in earth and heaven; in time and eternity. God created man in his own image, which extended to his moral temper, and was the pure religion of paradise. He lost that image, became destitute of a moral conformity to God, and from that time became a discontented creature. This image or conformity to God is restored by the sanctifying power of the Holy Spirit, as the only preparation for dwelling in his presence and enjoying his glory. True religion or godliness is therefore called being made "partakers of a divine nature," partaking of holiness, in our measure, as God hath it in immeasurable degree. A communication of "grace for grace" —a communication of graces to the heart that resemble and are of the same kind as those found in the divine Mediator. We are commanded to be holy, as God is holy, and perfect after the manner that our Father in heaven is perfect.

A love of God is included in godliness, and will be found in every soul which is formed to resemble him. Where the heart is made holy, honest, just and benevolent, it will immediately discover the infinite glory of the Lord's perfections, the excellency of his law, and the fitness of his providence which is his moral perfection displayed in the government of creatures. It is a high display of the infinite Creator's glory, to behold a universe filled with creatures who bear his image. Though each one hath a separate existence, yet as it depends on his supreme will, it is a beam of his glory. When the heart is prepared to delight in God, it can find satisfaction in contemplating all his works of nature and of grace.

Can we not hence see how godliness produces contentment and happiness! If the mind can delight in God himself, in all the glories of his nature, in all his will, in all his works, it must be contented, for there can be no greater object of satisfaction. This comprehends the whole which eye hath seen, ear heard, or imagination conceived. When our desire is for things which cannot be had, or those which being received cannot satisfy, we must be discontented, which will ever be the case while our affections are ultimately fixed on any of the creatures. Were all the creatures placed in our possession, they could not fill that room in the heart, which the Creator designed for a love of his own infinite glory. The affections being

sanctified are turned immediately on divine beauty. "Whom have I in heaven but thee, and there is none on earth I desire beside thee," are the aspirations of the heart, while it adores the being and loves the providence by which all things are directed. A love of the creatures becomes sanctified, reasonable and proportioned to their real excellency, so that nothing is expected from them beyond what they can give. The creatures are enjoyed in connection with the Creator, as fruits of his fulness, and the love which begins on them ascends through this medium to the ocean of glory. This is godliness, which through contentment makes all things the riches of the soul, leaving no place for unsatisfied desires. It is a happiness peculiar to those who love the Lord. How rich are the godly! the description of the apostle is literally true, for "all things are theirs." Religion, instead of diminishing that good the creatures can give us, fits the mind to receive their whole value, to enjoy created excellence as it is in itself, and as it is related to infinite wisdom and glory. How unfriendly to man is that pride by which he is prompted to be independent of his Maker! How much he impoverishes himself by serving the creatures more than the Creator! How much he lost, when the image and love of God departed from his soul!

Let us reflect how great the divine love! Though our minds are weak, our natures frail, our powers in their most perfect state but vanity; we still have the capacity of receiving so immense a good, God himself with all his wisdom, love and works. In acting our finite minds are weak, in receiving capacious; while our own perfection is less than nothing and vanity, we may behold and enjoy all perfection. The glory of Godhead can belong but to one, the enjoyment of this glory to many. In this contemplation may every reader be filled with a love of God.

Y—T.

The Presbyterian Church of the United States, appropriately so called, is spread through all the parts West of New-England, from the North part of the state of New-York to Georgia and the Western waters. Thro' these limits they are intermixed with churches denominated by other names, Episcopalians, Dutch or reformed, Congregational, Baptist and Methodist. As the Presbyterian Church is in such intimate union with the Churches in Connecticut and Vermont, that each of them is represented in the principal judicatories of the other; it is thought proper in several numbers of this Magazine, to publish their Constitution of Church Government.—Information of the different usages in the several parts of the true Church of Christ, removes ungrounded prejudices and strengthens the bonds of their Charity.

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THE FORM OF THE GOVERNMENT AND DISCIPLINE OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA.

Chap. I.—Of the Church.

SECT. I. JESUS CHRIST, who is now exalted, far above all principality, and power, hath erected, in this world, a kingdom, which is his church.

SECT. II. The universal church consists of all those persons, in every nation, together with their children, who make profession of the holy religion of *Christ*, and of submission to his laws.

SECT. III. As this immense multitude cannot meet together, in one place, to hold communion, or to worship God, it is reasonable, and *warranted by scripture example*, that they should be divided into many particular churches.

SECT. IV. A particular church consists of a number of professing Christians, with their offspring, voluntarily associated together, for divine worship and godly living, agreeably to the holy scriptures; and submitting to a certain form of government.

Chap. II.—Of the Officers of the Church.

OUR blessed Lord, at first, collected his church, out of different nations, and formed it into one body, by the mission of men endued with miraculous gifts, which have, long since, ceased.

The ordinary and perpetual officers, in the church, are, *Bishops* or *Pastors*; the representatives of the people, usually stiled *Ruling Elders*, and *Deacons*.

Chap. III.—Of Bishops or Pastors.

THE *pastoral* office is the first, in the church, both for dignity and usefulness. *The person who fills this office*, hath in scripture, obtained different names expressive of his various duties. As he has the oversight of the flock of Christ, he is termed bishop. As he feeds them with spiritual food, he is termed pastor. As he serves Christ in his church, he is termed minister. As it is his duty to be grave and prudent, and an example of the flock, and to govern well in the house and kingdom of Christ, he is termed presbyter or elder. As he is the messenger of God, he is termed the angel of the church. As he is sent to declare the will of God to sinners, and to beseech them to be reconciled to God through Christ, he is termed ambassador. And, as he dispenses the manifold grace of God, and the ordinances instituted by Christ, he is termed steward of the mysteries of God.

Chap. IV.—Of ruling Elders.

RULING elders are properly the representatives of the people, chosen by them, for the purpose of exercising government and discipline, in conjunction with pastors or ministers. This office has been understood, by a great part of the protestant reformed churches, to be designated, in the holy scriptures, by the title of governments: and of those who rule well; but do not labor in the word and doctrine.

Chap. V.—Of Deacons.

THE scriptures clearly point out deacons as distinct officers in the church, whose business it is to take care of the poor, and to distribute among them the collections which may be raised for their use. To them also may be properly committed the management of their temporal affairs in the church.

Chap. VI.—Of Ordinances in a particular Church.

THE ordinances, established by Christ the head, in a particular church, which is regularly constituted with its proper officers, are, prayer, singing praises, reading, expounding and preaching the word of God; administering baptism and the Lord's supper; public solemn fasting and thanksgiving, catechising, making collections for the poor, and other pious purposes; exercising discipline; and blessing the people.

Chap. VII. Of Church Government and the several Kinds of Judicatories.

SECT. I. IT is absolutely necessary that the government of the church, be exercised under some certain and definite form: And we hold it to be expedient, and agreeable to scripture and the practice of the primitive Christians, that the church be governed by congregational, presbyterial and synodical assemblies. In full consistency with this belief, we embrace, in the spirit of charity, those Christians who differ from us, in opinion or in practice, on these subjects.

SECT. II. These assemblies ought not to possess any civil jurisdiction, nor to inflict any civil penalties: Their power is wholly moral or spiritual, and that only ministerial and declarative. They possess the right of requiring obedience to the laws of Christ; and of excluding the disobedient and disorderly, from the privileges of the church — To give efficiency, however, to this necessary and scriptural authority, they possess the powers requsite for obtaining evidence and inflicting censure: They can call before them any offender against the order and government of the church: They can require members, of their own society, to appear and give testimony on the cause; but the highest punishment to which their authority extends, is to exclude the contumacious and impenitent, from the congregation of believers.

Chap. VIII.—Of the Congregational Assembly, or Judicatory, usually styled The Church Session.

SECT. I. THE church session consists of the minister, or ministers, and elders of a particular congregation.

SECT. II. The church session is competent to the spiritual government of the congregation: For which purpose, they have power to inquire into the knowledge and Christian conduct of the members of that church; to call before them the offenders and witnesses, being members of their own society, and to introduce witnesses from other societies or denominations, where it may be necessary, to bring the process to issue; and, when they can be procured to attend, to admonish, to rebuke, to suspend, or exclude from the sacraments, those who are found to deserve the censures of the church; to concert the best measures for promoting the spiritual interests of the congregation, and to appoint delegates to the higher judicatories of the church.

SECT. III. The minister hath a right to convene the session when he may judge it requisite. And he ought, in all cases, to convene them, when requested by any two or more of the elders.

SECT. IV. We think it proper, that every church session keep a fair register, of births, of baptisms, of marriages, of persons admitted to the Lord's table, of deaths in the society, and of other removals.

Chap. IX.—Of the Presbyterial Assembly.

SECT. I. THE church being divided into many separate congregations, these need mutual counsel and assistance, in order to preserve soundness of doctrine, and regularity of discipline; and to enter into common measures, for the promoting of knowledge and religion, and for the preventing of the encroachments of infidelity and error. Hence arise the importance and usefulness of presbyterial and synodical assemblies.

SECT. II. A presbytery consists of all the ministers, and one ruling elder from each congregation, within a certain district.

SECT. III. Every congregation, which has a settled pastor, has a right to be represented in presbytery, by one elder; and every collegiate church by two or more elders, in proportion to its ministers. Where there are two or more congregations united, under one pastor, all such congregations shall have but one elder to represent them. Every congregation, which has no settled minister, and is able and willing, to support one, shall be entitled to be represented, by a ruling elder, in this judicatory. And where there are two or more such congregations, united for the maintainance of the gospel, and in their united state, are of the description aforesaid, then such united congregations may be represented by one elder.—Every elder not known to the presbytery, shall produce a certificate of his regular appointment, from the church which he represents.

SECT. IV. Any three ministers, and as many elders as may be present belonging to the presbytery, being met, at the time and place appointed, shall be a judicatory, competent to the dispatch of business; notwithstanding the absence of the other members.

SECT. V. The presbytery have cognizance of all things, that regard the welfare of the particular churches within their bounds, which are not cognizable by the session. They have also a power of receiving and issuing appeals from the sessions, and references, brought before them in an orderly manner; of examining and licensing candidates for the gospel ministry; of ordaining, settling, removing, or judging ministers; of examining, and approving or censuring the records of the sessions; of resolving questions of doctrine or discipline, seriously and reasonably proposed; of condemning erroneous opinions, that injure the purity or peace of the church; of visiting particular churches, to enquire into their state and redress the evils that may have arisen within them; of uniting, or dividing congregations, at the request of the people; and of ordering whatever pertains to the spiritual concerns of the churches under their care. And it shall be the duty of the presbyteries to report, to the synod,

licensures, ordinations, the dismissing or receiving of members, and the removal of members by death.

Sect. VI. The presbytery shall meet on their own adjournment: and, when any emergency shall require a meeting, sooner than the time to which the judicatory stands adjourned, the moderator shall, with the concurrence, or at the request of two ministers and two elders, the elders being of different congregations, call a meeting of the presbytery, by a circular letter sent to every minister, and to the session of every vacant congregation having a right to send a representative to the judicatory, in due time previous to the meeting; which time shall be ascertained and recorded by each presbytery, and shall not be less than ten days: and nothing shall be transacted, at such special meeting, besides the particular business for which the judicatory has been thus convened.

Sect. VII. At each meeting of presbytery, a sermon shall be delivered, if convenient; and every particular session shall be opened and concluded with prayer: The roll shall be called, and the meeting recorded by the clerk, who shall enter the names of the members present, and also of those ministers who are absent.

Chap. X.—Of the Synodical Assembly.

Sect. I. AS a presbytery is the convention of the bishops and elders, within a certain district; so a synod is the convention of several presbyteries, within a larger district.

Sect. II. The synod have power to admit and judge of appeals, regularly brought up from the presbyteries; to give their judgment on all references, and ecclesiastical cases, made to them; to review the presbytery books; to redress whatever hath been done by presbyteries contrary to order; to take effectual care that presbyteries observe the constitutions of the church; to make such regulations, for the benefit of their whole body, and of the presbyteries and churches under their care, as shall be agreeable to the word of God, and not contradictory to the decisions of the general assembly, and to propose, to the general assembly, for their adoption, such measures as may be of common advantage to the whole church.

Chap. XI.—Of the General Assembly.

Sect. I. THE general assembly is the highest judicatory of the presbyterian church; and shall represent, in one body, all the particular churches of this denomination; and shall bear the style and title of *The General Assembly of the Presbyterian Church in the United States of America.*

Sect. II. The general assembly shall consist of an equal delegation of bishops and elders from each presbytery, in the following proportion, viz. Each presbytery, consisting of not more than six ministers shall send one minister and one elder; each presbytery, consisting of more than six ministers and not more than twelve, shall send two ministers and two elders; and in like proportion, for every six ministers, in any presbytery:

And these delegates, so appointed, shall bear the title of *Commissioners to the General Assembly.*

SECT. III. Any fourteen, or more, of these commissioners, one half of whom shall be ministers, being met, on the day, and at the place appointed, shall be competent to form a general assembly, and to proceed to business.

SECT. IV. The assembly shall receive and issue all appeals and references, which may be regularly brought before them from the inferior judicatories; they shall review the minutes and proceedings of every synod, to approve or censure them; they shall give their advice and instructions, in all other cases submitted to them; and they shall also constitute the bond of union, peace, correspondence, and mutual confidence, among all our churches.

SECT. V. To the assembly also belongs the power of consulting, reasoning, and judging, in controversies respecting doctrine and discipline; of reproving, warning, or bearing testimony against error in doctrine, or immorality in practice, in any church, presbytery, or synod; of corresponding with foreign churches; of putting a stop to schismatical contentions, and disputations; and, in general, of recommending and attempting reformation of manners; and of promoting charity, truth and holiness, through all the churches; and of erecting new synods, when they judge it necessary.

SECT. VI. Before any overtures or regulations, proposed by the assembly to be established as standing rules, shall be obligatory on the churches, it shall be necessary to transmit them to all the presbyteries, and to receive the returns of, at least, a majority of the presbyteries, in writing, approving thereof.

(To be Continued.)

Extracts from the Minutes of the General Assembly of the Presbyterian Church, held at Philadelphia, May 18th, 1809.

THE General Assembly of the Presbyterian Church, in the United States of America, met, agreeably to appointment, in the First Presbyterian Church, in the City of Philadelphia, at 11 o'clock A. M. and was opened by the Rev. Dr. Philip Milledoler, the Moderator of the last Assembly, with a sermon, from Matthew xxiv. 45—47 inclusive, "*Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant whom his lord, when he cometh, shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods.*"

The committee appointed to digest and form the information received on the state of religion, into a connected narrative, brought in their report; which, being amended, was adopted, and is as follows:

The General Assembly once more approach the churches under their care, that they may lay before them a condensed narrative of the state of religion within their bounds.

The dealings of God with us,

brethren, during the past year, call for renewed emotions of wonder, love, and praise. He has not left himself without a witness amongst us; the east, the west, the north, and the south can testify; for in them all his stately footsteps may be seen. In answer to the prayers of his people, he has come down like dew upon the mown grass, and like showers that water the earth; and we are happy to state that his glory is yet passing before us, and that his power and grace are still displayed, in the conviction and conversion of sinners, as well as in building up his people in their most holy faith. These are the great outlines of our situation; to the more particular description of which we now call your attention.

It is with peculiar pleasure, then, that we state, that peace and harmony, so ornamental and necessary to the Christian church, have prevailed in the past year, with but few exceptions, throughout our bounds; that the worship of God has been generally and respectfully attended in our churches; that the distinguishing doctrines of grace have been well received, and, in many instances, have been attended with great and visible success. Although from the great extent of late revivals and the numbers received into our church, there was reason to fear that many tares were interspersed with the harvest, yet we are happy to state that instances of apostacy have seldom occurred.

The leading features that have characterized our churches during the last year, have, we apprehend, been a growing thirst for divine knowledge, and an increased attachment to the distinguishing doctrines of grace. Family visitation and the catechetical instruction of our beloved youth, have doubtless contributed in a great degree to excite, as well as to satisfy, this desire. We are happy to state that catechetical instruction has been attended to during the last year, with perhaps greater assiduity, than has ever been witnessed amongst us; and we are persuaded that its results will be highly favorable to the dearest interests of the church of God in our country. Deeply impressed with a conviction that holiness becometh his house forever, the churches of Christ have turned their attention, with increasing care, to the support of a wise and salutary discipline. Societies for diffusing evangelical truth have been organized, and are now in operation; Bibles and small religious tracts have been extensively distributed. Praying societies, formerly established, have been maintained, whilst many new ones have been added. These institutions, by calling into exercise the latent gifts and graces of the people of God, in an essential part of his worship, as well as in promoting zeal and brotherly love, have served as nurseries of the church, and have produced, and are producing, almost incredible effects upon the moral and religious state of the community.

The presbytery of Long Island has experienced a very general revival from the presence of the Lord. The Presbyteries of Albany and Hudson,

in some of their congregations, have been visited with divine influence from on high; whilst a large district of East-Jersey, as well as its extreme in the west, has known, or is learning, to know, the almighty power of God. Acknowledged infidels, and practical unbelievers, who so lately eyed the cross with malignity, and its adherents with contempt, are now seen, in considerable numbers, cloathed, and in their right minds, at the feet of Jesus; whilst the poor, dissipated prodigal, who so lately was a burthen to himself and to the world, is seen returning to his father's house, or already encircled in his father's arms. Those parts of the church which were favored, with revivals in former years, appear to be securing the advantages they have gained, and to be gathering in the gleanings of the vintage; whilst bodily agitations, where they had appeared, have almost wholly subsided, and have given place to calm inquiry into the great and leading doctrines of the gospel.

The Assembly have observed with pleasure that the various missions under their direction, have been prosecuted with exemplary diligence and fidelity, and with a measure of success calculated to rejoice the hearts of those who have contributed of their worldly substance to the support of this great object, and to engage them to a continuance of their liberality. Through the instrumentality of these missions, not only a large population of our own citizens who would otherwise remain almost wholly destitute of the gospel, have its doctrines and ordinances dispensed to them; but several Indian tribes have the invaluable blessings of civilization and the Christian religion brought within their reach; and the unhappy children of Africa are also greeted with those glad tidings of salvation to which, in a Christian country, they have a peculiar claim.

But whilst events of a prosperous nature are recounted with pleasure, it is the duty of this Assembly, to inform the churches, that circumstances have occurred of an opposite description, and such as ought to be considered as highly calamitous and distressing. They have learned with regret, that, whilst several parts of our country have recently been supplied with a gospel ministry, and the regular administration of ordinances, others in these respects are in an exceedingly destitute situation. "The harvest truly is great, but the laborers are few;" pray ye, brethren, the Lord of the harvest that he would send forth laborers into his harvest. In a portion of country of some extent, embraced within the bounds of the synod of Kentucky, we are sorry to learn that a spirit of fanaticism propagating the most palpable errors, as well as insubordination to the constituted authorities of our church, has greatly prevailed. In consequence of this, some of our congregations have been torn by intestine divisions, and are yet bleeding at every pore. The Assembly conceive that they cannot do justice to their own feelings on this occasion, or to the cause of Christ, without noticing in terms of high disap-

probation so ruinous a departure from duty; they hold out at the same time the hand of conciliation to their erring brethren, and invite a speedy return to the good order and discipline of our church.

In addition to the above, the Assembly have heard with pain of the prevalence, in some parts of their bounds, of a form of religion without its power, as well as of vice and immorality.—Lukewarmness detested by the head of the church, intemperance ingulphing every social and domestic virtue, an awful profanation of the sabbath, sports and unlawful games, like so many ensigns of death, have appeared, assailing the kingdom of Christ, and strengthening the empire of his foes. Whilst we are undoubtedly called to mourn over these evils, we are equally called to counteract them; "the weapons of our warfare are not carnal, but mighty through God, and shall finally prevail." "For Zion's sake, therefore, will we not hold our peace, and for Jerusalem's sake we will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth."

From the accounts received from our sister churches of Connecticut and Vermont, it appears that the great head of the church has manifested toward them, during the last year, the most signal interpositions of divine love and mercy. Yale College has been visited, and a number of her sons have been hopefully gathered into the bosom of the church. Many towns and villages, in both of these States, have felt, in a very uncommon degree, the power of sovereign grace; and accessions to their communion have been exceedingly numerous. Infidelity is confounded, or retires from the public eye. Characters distinguished by talents, learning, morals, and property, have been led publicly to profess themselves the disciples of our Lord. A knowledge of the holy scriptures is diffusing itself far and wide. We are also informed, that distinguished revivals of religion have existed in several parts of Massachusetts, and that hopeful appearances have also begun in New Hampshire and in the District of Maine.

On a review of the whole information we have received, the Assembly take their stand at the foot of the cross, and rejoice in the wonders of redeeming love.

If the state of religion in the churches under their care, had even been generally dark and unpromising, though they might mourn over the ingratitude of man, they could not cease to confide in the faithfulness of God. But in justly deserved wrath, our God has remembered mercy; once more he has given us abundant cause to glorify his name, and to rejoice with trembling.

We have only to add our ardent prayer, that *the angel flying through the midst of heaven, having the everlasting gospel to preach to every kindred and tongue*, may soon reach the utmost bounds of his destination; that every obstacle that might impede his flight, or stay his progress may be speedily removed, and that the knowledge of Christ may soon cover the earth, as the waters fill the sea. Come

quickly ; " Amen. Even so, come, Lord Jesus."

The committee to which was referred the report on the appointment of a day of thanksgiving, brought in the following report, which was adopted.

Whereas it has pleased Almighty God, in his wise providence, to avert, in a great measure, the temporal judgments which threatened us during the last year ; and whereas the interests of religion are advancing, so as to fill the hearts of believers with gladness, and to encourage them in hopes of more copious outpourings of God's spirit :

Therefore, resolved, that it be, and it hereby is, recommended to the several congregations under the care of the General Assembly, that they do respectively set apart the fourth Thursday in August next, as a day of solemn thanksgiving and prayer; and that, on said day, the members of our different congregations throughout the United States, do abstain from unnecessary worldly labor and recreations, and meet in their several places of public worship, for the purpose of rendering their united praise and thanksgiving to Almighty God, for the distinguished and unmerited blessings with which he has visited our country, and the churches in our land, during the year past ;

And that it be further recommended to the congregations so assembled, humbly to implore the great Head of the church, that he would establish the peace and prosperity of our country, visit his churches with still more copious effusions of his blessed Spirit, throughout this and every other land ; that sinners may be turned from darkness to light, and from the power of Satan unto God ; that professors of religion may walk worthy of the vocation wherewith they are called ; that the heathen may be given to Christ for an inheritance, and the uttermost parts of the earth for a possession ; and that the ends thereof may speedily see the salvation of God.

The Committee to which the pastoral letter had been committed, submitted to the Assembly the following resolution, which, being read, was adopted.

Whereas the book of discipline states that children, born within the pale of the visible church and dedicated to God in baptism, are under the inspection and government of the church, and specifies various important particulars, in which that inspection and government should be exercised, as also directs the mode, in which they shall be treated, if they do not perform the duties of church members ; and whereas there is reason to apprehend, that many of our congregations neglect to catechise the children that have been admitted to the sealing ordinance of baptism, and do not exercise suitable discipline over them : Therefore,

Resolved, That the different Presbyteries within our bounds are hereby directed to enquire of the different sessions, whether a proper pastoral care be exercised over baptized children in their congregations, that they learn the principles of religion, and walk in newness of life be-

fore God ; and that said Presbyteries do direct all sessions that are delinquent in this respect, to attend to it carefully and without delay.

The committee appointed to report on the establishment of a society for procuring and distributing religious tracts, reported the following resolution, which was adopted.

Resolved, That, whereas it appears to this Assembly, that great and increasing good hath accrued to the church of Christ, by the distribution of small, cheap, religious tracts ; it is hereby earnestly recommended, that each synod take measures for establishing as many religious tract-societies within their bounds, by the associating of one or more presbyteries, as may be most convenient for this purpose ; and that such societies may adopt such plan, for carrying into effect the object of this resolution, as may be most conducive, in their judgment, to this end.

The Rev. Messrs. Samuel Blatchford, D. D. David Higgins, Aaron Woolworth, Samuel Miller, D. D. Joseph Clark, Ashbel Green, D. D. Robert Cathcart, John M'Millan, D. D Thomas E. Hughes, Drury Lacey, Moses Hoge, Robert G. Wilson, James Blythe, William Turner, and James Hall, D. D. were appointed a standing committee, to certify the good qualifications of the preachers travelling to officiate in the bounds of the General Association of the State of Connecticut ; and it was, moreover, agreed, that any preacher travelling as aforesaid, shall have at least the name of one of the committee who shall belong to the synod from whose bounds he came.

Agreeably to an order of the General Assembly, the following view is given of the state of the churches under their care ; in which is shown the names of ministers, congregations, licentiates, and, as far as was practicable, the sums collected during the last year, for the missionary and commissioners' funds, by the presbyteries, and by the congregations. It will be observed, that from some presbyteries no reports have been this year received ; and no proper documents being at hand, the names of the ministers and congregations belonging to these presbyteries are omitted.

The General Assembly have under their jurisdiction, 7 synods, 32 presbyteries, and 1 association ; viz.

	Presbyteries 4.	Min.	Con.
I. Synod of Albany.	Columbia,	10	15
	Albany,	9	15
	Oneida,	7	13
	Geneva,	14	12
	Middle association	17	no Report.

	Presbyteries 4.	Min.	Con.
II. Synod of New-York and New-Jersey.	Long Island,	16	17
	Hudson,	16	21
	New-York,	29	27
	New-Brunswick,	22	32
	Presbyteries 6.		
III. Synod of Philadelphia.	Philadelphia,	18	28
	New-Castle,	20	34
	Carlisle,	21	32
	Lewes,	4	19
	Baltimore,	10	9
	Huntingdon,	14	36
	Presbyteries 5.		
IV. Synod of Pittsburg.	Redstone,	16	38
	Ohio,	22	37
	Erie,	12	33
	Hartford,	9	29
	Lancaster,	5	24
	Presbyteries 4.		
V. Synod of Virginia.	Hanover,	9	18
	Abingdon,		no Report.
	Lexington,	13	24
	Winchester,	7	21
	Presbyteries 3.		
VI. Synod of Kentucky.	Transylvania,	20	24
	West Lexington,	9	19
	Washington,	12	35
	Presbyteries 6.		
VII. Synod of the Carolinas.	Orange,	15	36
	1st Pres. S. Carolina,	16	31
	2d Pres. S. Carolina,	9	23
	Concord,	14	29
	Union,	11	16
	Hopewell,		no Report.

From the Adviser.

Vermont Missionary Society.

It is conceived expedient that the following Constitution should be laid before our readers in such season, that they may have opportunity to become acquainted with its principles, and decide respecting joining the Missionary Society before the annual meeting in September. A few remarks concerning the origin of the Society will not, it is presumed, be unacceptable.

"The Consociation of the Western Districts of Vermont," consisting of an annual delegation from a considerable portion

of the churches on the west side of the mountain, had for many years directed their attention to the Missionary interest. Their business was conducted by a small committee; and, after the division of the Consociation, by a joint committee. Their resources were the occasional donations of individuals and the voluntary contributions of churches and societies. In 1807 a Missionary Society was contemplated, to consist of the two Consociations, but many inconveniences presented themselves, and it is happy, that the plan failed. As the religious interests of the State in some measure concentred in the general convention, it was deemed highly desirable that this body should constitute the Missionary Society. The subject was proposed to the Convention, at their meeting in Middlebury, September 2d, 1807. Without a prospect of being able to supply but a very small proportion of the vacancies in the State, and with a desire to co-operate with other Societies *rather than give their efforts a different direction*, the Convention unanimously resolved themselves into a MISSIONARY SOCIETY; and, for want of time to mature a constitution, appointed twelve Trustees to conduct the business discretionally the first year, and to report the draft of a constitution to the next annual meeting. The draft of a constitution was accordingly submitted to the Society for adoption at their annual meeting in Windsor, Sept. 6, 1808. With a hope of more extensive usefulness, the Society at this meeting resolved so far to depart from their original plan, as to open a door for admitting to membership all the friends of evangelical truth, who were disposed to add a small contribution to their funds. The proposed Constitution was therefore amended and finally adopted as follows.

EDITORS.

Constitution of the Vermont Missionary Society.

ART. I. The General Convention of Congregational and Presbyterian Ministers in the State of Vermont, together with such persons as may associate with them agreeably to the conditions, hereafter prescribed, shall constitute a Society by the name and style of the VERMONT MISSIONARY SOCIETY.

II. The object and design of this Society shall be the promotion of the Christian religion, by disseminating evangelical truth in destitute settlements.

III. The Society, at an annual meeting, may admit any person to membership on condition of his forwarding his name to the Secretary, advancing two dollars, and becoming responsible to pay one dollar, at the commencement of each succeeding year: or they may admit any person to membership for life on his advancing at entrance ten dollars.

IV. There shall be annually elected twelve Trustees, (six of whom shall be clergymen and six laymen,) whose duty it shall be to appoint and direct Missionaries; elect a Treasurer, Secretary and Auditor in case of vacancy, or a Secretary protempore in case of absence; and take all measures necessary to

effect the purposes of the Society. It shall be the duty of the Trustees to make to the Society, at each annual meeting, a summary report of their proceedings during the past year; and also, when required, to exhibit for inspection their book of records.

V. The time and place for the first meeting of the Trustees shall be annually appointed by the Society. Three persons shall always be necessary to constitute a quorum of the Trustees, but a less number may adjourn from time to time till a quorum is assembled.

VI. The Trustees are authorized to appoint a Committee of Missions, and such other Committees as they may deem necessary, the more conveniently to effect the objects, for which the Society was instituted.

VII. The Society shall annually elect a Secretary, whose duty it shall be to keep a fair record of their proceedings, who shall also be Secretary of the board of Trustees and draw orders on the Treasurer according to their direction.

VIII. The Society shall annually appoint some layman, Treasurer, who shall give bonds, if required, to the satisfaction of the Trustees for the faithful execution of his office. It shall be the duty of the Treasurer to answer all orders drawn by the Secretary and countersigned by one of the Trustees, and annually exhibit to the Society regularly audited an account of receipts and expenditures.

IX. The Society shall also annually appoint an Auditor of the Treasurer's accounts; and one or more persons in each county to solicit and receive donations, and transmit them to the Treasurer.

X. The officers of the Society shall enter on the duties of their respective offices, on the day appointed for the first meeting (to be considered the annual meeting) of the Trustees.

XI. The Society shall have power to appoint such additional officers and make such bye-laws as are not inconsistent with the provisions of this Constitution.

XII. An annual meeting of the Society shall be holden, at the same place, in which the General Convention meet, on the Thursday following the first Tuesday in September, at nine o'clock in the morning.

XIII. No alteration shall be made in this constitution unless the amendment shall have been proposed in writing, at an annual meeting, and adopted, at a subsequent annual meeting, by two thirds of the members present.

OFFICERS OF THE SOCIETY.

Rev. G. C. Lyman, Moderator.
Rev. Thomas A. Merrill, Sec'ry.
Seth Storrs, Esq. Treasurer.
Samuel Mattocks, Esq. Auditor.

TRUSTEES.

Rev. M. Tullar, Chairman.
Rev. Asa Burton, D. D.
Rev. Gershom C. Lyman.
Rev. Lemuel Haynes.
Rev. Jedidiah Bushnell.
Rev. Thomas A. Merrill, Sec.
Hon. Moses Robinson.
Hon. Elisha Ellis.
Seth Storrs, Esq.
Samuel Miller, Esq.

Charles Marsh, Esq.
Deac. Nathan Cooledge.

COMMITTEE OF MISSIONS.

Rev. Asa Burton, D. D.
Rev. Martin Tullar.
Rev. Jedidiah Bushnell.
Rev. Thomas A. Merrill.
Samuel Miller, Esq.

Dialogue between two Young Men, one of whom had reformed from a Vicious Life.

B. GOOD morning, sir, I have not for some time, seen you at our old place of rendezvous and hear that you have become a very pious man. Can you tell me how piety feels, and what is to be gained by it?

A. I wish to obtain piety, but without a reformation greater than the present, I cannot claim the title of a pious man.

B. And what is it frightens you.

A. I am not frightened. The sins we have committed together were great, and it is strange we were not afraid at the time of committing them. At present I feel no consternation. It is pity rather than fear which I feel.

B. What! do you pity yourself so soon?

A. No it is you, my old friend, whom I pity. The manner in which you address me excites my compassion.

B. But if you are not frightened whence comes this change in your appearance? And in your language? for there are some words * * * * * * * * * * *

A. I must confess I was profane in my speech, as I find you now are.

B. But if this be not the effects of a fright, do tell me from whence it comes? Are there any new truths come into the world?

A. I have neither heard nor do I expect to hear of any. Old truths, which I once despised have excited my attention. I have been enabled to hear the voice of reason and conscience, and these led me to examine the word of God, by which means I have new views on many important subjects.

B. You say you was enabled; but were you not always a rational creature? Had you not a conscience? did you not possess the scriptures?

A. True, I had the powers of reason, and conscience, and a kind of belief in the scriptures, still I disregarded them. You know that we have both lived in disobedience to the word of God. I have seen you when both of us trembled under a sense of our guilt. If you cannot recollect I will point you to the time.—And how should you and I have felt, after we escaped the officer who brings criminals to justice, if we had been instantly summoned before the bar of God?

B. Indeed, that is a point to which I have not attended. You said you were enabled. Whence did this come if you always had the powers of reason and conscience?

A. Should I tell you it was by the assistance of the Spirit of God, would you not deny and endeavor to ridicule me?

B. I might deny, but I would not ridicule, for I see you speak sincerely.

A. It was by the Spirit of God, that I was not only enabled, but powerfully constrained to think of the truth and my own miserable state. The instructions of reason and conscience were sufficient to condemn me; yet these I did not regard. My heart so effectually opposed the truth, that I was ready to say it is without evidence. So will every obdurate sinner say, until, in the day of God's power, he is made to tremble, and forced to hear the truth.

B. Have you seen such a day?

A. I humbly hope that I have.

B. How did you obtain that power from God?

A. It was the sovereign grace of God, which moved him by his own power to open my eyes, and teach me my sin, guilt and danger.

B. And what moved him to be so kind to you, as it is evident you think he was?

A. Ah! you have come to a deep subject: what moved him? Here angels and men ought to cease their enquiries. He is a sovereign God. Secret things belong un to the Lord. In some few instances, he hath revealed the motives by which his counsels were determined; but generally he is silent on this subject. The frail and sinful minds of creatures could not comprehend if an attempt was made to reveal them. None can comprehend the resources of an infinite nature, or the events which can and may take place through an eternity to come. Until these are understood, it is impossible to answer the question, What moved him? You and I are but atoms in the universe which he upholds: How he may use us in the ages to come, for his own glory, must remain secret until it is disclosed by the event.—Why he gave his Son to die, that some of the guilty children of men might become sons of glory, and why the angels, which kept not their first estate, but left their own habitation, are reserved in everlasting chains under darkness unto the judgment of the last day:—Why some men believe, and others are left in impenitence, are questions which you must propose at the throne of God for information. But be not too inquisitive; approach not that throne presumptuously. Remember what he hath said, "Be still, and know that I am God." Therefore ask me not, What moved him?

B. I did not mean to be presumptuous. But you said, he was pleased to shew you your own sin and guilt. What sin and guilt have you, with which you was not always acquainted?

A. I always supposed myself a sinner, at the same time I understood nothing of the nature or guilt of sin. An injury to my own interest and peace I always dreaded; but of the wickedness of dishonoring God, I never, until of late, had any conception, and now I see that in this the exceeding sinfulness of sin consists. You asked what those sins are with which I was not formerly acquainted? I did neither think of God nor love him; I was opposed to his holy nature, law, providence and government: When urged by the dispensations of his providence, it pained me to think of his presence and I was unwilling he should be my judge: In the

duties of religion I had no satisfaction, neither had I any love or justice to men, except where I expected to receive benefit from their connexion. I looked to the creatures rather than to the Creator for my happiness. These things I have seen in myself, and they were my sin and unhappiness.

B. You spoke also of your guilt and danger, what now do you see concerning these?

A. I see that I have ever been vile and guilty for not loving, obeying and desiring to honor God. For this reason all my thoughts and actions have been wrong. I have been very guilty while I thought nothing of my sin. I did not act from the motives by which I ought to have been influenced; neither had I the pure, holy and humble temper inculcated by the precepts and example of Christ. A state of guilt, is "that in which men are justly chargeable with crimes." And was I not criminal in thus treating a God of infinite excellency and my daily preserver? Whether, at the time, I did, or did not see, it alters not the case: Allow that I did not see; it was my own sin which prevented.

B. But you speak of danger also: Can you think there is much danger under the government of a God who is almighty and infinitely good?

A. Have you not felt yourself at sometimes in danger, and did you not tremble?

B. I have.

A. And was it not under the same government?

B. That I shall not deny.

A. How could this be?

B. Oh! we are now in this world, but I meant danger for the world to come.

A. Will not that be just in another world which is just in this?

B. It may be, but I have always conceived there was more mercy for men on the other than on this side of the grave.

A. Likely, but I suspect this to be a delusion of ignorance and impenitence. You ask what is the danger of sin? It is connected with pain by the unchangeable laws of nature, both in this and the world to come. Did you ever commit a sin without some disagreeable consequences ensuing, either immediately or afterwards? Did you ever sin wilfully without some succeeding pains of conscience?

B. I cannot say that I ever did.

A. These evils are the danger of sin which I have felt. And can you assign a reason why it may not be so in another life?

B. I cannot.

A. I have now mentioned the natural consequences of sin: But in another state, for his own glory and the display of his justice, God may awfully add to them, by means we cannot now conceive, so that all his threatenings will be fulfilled. These views of the subject have led me to attempt a reformation of life.

B. You discourse rationally, although I cannot yet see as you do. The time calls us to our respective employments, we will converse again on these subjects.

FOR THE CONNECTICUT MAGAZINE.

History of a Religious Tract.

CROSSING a ferry in the state of Connecticut, some time the last year, a circumstance occurred which placed in so striking a light, to *my* mind, at least, the "utility of dispersing religious tracts among the poor," that I could not but consider this method of making public what I then witnessed and experienced, a duty by no means to be dispensed with.

In shoving off from the shore, I perceived our ferryman, (a negro,) to be out of temper on account of some fishing or fowling boats which had occupied the common landing-place in such a manner, as to compel us to pass farther round than usual, or inconveniently crowd between them and the wharf. Our stomachful Charon preferred the latter; and in accomplishing his object, evidently strove to revenge himself by an effort to upset one of their boats. While pressing the oar with great violence upon it, I observed a *gun* lying in a direction so exactly pointed at *me*, and so disturbed by contact with the oar, tangled seines, ropes, &c. as seemingly to threaten an immediate discharge of its contents into my brain! Instantaneously to drop into the bottom of our own boat, was my only *human* refuge, until we were completely disengaged from that of the "*enemy*."

The next *outward* act was to vent my disapprobation of the ferryman's conduct, in warm and impressive language, such as notwithstanding my hastiness, I thought on the whole best calculated to deter him from similar imprudence in future.

He replied, with a tremendous oath, that those boats had no busines in the landing place, and he would *sink* them when he went back. "You can do what you please, when you *go back*," (I rejoined with unabated spirit) "but you have no right to run such risques with *passengers*. I never, in all my life before, considered myself in such instant danger. It is owing to the special kindness of Divine Providence alone, that I am preserved."

But I did not exhaust my resentment upon our sable pilot. Something in my *own* conduct had recently called for disapproving reflection. When stepping into the boat, I had, Jonah-like, vainly attepted to "flee from the presence of the Lord," by shunning an opportunity of speaking to an old acquaintance, because I could not conscientiously do it, without making some remarks of a religious nature; and because I was too proud or too indolent, for such business, just then; either disliking the effort, or dreading the imputation of folly, enthusiasm, methodism, or some other despised motive.—O the "naughtiness," the *astonishing* "naughtiness," of the human heart!—— But, forever blessed be the Almighty Former and Redeemer of it, that in *this* instance, *mine* was so soon and so mercifully corrected.

This was also, to me, a new occasion for noticing that powerful, over-ruling hand which can from incidents apparently trivial

and common, extract important, happy, and most unlook'd-for consequences.—A delay of a few minutes which the performance of my duty would have required, would in all human probability, have removed the obstructions in our passage, and permitted me to cross with my accustomed tranquillity: but then, the interesting adventure which succeeded, and the good resulting from it, would not have taken place. With the rapidity of lightning did these reflections now dart through my mind. And there was no time to be lost. The remainder of the passage was to be improved in turning to the best account, both the incident itself, and my own warmth of temper after it. An assortment of Tracts was in my travelling bag. "Can you *read?*" (said I, after a short silence, to the haughty African,) "Do you know how to *read?*" "I *hope* so," (replied he, rather sullenly,) "*I hope* so too, but it is not *every* one who can. It is a great privilege to be able to read the *Bible*, and learn our *duty* from it."—"I can read and write, and *cypher* too," added he, with an air of importance which seemed to give increasing force to each fast-repeated stroke of the oar, as we glided speedily along. "Then you had better justice done you, when young than many of your color, and you ought to be grateful to God for it. Here is a book for you," (handing No. 10, of the Connecticut Tracts—containing the story of "Naimbana the Black Prince"—"subjects for consideration," &c. He thanked me, with no small embarrassment, and laid it upon the bench, while attending to his usual occupation.

We were now arrived at the opposite shore. A stone from the ballast of our boat, placed by my own hand upon the corner of the Tract, secured this light vehicle of truth from being given to the winds and waves;—and, after breathing, as I trust, a sincere and fervent prayer for the divine blessing on its contents,—the occasion,—and all who were, or *might* be concerned in it,—I jumped upon the wharf, joyful indeed, at another instance of common preservation; yet humbled, awed, by this new display of mingled mercy and judgment,—of evil and of good,—in a course of events which it was impossible for me either to foresee or to control.

But for these events, I should perhaps, at this time, have crossed the river as I had often before done, in disdainful silence; esteeming the occasion an unpromising one for any pious exertion, and endeavoring to quiet my conscience, by resolving such pride or sluggishness in my Redeemer's service, into a pretended regard for his divine precept,—"Cast not your pearls before swine."

A *Christian* could not after this be supposed, for a moment during the remainder of the journey, wanting in humility, in trembling watchfulness for providences, and prayerful anxiety in *improving* them. Even for several succeeding months, did the recollection of what had so indelibly impressed my mind, at the time of its occurrence, occasionally call forth the most earnest petitions to Almighty

God, for his further blessing upon it, and the most grateful acknowledgments of his goodness in that universal, superintending providence, which permitteth not so much as a "sparrow to fall on the ground without our Heavenly Father."

To return to my narrative.—Being again, after the lapse of another year, called to repass the same ferry. I was struck with the altered countenance and deportment of the man who attended it. Softened, humbled, respectful; he had every appearance of one who was truly penitent for past misconduct, and determined on present and future reformation.

When we were all safely embarked, and I had feasted my eyes upon the beauty of the season, as exhibited upon the surrounding shore, I enquired how he liked the little book, "*Extro'nary* well," was his reply, "Folks thinks *extro'nary* good. Gone *all round*, here. Just got home again."

"Are there no such books here? They are so plenty in a neigboring town, it appears to me strange indeed, that you have had none of them."

He assured me this was the only one they had ever seen at the ferry. (And yet there had been nearly an hundred thousand, of different kinds, printed within a year or two, not many miles distant, and to be sold for 2 1-2 cents a piece!)

I then made a few remarks expressive of admiration at the excellent character of "Naimbana,"—and of regret at his premature death; dwelt on the probable good which would have resulted to his countrymen from his example and instruction, had his life been spared; and added such other observations as I judged best adapted to make a salutary and lasting impression upon my *hearer*. To all which he gave profound attention, made several very judicious and serious remarks, and seemed filled with gratitude for the kindness I had done him.

We were quickly on shore again, and a happier voyage I never performed: Strange—and "*passing* strange" as it may appear to those who "regard not the works of the Lord, nor the operations of his hands;"—who are *therefore* never thus unexpectedly "built up" by him with pure and lasting enjoyment upon apparently trivial, nay, almost contemptible foundations. "Bless the Lord, O my soul, and *forget* not all his benefits."

Who would not *stray?* Who would not, *in faith* "cast" *various* "bread upon the waters," when *such* are its blessed *returns?*

Revivals of religion in Berkshire, continued.

TO the benevolent mind, filled with painful sensations by reflecting upon the multitudes in the world who are perishing for lack of vision, it will be very consoling to review the numerous promises of the holy scriptures, which give assurance, that the dark places of the earth shall be glad for those who publish good tidings, and that the desert shall rejoice and blossom as the rose. As a partial accomplishment of such gra-

cious promises, may we not consider, not only the introduction of the Christian religion into these American ends of the earth, and the establishment of evangelical institutions in their numerous populous cities; but more minutely, the rise of so many fair and flourishing towns, the formation of so many Christian churches, which walk in the faith and order of the gospel, and experience so frequently the blessed effusions of the Holy Spirit, in that long neglected and inhospitable tract in *New England*, commonly called THE GREEN WOODS. As an example of these, if not of the first consideration, the following narrative of the religious state of WINDSOR*, conveyed to the editor from the Rev. GORDON DORANCE, the pastor, will be acceptable to our pious readers.

"It does not appear, either from the records of the church, or private information, that there has ever been a season of general attention to religion among the people since the first settlement of the town, yet there have been two seasons of more than usual attention to the best things. One before, and one since my settlement. In the years 1784 and 5, (I am informed) appearances were very promising in a religious view, and not far from 20 were added to the church, about that time; some of whom are still with us, and hopefully enjoy the comforts of religion. The effects of that awakening have been lasting. In the winter of 1808, when God so remarkably appeared for Zion in some towns in this vicinity, we were not wholly passed by, as we trust. For a time there was a pretty general solemnity on the minds of people, numbers were under deep impressions, and not far from twenty obtained a hope that they experienced religion. More than a dozen of these converts have since united with the church, and nothing in particular appears to their disadvantage. Since that time, there have been a few hopeful conversions, and several who have been exercised with great doubts about their state, have lately enjoyed more comfortable views concerning their religion.

"Since my knowledge of this place, (which is now fifteen years) God has seemed to appear for individuals. A few almost every year have obtained a hope of their good estate, and excepting one, some have been added to the church: but apparently many have been called, when but few have been chosen. Many have walked, and are still walking, the broad road to destruction. I designed to be general and shall not enlarge. I wish, sir, for your prayers, and that as a people, we may be thought of in your more solemn moments.

"I am,
"Rev. and dear Sir,
"———."

* This town was first called *Gageborough*.

FROM THE GEORGIA ANALYTICAL REPOSITORY.

REV. SIR,

LITTLE did I once think of ever addressing you with respect in your public character.

I was as much confirmed in deistical sentiments as perhaps any man in the world, and believed that all the prophets were liars, Jesus of Nazareth an impostor, his apostles, ministers, and followers either fools or knaves, and the bible a book of absurd falsehoods. Yes, in the face of all evidence, and against reason this was my creed.

My parents gave me a moderate education, and at a time of life when the mind is most likely to receive and retain impressions, I entered into the American army, where I imbibed very pernicious principles, and advanced from bad to worse by almost imperceptible degrees, till I met with Paine's Age of Reason.—This book being exactly suited to my taste, speaking the language of my heart, and satisfying all my desires, I mounted at once upon its authority, superior to every restraint and distinguished myself as one of the most open, daring and blasphemous infidels of the age. I prevented my wife, who was piously inclined, and every other person over whom I had sufficient influence from, entering any place of religious worship.—All professors, and especially ministers of the Christian religion, I loaded in the most public manner with horrid imprecations. You sir, whom I now address with pleasure as my inestimable friend, shared in these causeless reproaches. I went several times out of curiosity to hear you preach, and read some of your late publications, but considered you an artful hypocrite, threatened to confute you before the faces of your friends, and seriously meditated a system of opposition to your measures.

Under these circumstances, an old acquaintance of mine who had become, and continues, a warm friend of yours, requested me to go with him to one of your lectures. I refused, but he insisted upon my going, and was pleas'd to say in the course of our conversation, "I know I am not able to argue with you, but will you permit me to ask you one or two questions and return me candid answers?" I replied, by all means. He then said, "Are you sure that all Christians are wrong, and that you are right?" I paus'd, and struck with the mystery and immensity of the works of creation, I was constrained to say, no. "Well," he continued, "have you ever earnestly prayed to that God in whom you profess to believe, to shew you whether you are right or wrong in your opposition to Jesus Christ?"—Knowing that I never had, I again returned an answer in the negative. He then advised me to pray to God to satisfy me on this important question, and the reasonableness of his advice was so evident, that as we were alone, I fell immediately on my knees, and prayed for light in the controversy I had with Christians. I then went to your lecture, listened attentively, and felt some desire to hear without prejudice. After this I determined to examine the points to the best of my abilities, with constant prayer to God to strengthen my powers, and direct to the proper issue.

At this stage of the investgation, my business call'd me some distance from the city and all

public ordinances of religion. A little attention to Christianity soon convinced me, as it did Rousseau, that the arguments in its favor are unanswerable. As I saw plainly this religion could not be proved false, the unavoidable conclusion, it may therefore be true, rushed on my mind with resistless force. Beset with passions, prejudices, and difficulties, I began to find I was a weak sinful creature, and with some enlargement and fervor I continued to pray for light in divine and eternal things. My distress became and remained so great for several weeks, that I slept very little,—lost all relish for society, and what food I took was more from principle than inclination. Yet my health was not much impaired, and I performed my usual business. My views of sin, and consequently of my own state and character were materially altered, and every thing I read and heard, even the conversation of my wife and infant son seemed to reprove me. In short, I was made to see that divine justice was armed against me, and to feel my need of a Mediator and Saviour. It now became my ardent desire that the scriptures might prove true, for I saw no way but the one which they unfold, in which I could approach an infinitely just and holy God. My mind was still involved in the most awful darkness, and under the pain of dreadful uncertainty what would be the issue of this distress.

But when ready to sink in despair, with unexpected and surprising mercy, the God of all grace was pleas'd to visit my soul. At a late hour of the night engaged in meditation and prayer I was enabled to look on a crucified Saviour, with such emotions as rendered it difficult for me to determine whether my eyes or my faith gazed on the glorious object before me. I beheld him whom I had pierced, and while I mourned, cried out with Thomas, "My Lord and my God." I acknowledged and adored, and now most cordially acknowledge and adore Jesus Christ, in his mediatorial character, as my complete and only Saviour. How long I was wrapped in this ecstacy, or so profoundly exercised on these sacred mysteries, I am unable accurately to determine, probably, at least, one hour.

Thus a gracious God was pleas'd to convince me a most blind, daring sinner, of the truth of the scriptures and of the divinity of the Lord Jesus Christ, in whom, as the only and Almighty Saviour of lost sinners, I now as firmly believe as in my own existence, and I trust my aim is now to glorify him, in associating with his people, and walking in his ordinances. His service is perfect freedom, and I stand in astonishment at my late blindness and delirium, as well as at the almost singular display of grace by which I have found peace with God, and such joy as an infidel will never believe is experienced in the present state. I have had some hard conflicts with a tempter whose existence I lately denied, and begin to be acquainted with his devices.

My old deistical companions, most of whom I looked down upon as pigmies in deism, will probably think me deranged, be-

cause I have embraced the Christian religion, but if they will act with candor and sincerity in search of truth, they too will become Christians. I have often been told, and am now persuaded, that it is not for want of evidence that men reject Christ. There is sufficient proof, were it attended to with an honest heart, that he is the Son of God.

I would just remark that no Christian, who was not precisely in my state, can reasonably think it strange that he was not dealt with, as God has been pleas'd to deal with me. Among those as far advanced in infidelity as I was, if any such monsters exist, it will be a miracle of mercy if one of them, should in any way, or by any means escape damnation.

For the injustice I have done you, my dear sir, I know you would not permit me to ask your pardon, since God, I hope, has forgiven me my numerous and enormous sins. Your zeal and activity in doing good, which once excited my resentment, and provoked my opposition, while they command my cordial approbation, engage me constantly and fervently to pray that God would abundantly strengthen you in his most glorious cause. PHILOMATH.

Memento to the middle aged, taken from the loose papers of one, who, at forty-five, was suddenly removed by death, from the busy prospects of life.

A STRANGE thought has followed me this afternoon. In passing through the streets of the town, engaged in business, on every meeting with an old acquaintance, this thought occurred, "Am I elder or more young than this man?" For the afternoon, I reflected on the enquiry as one of curiosity. In conversation with my wife, in the evening, the circumstance was related to her. She instantly replied, "Are you insensible, we draw near in age to those who are called old people?" It was the first time, through my whole life, that the thought ever occurred, of course it was repulsed.——But in our subsequent discourse, reviewing several streets, with which we were both acquainted, and counting up the catalogue of our youthful companions, I became astonished at the number who sleep in the grave! Still I am left. I was more astonished in counting up the ages in my own family, and finding myself the parent of several, who are not unknown in the young and polite circle.—The next day, resuming my business with many people, the same thought returned, "Art thou elder or more young than this man?" with an addition to the enquiry, "Art thou ready to meet death, by which so many of thy youthful companions have been removed?" An incessant return of these questions has almost disqualified me for business; for, indeed, I have never thought of death until now. It surprises me that I have been so inconsiderate.—Where were my reflections, when bearing on my own shoulders to the grave, the play-mates of my childhood, and two of my early companions in business.—If a sense of death and its con-

sequences, must be so early crowded upon me, I must bid adieu to several schemes of gain, on which I have long meditated, and was now preparing to execute: I must join my testimony to a description of human life, which was always disagreeable to me, "Vanity of vanities, all is vanity and vexation of spirit."——Thus far the fragment.

REMARKS.

On no subject are men more generally deceived than their own progress in life. Those already departed can no longer bear a testimony for its brevity. A love of life entices men to think, to-morrow will be as this day, I shall live to pursue my interest and gain.

The child, with eager haste, passes into the scenes of youth, rejoicing in the flight of time, that he may act in a more important state: The youth, enchanted with the prospects of the world, hurries forward to the more interesting employments, interests and honors of mid-life: If not prevented by a premature death, the bustle of activity speedily takes hold of the heel of old age. But surely, it is said, these pains cannot be the warning of age in its advance! No! They are a cold, a sprain, a rheumatism, or something accidental. Thus the man goes on, cleaving to life, thinking he is young, death at a distance, and another world far off, until the palsied limb obliges him to bid farewell to the world.

In this progress of insensibility, the greatest part of mankind are found. A love of life, and a dread of death is common to all men. Of the poor, it may be said, by way of excuse, they are impelled by certain circumstances to constant worldly care; of the ignorant, they know no better: But what shall be said of the rich and intelligent; of the reverend Prelate, and learned Judge, who are still officious to grasp greater honors and more lucrative employments? All we can say, is, they are insensible of their approach to death.—This is so common an evil among men, that no one hath a right to receive these remarks as a reflection on himself.

At a Meeting of the Directing Committee of the Connecticut Bible Society, July 3, 1809,

Voted, That a committee of Accounts, to consist of three persons, and an Auditor be chosen to continue in office, until the first meeting of the Directing Committee, after the next annual meeting of the Society.

Voted, That all accounts against the Society shall be liquidated by the Committee of Accounts, who shall draw orders on the Treasurer for the payment of the same, which orders shall be registered by the Auditor, and endorsed as being so registered, before they shall be paid by the Treasurer. And all liquidated accounts, on which orders on the Treasurer are drawn, shall be kept on file in the office of the Auditor.

Voted, That on the annual audit of the Treasurer's accounts, the orders which shall have been drawn on him by the Committee of Accounts, endorsed by the Auditor as duly registered, and paid by the Treasurer,

shall be lodged with the Auditor, together with duplicates of the receipts given by the Treasurer for all monies paid to him.

Ichabod L. Skinner, Esq. the Rev. Abel Flint, and Mr. Henry Hudson were chosen Committee of Accounts.

Mr. Henry Hudson was chosen Auditor.

Voted, That of the money accruing to the Society from the subscriptions of members for life, thirty dollars, for each member, be appropriated to the establishment of a permanent fund; the interest of which to be applied to the uses of the Society.

Voted, That Ichabod L. Skinner, Esq. and Samuel Pitkin, Esq. together with the Treasurer of the Society be a Committee to superintend the permanent fund, for the year ensuing, to loan it on such principles, on such securities, and for such terms of time, as they shall judge best.

A true copy, certified by
ABEL FLINT, Clerk.

POETRY.

Ode on [illegible]

GULPH of Despair! Abyss of wo profound!
Vast prison-house of crime polluted breath,
Whose rugged caverns with redoubled sound,
Return the peace-destroying shrieks of death;
Ope to the world thy never dying fires,
And check the lawless lusts and hot desires,
The earnests of a seat in thine abode,
Of wrath unmixed, and the curse of GOD.
Liquid fires, the sons of night,
In one common ruin whelm,
In malignant sombrous light,
Reign the horrors of thy realm.

Receptacle of Fiends! whose hollow walls,
Re-echo far the notes of deep despair,
Whose ghostly scenes the stoutest heart appals,
Groaning unpitied on th' empoison'd air.
Sweltering in death, nought still their souls engage,
But the full licence of a gluttless rage:
Yet to thy murky vaults this rage confin'd,
Each foe to each, in misery only join'd.
Gorgon terrors on thee wait,
See the screaming spectres rear,
Frantic, hissing, fir'd with hate,
Gleaming with the torches glare.

Infernal discord's Empire! hideous seat,
Of endless jarring, and confusion dire,
Restless suspicion, perfidy, deceit,
Corroding envy, and vindictive ire.
No soft emotion glancing on the breast,
Without distraction, and within distress'd,
Nor from the desolation stretching wide,
One friend to pity, or one rock to hide.
Mingled shouts and groans arise,
With affright convuls'd the train,
Haggard cheeks and blood-shot eyes,
Swell the horrors of the scene.

Ocean of Passion! whose sulphureous flood,
Swells all thy mariners with quenchless thirst,
Remorse still adding fever to the blood,
And lust insatiate, craving food for lust.
Devouring monster! gnashing on thy prey,
With fangs more cruel at thy grim survey,
Of spirits scap'd thy jaws, securely free,
From thy dominion, monster, and from thee.
See the maddened eye-balls roll,
Envious at the heavenly throng,
Bite his chains, [illegible]h vengeful soul,
Darting forked fire [illegible]ach tongue.

Realm of eternal Night! scarce unappall'd,
Tho' hid in Christ, that throng on thee look down,
When memory faithful, shall have once recall'd,
The love once spurn'd, the grace and proffered crown.
When sense and reason join to point the dart,
And conscience hurls it to thine inmost heart,
The hope of future hope, shall yield its breath,
And life exhaustless measure out the death.
Fancy bold attempts no more
Images of thy despair,
Only faithless souls explore,
Only know its depth or dare.

Donations to the Missionary Society of Connecticut.

1809.

July 3.	Rev. David Harrower, collected in new settlements,	$8 44
10.	A Female Friend of Missions, Derby	0 50
		$8 94

CONNECTICUT

EVANGELICAL MAGAZINE;

AND

RELIGIOUS INTELLIGENCER.

VOL. II.] SEPTEMBER, 1809. [NO. 9.

The people called Dissenters, in England, enumerated and Described.

UNDER the denomination of dissenters, all persons, ostensibly attached to Christianity, are included, who do not conform to the mode of worship established by law; but their religious views and habits are widely different; as will appear by the names of classes into which they are divided. These are Papists, Quakers, Presbyterians, Independents, Baptists, and Methodists.

Of the two first it is unnecessary to give a particular account in this statement. The Writer of this article will, therefore, confine his attention to the other four denominations of Christians, agreeably to the order in which they are announced.

We present the reader, in the first place, with a short history and character of the people called Presbyterians in South Britain. These have, in fact, no claim to the title by which they are distinguished, either on the ground of discipline or doctrine. In respect to the first, their Societies are strictly independent; as they have no organized Presbyteries, and no persons, not being members, take notice of the discipline of any particular church, or any of its transactions; otherwise than by making remarks and giving their advice as neighbors and detached individuals. In reference to the last, they have forsaken the doctrine of their forefathers as defined in the Assembly's Catechism; excepting, perhaps, a very small remnant of individuals found in some places. Arianism, combined with the tenets of Sabellius, in the first place, spread its baneful influence among them. After that Socinianism prevailed to a great extent, though not universally; and, in many instances terminated in Deism or a species of Scepticism equally pernicious. The result of this departure from evangelical truth has been, in respect to individuals, a glaring neglect of religious duties, and conformity to the world

and, relatively, to Societies, a rapid decrease of numbers.—Many families and individuals, especially those in opulent circumstances, have attached themselves to Episcopalians, to avoid the stigma which the latter ever endeavor to fix on Dissenters.—The truth is that, in England, when people have ceased to be attached to evangelical principles, the unanswerable arguments urged to justify and enforce Nonconformity are either forgotten or disregarded. Hence, many Societies, once respectable, have either ceased to exist, or exhibit a memorial of their former prosperity by a wretched remnant. So deleterious, indeed, has been the influence of Arians and Socinians to the cause of Christianity in South Britain as that, the Writer of this article conceives himself fully justified in applying to them the language of the prophet Joel: "the land is as the garden of Eden before them, and behind them a desolate wilderness."

Here it is natural for the thinking Reader to enquire how came the portion of English Nonconformists, under consideration, to be distinguished by the name of Presbyterians, since they reject the theological doctrines and do not maintain the discipline of the Presbyterian Church? An easy answer is furnished by a retrospect of their history. At the time immediately subsequent to the reformation in England, many Ministers had embraced and set up the Presbyterian discipline and mode of worship. Hence Presbyteries existed in many places, when, in the reign of Charles II. the infamous act of uniformity became a law, depriving, at a single blow, of their support and posts of usefulness, all those Ministers, who could not conscienciously, and, therefore, would not, give a solemn declaration in writing of their belief, that, the book of common prayer contained nothing contrary to the word of God. By far the greater part had no opportunity of seeing that compilation before they were compelled to decide. The number of Ministers who were thus ejected from the Church, if the recollection of the Writer be correct, exceeded two thousand. Of these some had an income of five or six hundred pounds a year. Their distress was, afterwards, much increased by what was called the five mile act, which forbad any of them to reside within that distance of the place where they had labored. Thus, were they deprived of an opportunity to receive a plate of victuals from the tables of those opulent Christians who had been edified by their preaching. Before the ejection, Dissenters existed, but that event greatly increased their number and respectability; for, thus, they received a vast accession of piety, learning and talents. In circumstances of persecution and distress, the Presbyterian discipline, not being practicable, gradually fell into utter neglect. But, nevertheless, the separate body of Christians, thus formed, continued to be distinguished by the same denomination. Long did they remain eminently estimable for what is most valuable in character; and might have retained their pre-eminence, had they not renounced the doctrines

of the reformation, and become destitute of evangelical piety.—It is readily admitted, that, in very populous places, such as London, Birmingham, Manchester and Bristol, there are large societies consisting, in a great measure, of persons distinguished by their opulence, general information, talent and weight of character. To these, it is believed, belongs a large portion of liberality, humanity and practical benevolence; but, in the estimation of the writer, their characters are not marked by evangelical piety; and it is apprehended, that modern philosophy has deprived many of them of a large portion of those humane virtues, which they may be said to have inherited from their forefathers. Of the character of their forefathers, it is thought, they are wholly divested, except a single feature: their tenacity of the rights of conscience and their opposition to spiritual tyranny. But on the part of a large proportion of those now in the vigour of life, this characteristic is thought to have degenerated in an entire want of deference for their Ministers; so that they are precluded from deriving that improvement from the labors of their Pastors which they, otherwise, might reap.

Independents.

Of this denomination there was in England an indefinite number of Christians at an early period. Having originated from one Brown, they were, after the name of their founder, called Brownists. That man, like too many leaders of parties, was more governed by factious zeal than moral principle; for he conformed, for the sake of a benefice, to the Church of England, proved a dissipated character, and died at Northamton a victim to intemperance. His apostacy did not put an end to the sect to which he had given rise; for Christians, maintaining his tenets, have not only continued to exist in societies; but have had from various sources, to the present day, great accessions to their numbers. Sometimes the divine influence, attending a faithful ministry of the Gospel in an independent place of worship; sometimes the introduction of an evangelical preacher to an old Presbyterian society nearly extinct; and sometimes the death of an evangelical minister in the established Church, whose labours had been the means to form a body of serious Christians, but whose successor was a stranger to experimental religion and an enemy to the doctrines of grace; has contributed largely to increase that portion of the dissenting interest. Within the last thirty years, we have, often, witnessed the like result from the labors of preachers, scarcely half educated, under the patronage of Lady Huntington; who, going out into the high ways and hedges, have compelled many to come in. It was not indeed their original design to promote the cause of Nonconformity; for they have been known to apply the term *dissenter*, reproachfully, to a horse remarkable for his bad qualities, though they were glad of the patronage of the dissenters, in places where they were despised (and that was generally the

case) by the Episcopalians.—Not unfrequently, also, persons, who had first received serious impressions under the ministry of John Wesley's lay preachers, have eventually been glad to avail themselves of a more solid and intelligent kind of religious instruction among regular Independents.

The original Independents, besides what is common to congregational Churches, had several peculiarities of character; but those being now nearly extinct, we shall consign them to oblivion, with one exception. They seriously objected to reading of the scriptures as a part of religious service in the house of God. In the present day, however, this culpable neglect is not known to attach to one dissenting congregation in Great Britain; and it is believed that even the first Independents kept a Bible and a Psalm-book in the Pulpit. At this time, to find the sacred desk without its APPROPRIATE FURNITURE would be regarded, in any part of England, as a most deplorable symptom. There, indeed, Bibles and Hymn-books are generally found in the Pews, and are in constant use during the hours of Public Worship. It is hoped that, a word to the wise will be enough.

At present, societies, nominally Presbyterian as well as those styled Independent, may be said to practise congregationalism as maintained in New England. Their Ministers, also, form themselves into Associations for the purpose of friendly intercourse, by conversation and preaching in each other's pulpits; rather than of transacting public business in their collective capacity. Nevertheless, when a Minister is to be ordained or installed in a vacant congregation, the pastors of other congregations, within the limits of the same Association, are, generally, requested to assist at the solemnity. The principal difference, between those now called Presbyterians and Independents, is that, the former are not only anti-calvinistic but very lax in their mode of admitting communicants, as well as inattentive to instances of immoral conduct; while the latter are often unscripturally rigid in their examination of candidates for full church-membership, and generally strict in the infliction of proper censures on those who walk disorderly. Many independent Churches require a public examination of candidates, as well females as males, before they are admitted to the Lord's table; and in no small number of instances, a written experience, to be read by the Minister at a church-meeting, is considered indispensible, together with a professed belief in the doctrines of Calvinism.

Independent Societies of *long* standing have, generally, been furnished with a learned and intelligent Ministry, and enjoyed the advantage of well digested and solid discourses, consisting of a rich variety of matter. But Societies, of a more modern date manifest a very different taste, by their attachment to a kind of preaching more marked by desultoriness, wild declamation and a perpetual recurrence to two or three points of doctrine, than by an able defence and elucidation of revealed truth, a judicious developement of sound

Christian experience, and the enforcement of Christian duty on evangelical principles. This vitiated taste has been formed under the influence of a race of lay preachers, or those very imperfectly educated, who have abounded within the last thirty years. In too many instances this disease has been introduced into Churches, once, distinguished by their solid judgment and sound experience; so that persons, of low literary attainments and very slender theological furniture, have been chosen to succeed Pastors of solid worth. It is thought, however, that this evil has been decreasing for some time;—that preachers, truly respectable for their information and talents as well as piety, occupy many pulpits, once the theatres of loud vociferation and wild enthusiasm. The time has been, when Institutions called *hot-beds* were set up to rival and supplant schools following a more liberal plan of education. Latterly, the visionary patrons of those forcing nurseries, convinced that truly useful preachers can not spring up like mushrooms in a night, have been induced to give the young men under their patronage much greater opportunities for improvement. On the whole, it is thought, that genuine Christianity has made great progress in England within the fore-mentioned period, among those called, Independents, under a Ministry in many respects defective and irregular; and that, the popularity of mushroom preachers has constrained many Ministers, considerably advanced in life, and apparently fixed in their habits, to adopt a *manner* and style of preaching much more *natural*, impressive and eligible than what was prevalent when they begun their public career.

[To be continued.]

Constitution of the Presbyterian Church.

(Continued from p. 299.)

Chap. XII.—*Of Electing and ordaining ruling Elders and Deacons.*

SECT. I. HAVING defined the officers of the church, and the assemblies by which it shall be governed, it is proper here to prescribe the modes in which ecclesiastical rulers shall be ordained to their respective offices.

SECT. II. Every congregation shall elect persons to the office of ruling elder, and to the office of deacon, or either of them, in the mode most approved, and in use in that congregation.

SECT. III. When any person shall have been elected to either of these offices, and shall have declared his willingness to accept thereof, he shall be set apart in the following manner.

SECT. IV. After sermon, the minister shall propose to him, in the presence of the congregation, the following questions: viz.

1. Do you believe the scriptures, of the old and new testament, to be the word of God, the only infallible rule of faith and practice?

2. Do you sincerely receive and adopt, the confession of faith of this church, as contain-

ing the system of doctrine taught in the holy scriptures?

3. Do you approve of the government and discipline of the presbyterian church, as exercised in these United States.

4. Do you accept the office of ruling elder [or deacon as the case may be] in this congregation, and promise faithfully to perform all the duties thereof?

After having answered these questions in the affirmative, he shall be set apart, by prayer, to the office of elder [or deacon as the case may be;] and the minister shall give him, and the congregation, an exhortation suited to the occasion.

Chap. XIII.—*Of licensing Candidates, or Probationers, to preach the gospel.*

SECT. I. THE holy scriptures require, that some trial be previously had, of those who are to be ordained to the ministry of the gospel, that this sacred office may not be degraded, by being committed to weak or unworthy men; and that the churches may have an opportunity to form a better judgment respecting the talents of those by whom they are to be instructed and governed. For this purpose presbyteries shall licence probationers, to preach the gospel; that after a competent trial of their talents, and receiving, from the churches, a good report; they may, in due time, ordain them to the pastoral office.

SECT. II. It is proper and requisite, that candidates, applying to the presbytery to be licensed to preach the gospel, produce satisfactory testimonials of their good moral character, and of their being regular members of some particular church. And it is the duty of the presbytery, for their satisfaction with regard to the real piety of such candidates, to examine them respecting their experimental acquaintance with religion, and the motives which influence them to desire the sacred office. And it is recommended, that the candidate be also required to produce a diploma, of bachelor, or master of arts, from some college or university: or at least authentic testimonials of his having gone through a regular course of learning.

SECT. III. Because it is highly reproachful to religion, and dangerous to the church, to intrust the holy ministry to weak and ignorant men, the presbytery shall try each candidate, as to his knowledge of the Latin language; and of the original languages in which the holy scriptures were written. They shall examine him, on the arts and sciences; on theology, natural and revealed; and on ecclesiastical history. And in order to make trial of his talents to explain and vindicate, and practically to enforce the doctrines of the gospel, the presbytery shall require of him, an exegesis on some common head of divinity; a presbyterial exercise; a lecture or explication of a portion of scripture; and a popular sermon, or other similar exercises, to be held, at several successive sessions, till they shall have obtained satisfaction, as to his piety, literature and aptness to teach in the churches.

SECT. IV. That the most effectual measures may be taken, to guard against the admission of insufficient men into the sacred office, it is recommended, that no candidate, except in extraordinary cases, be licensed; unless, after his having completed the usual course of academical studies, he shall have studied divinity at least two years, under some approved divine, or professor of theology.

SECT. V. Before the presbytery proceed to license the candidate, the moderator shall require of him the following engagements: *viz.*

1. Do you believe the scriptures of the old and new testament, to be the word of God, the only infallible rule of faith and practice?

2. Do you sincerely receive and adopt the confession of faith of this church, as containing the system of doctrine taught in the holy scriptures?

3. Do you promise to study the peace, unity, and purity of the church?

4. Do you promise to submit yourself, in the Lord, to the government of this presbytery, or of any other presbytery in the bounds of which you may be?

SECT. VI. The candidate having answered these questions in the affirmative, and the moderator having offered up a prayer suitable to the occasion, he shall address himself to the candidate, to the following purpose: "In the name of the Lord Jesus Christ, and by that authority, which he hath given to his church for its edification, we do license you, to preach the gospel, wherever God in his providence may call you: and for this purpose, may the blessing of God rest upon you, and the Spirit of Christ fill your heart, *Amen.*" And record shall be made of the licensure, in the following form: *viz.*

At the day of the presbytery of having received sufficient testamonials, in favor of of his having gone through a regular course of literature; of his good moral character; and of his being in the communion of the church; proceeded to take the usual parts of trial for his licensure: And he having given satisfaction, as to his accomplishments in literature; as to his experimental acquaintance with religion; and as to his proficiency in divinity, and other studies; the presbytery did, and hereby do express their approbation of all these parts of trial; And he having adopted the confession of fath of this church and satisfactorily answered the questions, appointed to be put to candidates to be licensed; the presbytery did, and hereby do license him, the said to preach the gospel of Christ; as a probationer for the holy ministry; within the bounds of this presbytery, or wherever he shall be orderly called.

SECT. VII. When any candidate shall, by the permission of his presbytery remove without its limits, an extract of this record, accompanied with a presbyterial recommendation, signed by the clerk, shall be his testimonials, to the presbytery under whose care he shall come.

Chap. XIV. Of the Election and Ordination of Bishops or Pastors.

SECT. I. WHEN any probationer shall have preached, so much to the satisfaction of any congregation as that the people appear disposed to receive him as their minister, the session shall solicit the presence and council of some neighbouring minister, to assist them in preparing a call for him; unless highly inconvenient on account of distance: In which case they may proceed without such assistance.

SECT. II. On a Lord's day immediately after public worship, it shall be intimated from the pulpit, that all the members of that congregation are requested to meet on ensuing, at the church, or usual place for holding public worship; then and there, if it be agreeable to them, to prepare a call for to be their pastor.

SECT. III. On the day appointed, the minister, whose assistance has been obtained, shall preach a sermon, at the usual season for public worship; and after sermon, he shall announce to the people, that he will immediately proceed to take the votes of the electors of that congregation, in the case of whether or not he shall be chosen to be their minister. In this election no person shall be entitled to vote, who refuses to submit to the censures of the church, regularly administered; or who does not contribute his just proportion, according to his own engagements, or the rules of that church, to all its necessary expences.

SECT. IV. When the votes are taken if it appear that a great proportion of the people are averse from the candidate, and cannot be induced to concur in the call, the assisting minister shall endeavor to dissuade the congregation from prosecuting it further. But if the people be nearly, or entirely, unanimous; or if the majority shall insist upon their right to call a minister; then in that case, the minister after using his utmost endeavors to persuade the congregation to unanimity, shall proceed to draw a call in due form, and to have it subscribed by the electors; certifying, at the same time, the number and circumstances of those who do not concur in the call: All which proceedings shall be laid before the presbytery, together with the call.

The call shall be in the following, or like form, viz.

The congregation of being on sufficient grounds, well satisfied of the ministerial qualifications of you and having good hopes from our past experience of your labors, that your ministrations in the gospel will be profitable to our spiritual interests, do earnestly call and desire you, to undertake the pastoral office in said congregation; promising you, in the discharge of your duty, all proper support, encouragement, and obedience, in the Lord: And that you may be free from worldly cares and avocations, we hereby promise and oblige ourselves to pay to you, the sum of in regular payments, during the time of your being, and continuing the regular pastor of this church.

In testimony whereof, we have respectively subscribed our names, this day of A. D.

Attested by A. B. *Moderator of the Meeting.*

Sect V. But if any congregation shall choose to subscribe their call, by their elders and deacons or trustees, or committee or either, they shall be at liberty so to do; but it shall in such case, be fully certified, to the presbytery, by the minister, or other person who presided, that they have been appointed, for this purpose, by a public vote of the congregation; and that the call has been, in all other respects, prepared as above directed.

Sect. VI. When a call shall be presented to any minister or candidate, it shall always be viewed as a sufficient petition from the people for his instalment. The acceptance of a call, by a minister or candidate, shall always be considered as a request, on his part, to be installed at the same time. And when a candidate shall be ordained, in consequence of a call from any congregation, the presbytery shall always, at the same time, ordain and install him pastor of that congregation.

Sect. VII. The call, thus prepared, shall be presented to the presbytery, under whose care the person called shall be; that, if the presbytery think it expedient to present the call to him, it may be accordingly presented: And no minister or candidate shall receive a call but through the hands of the presbytery.

Sect. VIII. If the call be to the licentiate of another presbytery, in that case the commissioners, deputed from the congregation to prosecute the call, shall produce, to that judicatory, a certificate from their own presbytery, regularly attested by the moderator and clerk, that they are in order. If that presbytery present the call to their licentiate, and he be disposed to accept it, they shall then dismiss him from their jurisdiction, and require him to repair to that presbytery, into the bounds of which he is called; and there to submit himself to the usual trials preparatory to ordination.

Sect. IX. Trials for ordination, especially in a different presbytery, from that in which the candidate was licensed, shall consist of a careful examination as to his acquaintance with experimental religion; as to his knowledge of philosophy, theology, ecclesiastical history, the Greek and Hebrew languages and such other branches of learning as to the presbytery may appear requisite; and as to his knowledge of the constitution, rules and principles of the government and discipline of the church; together with such written discourse, or discourses, founded on the word of God, as to the presbytery shall seem proper. The presbytery, being fully satisfied with his qualifications for the sacred office, shall appoint a day for his ordination which ought to be, if convenient, in that church of which he is to be the minister. It is also recommended that a fast day be observed in the congregation previous to the day of ordination.

Sect. X. The day appointed

for ordination being come, and the presbytery convened, a member of the presbytery previously appointed to that duty, shall preach a sermon adapted to the occasion. The same, or another member appointed to preside in this business shall afterwards briefly recite from the pulpit, in the audience of the people, the proceedings of the presbytery preparatory to this transaction: He shall point out the nature and importance of the ordinance; and endeavor to impress the audience with a proper sense of the solemnity of the transaction.

Then addressing himself to the candidate, he shall propose to him the following questions, viz.

1. Do you believe the scriptures of the old and new testament, to be the word of God, the only infallible rule of faith and practice?

2. Do you sincerely receive and adopt the confession of faith of this church, as containing the system of doctrine taught in the holy scriptures?

3. Do you approve of the presbyterian church, as prescribed in the form of the government and discipline of the presbyterian church in these United States?

4. Do you promise subjection to your brethren in the Lord?

5. Have you been induced, as far as you know your own heart, to seek the office of the holy ministry, from love to God, and a sincere desire to promote his glory in the gospel of his Son?

6. Do you promise to be zealous and faithful in maintaining the truths of the gospel, and the purity and peace of the church; whatever persecution, or opposition, may arise unto you on that account?

7. Do you engage to be faithful and diligent, in the exercise of all private and personal duties, which become you as a Christian and a minister of the gospel; as well as in all relative duties, and the public duties of your office, endeavoring to adorn the profession of the gospel by your conversation; and walking, with exemplary piety, before the flock, over which God shall make you overseer?

When the candidate is to be ordained as the pastor of a particular congregation, the following question shall be added.

8. Are you now willing to take charge of this congregation agreeably to your declaration at accepting their call?—And do you promise to discharge the duties of a pastor to them, as God shall give you strength?

Sect. XI. The candidate having answered these questions in the affirmative, the moderator shall demand of the people:

1. Do you the people of this congregation, continue to profess your readiness to receive _____, whom you have called, to be your minister?

2. Do you promise to receive the word of truth from his mouth, with meekness and love; and to submit to him, with humility, in the due exercise of discipline?

3. Do you promise to encourage him, in his arduous labor, and to assist his endeavors

for your instruction and spiritual edification?

4. And do you engage to continue to him, while he is your pastor, that competent worldly maintenance which you have promised; and whatever else you may see needful, for the honor of religion, and his comfort among you?

Sect. XII. The people having answered these questions, in the affirmative, by holding up their right hands, the candidate shall kneel down, in the most convenient part of the church: Then the presiding bishop shall, by prayer, and with the laying on of the hands of the presbytery, according to the apostolic example, solemnly ordain him to the holy office of the gospel ministry. Prayer being ended, he shall rise from his knees: and the minister who presides shall first, and afterwards all the members of the presbytery in their order, take him by the right hand, saying, in words to this purpose, "We give you the right hand of fellowship, to take part of this ministry with us." After which the minister presiding, or some other appointed for the purpose, shall give a solemn charge in the name of God, to the newly ordained bishop, and to the people, to persevere in the discharge of their mutual duties; and shall then, by prayer, recommend them both to the grace of God, and his holy keeping; and finally, after singing of a psalm, shall dismiss the congregation with the usual blessing. And the presbytery shall duly record the transaction.

[To be continued.]

Answer to a Disbeliever.

(Continued from p. 253.)

Sir,

In your letter you began with insinuating against the truth of the Scriptures, from their not being given to all men, and from a want of uniformity in the opinion of those who receive them as unerring truth. On these points some remarks have been made in my former papers. You must be sensible, that those objections are far from going to the merits of the controversy between yourself and believers. Although they may bewilder the minds of superficial thinkers, who, for the present quiet of a guilty conscience, wish to be deceived, they vanish before a weight of evidence that the scriptures are indeed the word of God. You conclude with a more dangerous insinuation, "why are the scriptures necessary for men"? It is presumed you intend, why are they necessary for the greatest good and happiness of men? It is only on this supposition that the question is worthy of serious attention. Knowledge is necessary for happiness and right conduct. Although knowledge may be misimproved, and thus become a source of misery, yet it is necessary for happiness, and is the only possible means of bringing objects of enjoyment into possession of the mind; while ignorance, so far as it extends, absolutely prevents both rational and moral felicity. The divine mind is infinite, self-existent and necessarily most holy and blessed; the minds of creatures are finite in every power and

quality, derived, dependent, and in all respects both of faculty and enjoyment such as the Creator designed. Between finite and infinite there is a vast chasm, which must be forever unfilled: The former cannot be so enlarged as imperceptibly to pass into the latter. Let created minds be made greater than the highest angel can imagine, they are still finite, and thro' eternity, to them, infinite will be incomprehensible. Neither now or ever will the Deity or his counsels be comprehended by any beside himself. A vast foundation! on which God may claim, and creatures ever be under obligation to ascribe, praise, dominion, majesty and glory to him. To created minds the Lord hath given such faculties for acting and such capacities for receiving and enjoying as pleased him. He hath adapted to each other the capacities for enjoyment and the means of their satisfaction.

What is reason, the boasted reason of which disbelievers speak so much, as being sufficient to conduct them to the most glorious consummation of their existence? The question deserves a serious consideration principally, because superficial minds frequently raise a competition between reason and revelation. The reason of a creature cannot make truth, for this depends on the eternal will of God; or if it be said that it depends on the nature of things, let us remember that the nature of things is no other than the will of God, through various means displayed to the understanding. Neither can any power of reason in creatures destroy truth. When the evidence of any truth or fact is presented to the understanding, reason cannot destroy it. Reason or reasoning is the faculty of the mind by which we see the agreement or disagreement of things, and in certain plain cases, are able to deduce one proposition from others, which were previously presented in a clear manner before the understanding. In no other sense, can human reason originate or even investigate truth, although some seem to suppose, that their own reasoning powers are within them a fountain of instruction, from which they may, at pleasure, draw all those truths, which are necessary for present guidance and eternal happiness. But it is not thus. We are not, neither are the saints and angels of heaven ever made so independent. Truth is the Lord's; he reveals or places it in the understanding in such ways as he pleaseth. In full knowledge of the powers given to men for their happiness and good conduct, he adapts the means of information to their nature and wants. In this he is as sovereign, wise and good, as he was in determining to create. There are several sources of evidence through which truth is brought to the understanding of men.

First the works of creation, with the powers, properties and qualities which every part appears constitutionally to possess.

Secondly, the government of these things by an all wise providence, upholding their existence, and pointing them, in a manner which men cannot discover, to their several ends.

The evidence of truth derived from these sources is commonly called the light of nature. It is common to all men, and if they are disobedient will be sufficient to condemn them in the end. Therefore, the mouths of heathen will he shut before God, when he judgeth them in righteousness.

Thirdly, a revelation from God, containing many truths concerning himself, his law, and the way of salvation, which nature and providence cannot teach.

Fourthly. The influences of the Holy Spirit, or the direct action of God on the mind.

Each of these is a source by which truth is brought to the understanding, and each of them appears to be necessary for men, after we consider their natural frailty and moral imperfection If any inquire, "why is the revelation in the scriptures necessary for men"? We may answer them, why is evidence from nature, providence, and the action of the spirit necessary? There is as much room for one, as there is for the other of these questions: And thus we may proceed doubting, until all evidence of truth is banished from the world. The only cause why any prefer their own reason to the written word of God, as a source of information, is that the former is more easily accommodated to their own sinful hearts; whereas the latter claims an authority more difficult to gainsay; its words are "thus saith the Lord"—"obey and live"—"believe and be saved, disbelive and be condemned."

It hath been said that the holy scriptures, or a revelation from God, contains many truths concerning himself, his law an the way of salvation, which the light of nature and providence cannot teach. If this be the case they are necessary for the greatest happiness and best conduct of men. Compared with what we find in the holy scriptures, it is but faint beams of eternal power and Godhead which shine directly from the things which are made. The heavens declare his glory and the firmament shews his handy work, but if there were no other evidence of him greater than what these contain, the altars of men through the whole world, as they were at Athens, would be inscribed to the *unknown* God. The heathen generally profess to believe, in the existence of some powers superior to men, which they fear, and in their unholy way adore and worship: Still, with all the assistance they have had by tradition, and a remote intercourse with enlightened people, they have never attained to the scriptural representations of deity. Their most perfect descriptions of the supreme nature fall very far below what we find in the word of God. The light of nature can give but a faint conception of God's natural perfections, compared with what we receive from his word, and concerning his moral attributes, his holiness, justice, truth, grace and mercy, it is yet more deficient.

The light of nature can give us no information concerning his scheme of counsel, spread from an eternity past through an eternity to come. All which we know of this is from the word of inspiration, and when

known, it contains our best motives to duty, and a most exhaustless fountain of happiness.

Neither doth the providence of God, in the government of his works in this world, furnish such instruction concerning his character, as renders the light of revelation unnecessary. That the voice of his providence is very plain, in some cases, cannot be denied, but the instruction is limited to a few subjects compared with those we find in revelation. Indeed the holy scriptures are the principal key by which we understand the intentions and meaning of God in his providence. As instances; look on the present state of what hath been called the civilized world, on the wrath of man and state of the nations portentous of much ruin to come, and the human mind sinks under the prospect; but let us view the scene in the light of scriptural prophecy and there are many beams still left to cheer the Christian's heart. We conclude these things are necessary to glorify divine justice, and prepare the world for a rich display of grace in the millennial state.

Another instance: How often do we see the people of God bowed down under troubles in their own persons, their families, their properties, their reputation, and in all things which men hold most dear here below? Considering the Lord a gracious God, and peculiarly so to those who fear him, this looks unaccountable, until by his word we are informed that he is a God of covenant faithfulness, and that by his judgments on mankind he intends two purposes at once, to warn them of the desert and danger of sin, which all commit; also to humble his people through means of their affliction, and thus prepare them for the rewards of his grace. The holy scriptures are the only sure guide for understanding the works of Providence in all their variety of judgments and mercies in the common course of things, and in special interpositions of power and goodness.

There are three things for which a revelation is eminently necessary for fallen men: to understand the character and law of God, the purposes of his grace, and the means by which they are carried into effect. Although the heavens declare the glory of God, there are many points of belief concerning his nature and counsel, which could come to our knowledge only through a revelation. His omniscience and omnipresence, his power of acting in all places by simple volition, his incomprehensible manner of triune existence, each of which are essential to his nature, perhaps would not have been conceived by men, without the instruction of his word.

To understand his moral perfections the written word is yet more necessary. We are so far darkened by depravity, that with all means of information, we have but imperfect ideas of rectitude. The most correct of the Heathen have had no just conception of God's holiness. An idea of goodness, as it is perfectly distinguished from selfishness, never appears to have entered the fallen mind, except through the special aid of God's word and Spirit. This is

eminently taught in the gospel. The weakness of reason on all these subjects, when under the influence of a depraved heart, is illustrated by the ignorance of the heathen on theological and moral subjects, which is so great, that they have changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed forever.

If the reason of depraved men is so deficient in judging of the divine character, it must be the same concerning the moral law. Enough is known to condemn them perpetually for disobedience, but not to conduct them to the highest good of which their natures are capable. Certainly it must be consistent with the infinite wisdom and goodness of God to use such means of information as he sees will be conducive to their greatest blessedness and the best interests of his own kingdom; and for these ends a revelation is necessary.

A revelation is still more necessary to understand the purposes of divine grace and the means by which they are carried into effect. If God had not entertained designs of grace it is not probable the revealed word would have been given. It must for ever be above the power of human reason, without a revelation, to determine whether God will pardon sinners, and if he will through what means the purposes of his love can be effected, in a way consistent with his greatest glory.

In the word of revelation, he hath taught us the designs of his grace, and that he hath no pleasure in the death of sinners, any further than is necessary for the perfection of his kingdom and his own moral glory. Unassisted reason never could have assured us that God would exercise grace on any conditions whatever. There is in sinful minds such an evil spirit of retaliation, that judging of him from their own feelings, they could never have been assured that pardon was possible. All conscious sinners would have hoped it; the secure would have neglected the subject; but none without the express declaration of God could have been assured of the fact.

After sinful men were assured that sin, on some terms, might be forgiven; without the instruction of the holy scriptures, it would for ever have been to them an impenetrable secret by what means it could be done. Neither angel, or man, or any other creature would have devised the way in which God is just and the justifier of the ungodly. The Father's gift of the Son, the Son's acceptance of the arduous work, and the witness of the Spirit by his application of the benefits purchased, could never have been taught to men by reason or providential evidence. As the doctrine of the Trinity could not have been known by these, it follows as a necessary consequence, that without the revealed word of God, all disbelievers must have been left in full prospect of the blackness of darkness for ever, if the purposes and means of his grace had not been revealed in the sacred scriptures. On these grounds it is supposed, that a revelation is necessary for the greatest blessedness and good conduct of fallen men.

As the disbeliever's doubts were proposed briefly, the answer to them hath not been enlarged. If he hath any thing further to propose, and the Editor of the Magazine permits, the correspondence, he shall be treated respectfully.

A BELIEVER.

Evidence for the truth, against the Disbelivers of Doctrinal and Experimental Christianity, drawn from their own appearance and feeling.

PURE and right reason is always a safe guide; but it is a fact, in this degenerate world, that men do not exercise this without the aids of God's word and Spirit. A corrupted heart corrupts the judgment, biasses reason, and blinds the understanding of men. Revelation and the influence of the spirit therefore become necessary, to restore them to the proper use of reason, in determining on moral and religious subjects. This is not because the powers of reason and understanding are destroyed by unholiness: but they are perverted to a wrong purpose. This perversion is the sin and guilt of the transgressor. If any doubt this fact, let them observe mankind. They will find many think and act rationally on other points, who, on those of religion are confused in their conceptions. Let them read the character of the gentiles, who are destitute of a revelation, as it is given by Paul in his Epistle to the Romans, there also they may see to what the state of men would be reduced, if the word of God and its influence on society were wholly banished. But though there be this spiritual ignorance, which renders the word and spirit of God necessary for salvation, unquestionably, there is a foundation in the mind for all to feel guilty and self-condemned in the day of judgment.

Although the judgment and conscience are corrupted they are not destroyed. A guilty conscience judging from the evidence of truth, which all may receive, will be a swift witness to condemn the wicked. The unbelieving will judge and condemn themselves. Their conscience also bearing witness, and their thoughts, in the mean time, accusing or excusing one another." This is a source of uneasiness to the wicked in this world, and in another will be a fountain of condemnation.

It is the principal design of this paper, to lead the reader's consideration to a kind of evidence for the necessity and reality of doctrinal and experimental religion, which may be drawn from the feelings and appearance of those persons, who deny their power. When such persons are unwilling we should argue from the certainty and explicit declaration of the word of God; they must consent we should resort to their own feelings, and such manifestations of them, as are continually discovered in the occurrences of life.

Notwithstanding all which is said by those, who attempt to discredit doctrinal and experimental Christianity, it is evident they are not easy with their own infidelity. While they deny

God to be a being of such a character, as is believed by scriptural Christians, they are not satisfied with their own pretended sentiments concerning him: They are equally afraid of his justice and the manner in which his mercy is exercised. Although they profess to deny the infinite evil of sin; disallow the justice and eternity of such a penalty as the law denounces; the need of such an atonement as the gospel reveals; and of a new heart through sanctification of the spirit: yet it is manifest they are not satisfied with the scheme they patronize.

Although they live without prayer, and say that a solemn sense of God, and constant pains and watchfulness of their own hearts, are not necessary for coming to a safe end, according to their view of things, yet, it is evident they are afraid of their own condition. There is something in their breasts which may fitly be called "their thoughts, in the mean time, accusing or excusing one another." This is conscience, which gives them much occasional uneasiness; it is a power of their own intelligent souls, from which there is no flight, and which cannot be prevented from acting, in a higher or lower degree, but by the ceasing of existence. Men do not always notice what their own consciences dictate, and may be wholly insensible what the cause is of the uneasiness, which they sometimes feel: but that such uneasiness actually exists, the following things are a strong indication.

Although they profess to think there is nothing in doctrinal and experimental religion, and that no regard is to be yielded to them, as they have been commonly understood; still, they are continually insinuating against the bible, its doctrines, precepts and duties. And it is done, in such a manner, as shows that this holy book gives them pain, while they do not endeavor to practise its contents. This appears to be a sufficient indication such persons are not easy with their own state. There is something in their own bosoms, either reason or conscience, which accuses them. They are pained and therefore fret: they wish to get more strength to their own system of disbelief, and every advantage which they can gain against scriptural religion, is supposed to be an acquisition of strength to themselves. If they thoroughly disbelieved, they would not be so evidently pained with exhortations to experimental piety. In general, men's enmity ceases when they are conscious their enemy is completely under their feet; but it is not so in this case, for they appear restless, lest the bane of their repose should rise again. This kind of foreboding, after men have gone a great length in their doubts, is a serious argument for the truth of religion both doctrinal and experimental. After all which its opposers have done, there is an internal monitor for God and the truth, which makes them afraid they are venturing their eternity on a refuge of deceit.

Another indication of this restless state in irreligious persons, is the trouble it gives them

to see others believe and practise according to the scriptures of truth. Sometimes this trouble arises into an enmity, which they cannot prevent discovering. While it is one of the plainest dictates of common sense and reason, that men must live and die for themselves; that eternity and every man's preparation therefor must be his own work; that every one must stand or fall for himself and himself only: yet they cannot bear, without pain, to see others believe and practise differently from what they love. It becomes their business to scoff at piety and the institutions of religion. Whenever we see any one distinguishing himself as a scoffer against the wishes and endeavors of others to be religious, although he be very hardened in sin, yet we may be certain his conscience so accuses him that he is not easy with his state. The sight of others believing and conducting differently makes him afraid. Such are willing that other people should take their way in worldly matters, in the choice of their own amusements, in their daily employments: but when the same freedom of action is exercised in religious concerns, it produces a sensible pain of mind, which shews that all is not well in the disbeliever's own heart, and that he is not so certain he is right as he professes to be. Seeing the conduct of others reminds him of his danger; and fear arises that he is descending to remediless ruin. An enemy within, an accusing or excusing witness inflicts the pain, while the blinded, guilty sufferer imputes all the blame to others. This shows that those, who profess to have the greatest certainty and fortitude in unbelief, do sometimes feel their foundations tremble, and that their certainty is not such as they profess.

It is very rare that an unbeliever or irreligious person, is willing to be thus described, which shews there is a pointed admonition within his own breast, either that his infidelity is shameful as against reason, or dangerous as against his duty. Disbelievers show a strange inconsistency in this matter. They try to disbelieve; take every method to discredit the truths of revelation; are constantly insinuating against the duties of religion; praise, read and recommend the most avowed advocates of infidelity: Still, they are ashamed of the appellation, and offended to be called disbelievers. This is a proof they sin against the light of their own consciences, and are ashamed of the name which they deserve.

Another argument for the truth, the necessity and the reality of both doctrinal and experimental religion, may be drawn from the despondency and fear of the disbelieving in scenes of trouble. That there are degrees of stupidity in disbelievers, and that all do not appear alike is manifest: It is still clear they want and cannot obtain a support by their unbelief. Such persons, although they have neglected prayer, when in affliction, are willing to have themselves and families the subjects of Christian intercession: although they have lived

otherwise, they are willing to die and go down to the grave under the forms of religion. In their last earthly hours they find the need of friendship with God; at this time, the idea of a Saviour and an interest in his merits would be very comforting to them. Although they have neglected the scriptures, they will receive it kindly to have any one read them by their dying bed side. This is a serious argument for the necessity of experimental religion and practical piety. However men may live, wish, and at sometimes think they believe; when they die, if reason be clear, they wish for a Saviour, who is stronger than themselves, and for some exercise of faith, which will bring the Lord nigh as a propitious God to assure them of his favor. They wish for a sanctifier who can cleanse them from an evil conscience.

Perhaps it may be objected, "do not Christians, who build their hope on the faith of Jesus Christ, as it is described in the scriptures, sometimes doubt? And is not this an argument against the soundness of Christianity?"

To this objection it may be answered. Although Christians often doubt, it is not whether the scheme of the gospel be true and good, nor whether the souls of the penitent may safely rest thereon: Neither do they doubt whether those, who disobey the gospel, and are destitute of its holy temper, shall fall under the punishment of God. Their doubts and uneasiness are, whether they have obeyed the gospel and received Christ by faith; whether their hearts have been sanctified by the spirit of God; in short, their doubts and uneasiness are, lest there should be so much of the unbeliever left in their hearts, as will cut them off from eternal life. With themselves, their want of obedience and joy in a glorious Redeemer they are discontented. It appears, therefore, that the anxiety of Christians and of unbelievers is entirely of two kinds: one is an uneasiness with themselves, their own imperfection, sin, and deficiency in the temper of a saint; the other, lest that scheme of disbelief and practical ungodliness on which they venture their souls, should land them in perdition.

To the reader this is a solemn warning that he be not beguiled with impiety. Impiety may be sweet to the unholy heart, may make men appear festive before the world, and prove a temptation to commit many sins; but will issue in destruction. In solitude, such will tremble lest they are not right; in death they will despair, fearing that a day of grace is passed without benefit. In that solemn hour all the hopes of infidelity will be cold and gloomy as the grave into which they are sinking.

MONITOR.

TO THE EDITOR OF THE CONNECTICUT MAGAZINE.

SIR,

YOU have frequently called for religious intelligence from those of your readers who have been conversant with the

recent awakenings in this part of our country. It has been hinted that the friends of Christianity are deeply interested in knowing, both the state of the churches, and the progress of saving grace among perishing sinners. This paper is submitted to your disposal as a testimonial of the unmerited grace of God; and as a devoted instrument to subserve your desire of gratifying those who daily remember Zion, and pray for the souls of men.

IN New-London, for the space of more than two years past, an unusual attention to religion has been visible. It has not, at any time, been general, nor very extensive. In the autumn of 1806, a small number of Christians held, weekly, a religious meeting. They were unobserved by men; but as the event has issued, they hopefully were noticed by the God of grace. Prayer was their principal exercise. Such was their apparent solicitude for the salvation of their fellow sinners, and for the prosperity of Christ's kingdom; that a spectator, "waiting for the consolation of Israel," could not refrain from hoping that God had, in the spirit of their supplication, sent a harbinger of his special grace.

Soon, the reason, why these children of the kingdom were made thus importunate, became apparent to the prudent observer. From Zion, secretly pleading with God, salvation soon began to go forth among surrounding sinners, who were ignorant of any peculiar concert of prayer for the welfare of their souls. No general impression of seriousness was visible in the town: but a sprinkling of individuals, without any connection by familiar acquaintance, or peculiar association for worship, at once became alarmed about the state of their souls. Few of them, at first, conferred one with another; but some began to tell their confidential friends that they knew not what was the cause of their fears and new emotions; but that some unseen influence had so unveiled their minds, that those eternal scenes appeared real and momentous, which, in similar description, they had, for years, surveyed without concern.

Before these alarms were extensively known, the subjects of them, together with their friends and neighbors, were called to the solemnities of an ordination. Many can bear testimony, that this was, peculiarly, a day of divine power upon their minds. Some were deeply affected with the awful responsibility, not only of the pastor, but of the people, which was about to flow from the sacred connection. Some, for the first time, considered how much God was doing for the salvation of sinners. In the light of his condescension to their spiritual concernments; and in a correspondent view of their listlessness and ingratitude; they saw their guilt and danger. But for many, God had prepared a word in season, from the gospel of his Son. Not only the duties of a clergyman were impressively described; but the importance of the gospel to the hearers of it; its proper effect upon them; and the state in which, appropriate, but unheed-

ed preaching leaves them, were so illustrated, that, through the power of the Holy Spirit accompanying the word, an effectual appeal was made to many consciences. Some remarks from the preacher on the folly and guilt of neglecting the bible, by divine impression, wrought such an effect upon the minds and in the habits of some hearers, as indicated the design of God, in honoring his revealed truth as an instrument in the work of salvation. Some who had read this book but little, and with little interest; now read, and found themselves condemned, and exposed to wrath.

Troubles, which had remained almost untold, were, by the awakened, now made known to those who professed a concern for souls. The enquirers for salvation were brought, by their anxious guides, to the place of weekly resort, where "prayer was wont to be made." The evening, which had been principally devoted to prayer, was henceforth, in greater proportion, improved for religious instruction. What had been but a handful of attendants, was increased to a large assembly.—Instead of one, two general evening meetings were established; which, together with several smaller assemblies for worship; and also a separate season for social prayer, have been, unremittingly, continued until the present time.

During the winter and spring of 1807, the work was more considerable than it has been at any later period. Still we flattered ourselves with the hope of a more extensive operation of the Holy Spirit. Though at this time, so much attention to religion was excited that, in many families, it was the principal topic of conversation; though our assembly on the Sabbath, especially that part which composed the audience in the galleries, had manifestly much increased, both in number and attention; though hundreds habitually attended the weekly assemblies for worship; though there was a continual resort of anxious sinners to those who would attempt their assistance; yet so great a proportion of the inhabitants of the town seemed to remain unconcerned about salvation; and even ignorant of the peculiar presence of God among us; and so much more copious and powerful effusions of the Holy Spirit were reported to us from various parts of our country, that we hoped the past were only the first drops of a plentiful shower, which we should finally receive. The cloud was still continued over us; but its contents were but moderately discharged. Before the close of this year, however, the members of our church were blessed with seeing the accession of forty-seven to their communion.

From the commencement of the year 1808, a moderate prevalence of awakening, and of hopeful regeneration, was perceptible, until the month of March. The work, from that time, stood in apparent suspension, until the session of the General Association in June. The prayers, the preaching, and the religious intelligence, publicly reported on this occasion were heard with great interest, and followed by much concern.

About thirty new instances of seriousness soon appeared.—Since the hopeful termination of these; the attention of a few individuals has been arrested; and their minds and hearts hopefully transformed. For several months past very little, except an extensive attendance on the means of grace, would warrant us to hope that we have not fallen into great stupidity.

Since Jan. 1808, thirty-six persons have been added to the church; increasing the former number to eighty-three. A small number more are with certainty, known to contemplate a public profession of their faith and hope in Christ. To say that, from present prospects, the list will soon be increased to one hundred, might be the expression of a sanguine hope.

The general characteristics of this work have been; in its progress, moderation, silence, long continuance, and an almost unfailing state of hopeful sanctification, consequent upon any considerable alarm; in its effects, hitherto, a persevering, steadfast belief of Calvinistic doctrines and regular life.

None of the subjects of it have expressed a distracting terror of mind: some however, much more than others, have been borne down, with distressing apprehensions of ruin.—Some have sought peace months before they found it; others, almost at the onset of their seriousness, were sensibly the subjects, both of that "peace which passeth knowledge," and of that "body of death," from which they longed to be delivered. Some have begun to hope, when they could perceive that they had very little evidence of sanctification: some though fearful of deception were secretly constrained to acknowledge, that they found in their views and affections, great reasons for encouragement: while others, differing from those in their acquirements of doctrinal knowledge though unable to suppress a hope, were very incompetent to decide, what, of their various emotions, was evincive of their sanctification.—Some, long before a sensible change in their affections toward God, the Saviour, and sin, have very justly apprehended the doctrines of the gospel; have well understood the state of man, the nature and import of the divine law, and the terms of salvation: while others have labored in darkness of mind, and with hardness of heart; until by an inconceivable change, they were transformed, at once, in their views, and in their affections. In many instances after a sensible *change* of feelings and enjoyments, the subjects of *it*, have been slow to believe, that so small a measure of their new love toward God and his people, of their new humility, of their new sorrow over sin, and of their new confidence, complacency and satisfaction in Christ, would be a credible testimonial of regeneration.—Hence with all their power, they have apparently suspended hope; until by long, and faithful recourse to the scriptures they have thence hopefully proved "the things which were excellent" in their own hearts; and have been constrained to say of Christ formed within them, "my Lord, and my God."

God has, in a most convincing manner, wrought among us, according to the counsel of his own will. Delicacy forbids an exemplification of this truth, by the narration of individual cases. But it is sufficient to have witnessed the sovereign hand of God, plucking from the downward course to ruin, sinners, amidst all the varieties of age, condition of life, habits, and character. The grey headed of sixty and the youth of thirteen have hopefully been born into the family of God as children of equal age. Altho' God by his discriminating grace in selecting a great proportion of the subjects of it, from among the children of pious parents, has passed an alarming censure upon licentious education; yet, by carrying the joys of his salvation, even to some prayerless houses he has removed all occasion of despair from those who have never been borne to the throne of grace on a parents heart. Christians have been taught, that the promise, was not only to them, and to their children, but to as many as the Lord, their God should call. A majority of those who have professed the name of Christ are youth.

May God with whom is "the residue of the Spirit" impart to those of every age and description, that "grace which bringeth salvation."

New-London, July 20, 1809.

Extract of a Letter from the Rev. Mr. Beecher, to the Rev. Mr. Storrs,—with a continuance of his Remarks to the Rev. Mr. Woodhull—dated East-Hampton, (L. I.) 20th January, 1809.

MY DEAR BROTHER,

SINCE your last the Lord has appeared in his glory to build up Jerusalem in East-Hampton. He hath done and is doing great things for us, whereof we are glad. The cloud, a skirt of which, first began to rain upon Gardner's Island, hath at length risen and spread itself over every part of this town, and is this moment raining righteousness upon us. This extension of the work of God, has been sudden and in several places of the town very glorious. In a North-West village containing about fifteen families—the people of God have been greatly comforted. A number are hopefully born again, and I am told there is not an individual in the village out of Christ, who is not in some measure apparently awakened; there is great joy in that village. One week was spent in almost continual prayer and praise. In Amagansett, a village of thirty families, there is great consolation to the people of God, and a great solemnity among the youth; a number deeply impressed; but as yet few have emerged out of darkness. In the town the presence of God is manifested by crowded audiences, profoundly still and solemn; by silent tears of convinced sinners, and blessed be the Lord, by the hopeful converson of a number to God. Among these I shall surprise you when I name our neighbor ——; who until lately has been justly classed

among our pillars of infidelity. He has fallen at the feet of Jesus and exhibits the greatest change of views and feelings I have ever witnessed. His soul is full of love to God and Christ, and of admiration of the doctrine, which, a little time since, he so violently hated—He now proclaims, "Behold the man that was born blind," and declares eagerly to every wondering unbeliever, It is Jesus that hath opened his eyes.

In Wainscot, a village of ten or twelve families, so late as new year's day—there was no appearance of a work of God: since that time the power of the highest has descended like a rushing mighty wind, and in one week there has been eight or ten hopeful conversions; four of the converts are heads of families, and three of them brethren, forty and fifty years of age. I preached in the village yesterday, and find not a soul unawakened (young children excepted.) Several oaks of Bashan, who have stood unmoved through past revivals, are now humbled and bowed down, I hope to their speedy fall. It is a blessed day in Wainscot, a joyful day in East Hampton, and all her villages. I have never known the church to be so universally awake and blessed with comfort and a spirit of prayer. Our seven deacons are full of joy and humble boldness, and many beside them are becoming men mighty in prayer. The number of hopeful converts have arisen suddenly from fifteen or twenty, to between fifty and sixty, I cannot now ascertain the exact number; yet the work seems now as if just begun. Such is the statement of brother Beecher, and the subsequent continuance of the work has fully justified his most sanguine expectations; the uncommon attention among the people of his charge, so far from decreasing is rapidly increasing, to the present. (February 25th.) Since the above was written, the village before mentioned, Wainscot, has been more abundantly watered by the shower, than any other district in the town. Small children of eight, ten and twelve years of age, have been hopefully made sharers, in the glorious blessings of this shower. Numbers have been hopefully converted, and others are now under the powerful operations of the Holy Spirit. It is a scene, dear sir, truly affecting and most happily calculated to rouse the dormant passions of the luke-warm Christian, to behold these little creatures which are just budding into life, praying with all the fervency of the aged saint, and praising their Creator with the zeal of a seraph—Suffer little children to come unto me and forbid them not, was the affectionate direction of the Saviour of the world, to his disciples. By the influences of his Holy Spirit, he seems to be gathering to his arms the lambs of his flock, and rendering them trophies of his victorious grace.

In Bridge-Hampton there are appearances extremely flattering for the cause of our dear Redeemer; though the rain has but just began to descend yet there are most pleasing indications of an abundant shower. The children of God are unusually awake to the importance of im-

proving the present crisis; conferences are frequent, crowded and solemn, in every part of the society. Twelve or fifteen within a fortnight are hopefully made subjects of divine grace. Vast numbers are alarmed and crying out, "what shall we do?" Some of the most flagitiously abandoned have been brought to a humble acknowledgment of divine sovereignty and the most humble confessions for their past offences. This is the Lord's doing, it is marvellous in our eyes.—In South Hampton, there are very animating prospects, especially among the blacks. In Sag Harbour, there have been some late instances of hopeful conversion, and the people of God seem peculiarly awakened to activity and diligence, in the performance of duty. As far as I am able to ascertain the facts in relation to the characteristic features of this work of God, it appears remarkably clear, deep and genuine. Pungent convictions of the evil of sin, and the justice of God in the condemnation of sinners, attended with a great sense of the hardness of their hearts, of blindness and stupidity, seem to constitute generally the preparatory work of humiliation. New ideas of God, his law and government—of sin—of Christ and the way of life, attended with new affections of the heart towards God and the Redeemer, seem, so far as I can learn, the ground of the hopes entertained. That spirit of wild enthusiasm which has in many instances too much tarnished the work of God, seems here to have been superseded by a spirit of order and regularity.—The Lord has not uttered his voice in the whirlwind, the earthquake, or fire; but in the silent, solemn movements upon the heart. The most bitter enemies of religion can bring no railing accusation against the cause of God and the Lamb, in this case, from the unwarrantable zeal of its advocates. Their mouths are closed whilst the kingdom of Satan totters; they are unable to struggle effectually against the combined exertions of the valiant soldiers of Emanuel.

TO THE EDITOR OF THE CONNECTICUT MAGAZINE.

SIR,

IF you deem the following account likely to subserve the great end of your valuable Magazine, it is at your disposal.

TO see one, whose character stands irreproachable in the view of his acquaintance, borne down into the dust of abasement in his own view, argues great knowledge of the depravity of the heart.

Such was the character of John Dunning, who left the world in the triumphs of faith and hope May 2d, A. D. 1809.

To a friend the evening before he died, in the full exercise of his reason, he declared, "This night will be my last; I wish to die just in the frame of mind, which I now enjoy; I am going to sleep in Jesus, God is my portion, and Christ is my Saviour." A few days previous to his death he observed, "I have been able to climb up Mount

Pisgah and to look over the Jordan of death, into the very pleasant land of promise, and to take a spiritual view, with an eye of faith, of those joys which I expect soon to experience." With a joyful hope of a blessed immortality, he died, after a long sickness and much pain, which he endured with uncommon patience and Christian fortitude. Not long before he died, he observed to a surviving brother, "I have such a view of the Divine glory as almost entirely swallows up and annihilates all my pains."

He died at the age of 26, in Brookfield, the place of his nativity.—After his death, were found his experiences written by himself. As they are concise and comprehensive it may be well to publish them entire.—They are as follows:

"In the full enjoyment of this world's happiness, I spent my days in youth, until a wise Providence saw fit that I should be afflicted with chastisements for my wickedness. I was taken with a violent fever, which threatened immediate death.—Had it taken place I should have left the world seemingly without a thought of my future state. Blessed be God, who is ever waiting to be gracious, I was not then taken in an evil hour.

'Tis to his care we owe our breath,
And all our near escapes from death;
Safety and health to God belong,
He heals the sick and guards the strong.

My fever soon abated and terminated in a lingering disorder, in which I continued for several months. Though dangerously ill, I had no serious apprehensions of mind, until it pleased God, in his infinite mercy, in some degree to open my blind eyes. I was now brought to a serious examination of myself, but did not readily discover the deception of the *wicked heart*. I thought I could not be so wicked as is represented of the sinner. But on a little further examination I discovered something of the deceitful heart. I found that I was acting entirely from selfish motives. I wished as *I thought*, to be prepared for death, and *thought* I should then be willing to die.

I wished to be happy, but had not a thought of the glory of God. In some measure there was shewn me, the depravity of the heart, that in every act I had some selfish object, from which I acted, and that I had no power to govern my own heart, nor to think a good tho't. It was not *yet* shewn me how the carnal mind was enmity against God, as was afterwards, which caused great striving in my heart. I had frequently resolved to renounce the devil and all his works, and to serve the Lord; but did as frequently break my resolutions. June 24th, 1808, I did make a solemn dedication in the following manner:—This day I do in solemn consideration of my duty, give up myself to God, and do solemnly engage to devote myself to his service, in withstanding and abstaining from *all evil*, as he shall give me strength. I give up all worldly objects by looking unto Jesus for grace and salvation. Signed, *John Dunning*.

This did somewhat ease my afflictions, for I did endeavor to keep, in mind my *obligation*, and to act, from a dependence on

God, to whom I had solemnly devoted myself. On the next day, as I was riding, these words came to me, "Father, I will that they also whom thou hast given me be with me where I am, that they may behold my glory which thou hast given me." By viewing the love of Christ for his *redeemed*, my soul was filled with admiring complacency. He prays that they may be with him where he is: Oh! what transcendant love, his soul is so united to them, that he requests that they may be continually with him, that they may see his glory and enjoy his presence. This greatly animated me. There appeared to be a beauty set on all things created; I could look upon them with delight and complacency; I could, as I thought, raise my heart to God, with warm and affectionate love, for his tender mercies in Jesus Christ. This continued with me until the next day, when I was again left to the temptations of Satan and my own evil heart, which were greater than I ever experienced before.

I was tempted to believe that this complacency sprung from a selfish idea, which is the case when we imagine that we are going to be made happy, and we know not how, nor for what, and when we imagine that we are going to escape punishment. Then we feel our hearts to rebound with joy for our own preservation and happiness. This is a selfish joy, our love extends no further than our own preservation, we have not in view for our ultimate object the glory and worship of God. My heart now appeared to be very wicked. Indeed I had no heart to go to God, through Christ for help. The thoughts of these things were very burdensome to my mind. I could not keep them on my mind, neither could I keep them from me. Now did the wicked heart shew its depraved state by its rejecting holiness and godliness and cleaving to this world. How did it now strive to keep any thought of divine things from my mind! How entertained would it be in contemplating on worldly things, and in filling the soul with lusts and evil imaginations! How would it rise and swell with envy and malice at *every reproof!* To such a degree was this strife while it held, that I could find nothing that better resembled it, than a nest of hornets. While permitted to enjoy their natural course, they are peaceable and quiet. If disturbed, they are the most malicious. I was in this situation about two weeks, in which, was shewn me, as I hope, something of human depravity, of enmity against God, and of the absolute necessity of a Saviour. After this time I was more relieved. The striving abated and left me I know not how. There have since many doubts and fears past through my mind. But from strict examination and watchfulness, I am induced to hope in God, through our Lord Jesus Christ, who giveth us the victory, (with fear and much trembling.) O my soul, canst thou now hope in the merits of Jesus Christ? Canst thou now believe that thy name is recorded in the Lamb's book of life, which shall never be erased? Canst thou see the reconciled countenance of God,

in Jesus Christ? If so, happy art thou. That this may be thy happy lot, watch and pray, that thou mayest have a right to the tree of life, and enter in through the gates into the city, which may God of his infinite mercy grant for Jesus Christ's sake. Amen."

At the commencement of the last year of his life he wrote the following "birth day's reflections."

"This day closes another year of my life! How swiftly on, roll the wheels of time! With what imperceptible velocity am I hastened to the grave! Yet how much mispent time may be found in the last year! How many hours have been loitered away in tiresome vanities!—Time, O, of what infinite importance, were I sensible of its worth! Of what vast importance is one moment of time to a dying sinner! What would the damned souls give for one hour's probation! O, for a heart to improve every moment as it pases on, in repenting of sin and imploring God's mercy.

"Surely these short and fleeting moments need well be improved to fit one so unworthy, for the enjoyment of yonder eternity, in the presence of an holy God, who is of purer eyes than to behold iniquity.

"O, that my sins and wickedness may be done away with the year, and appear no more! O, that I may usher in the *new* year with a *new* heart, and *new* affections, and that I may be enabled to spend the remainder of life in the service of my God.

"Likely, this is the last birth day, that I shall ever see! Likely, before another returns, this wasting body, will be laid in the dust. But the soul, the more active part, will be arraigned before the bar of God, there to give an account of the time and talents given me to improve while in the body. Solemn meditation! O my soul hast thou begun thy last year upon earth! Art thou dwelling upon the last moments of thy probation! Is eternity at hand! Is the already begun year to be the criterion, in which thy state is unalterably to be fixed, where there is no work, device nor repentance! These are not in the grave! Hither we are all swiftly hastening! The dead cannot serve God,—the living only are granted this great privilege. Life's brittle thread when once broken closes the scene. Is it so, my soul! Is this the only time which thou hast left thee to make thy peace with God, and to secure thine eternal salvation! And art thou lulled in a vain security of unthoughtfulness and stupidity! Start, O, be roused from thy trance, gird up thy mind, work while it is day, for the night is at hand, when thy feeble efforts shall be laid in the grave!—When once the closing scene advances, eternity is presented to view. O eternity! eternity! O my soul, listen to the small voice of the spirit! Hearken in this thy day to the gracious invitation of the Saviour! get an interest in his favor, then mayst thou leave the world in peace, then mayst thou be clothed with the righteousness of Christ, and admitted to join in harmonious concert with the saints and an-

gels, in the praises of God and the lamb forever and ever."

N. B. Let it be remembered, the Calvinistic doctrines were once peculiarly offensive to Mr. Dunning, but they became the joy and delight of his soul in a dying hour.

The Soliloquist.

No. 9.

HOW blessed is the privilege of praying and praising God. Once I dreaded prayer and my resentment rose against the minister of religion who urged on me the duties of the closet; now prayer is my only comfort, my only stay! How strange! that an infinite and most holy God should become a pleasing object of contemplation! That the law which condemns me should appear unexceptionable! yea more, that the very penalty, under which I am sentenced should be so just! how strange! that the providence of God, which was my daily fear, should now appear to me so ageeable, so wise, that I can cheerfully commit myself into its hands! What if this providence should afflict me? It will be right. What if this justice should condemn me? It will be gloriously just. What if the grace of the gospel should be finally denied me? I should have nothing to say in reply to a just sovereignty. My mouth, like every other sinner's would be stopped, and all glory would belong to God: I do not wish to be out of his hand. The idea that there is no God, law, government and providence would overspread the universe with deeper gloom, than I ever conceived, when I thought myself sinking to the depth of eternal misery. Let the Lord be just and on the throne forever. Let his kingdom prevail whatever my condition may be. The loss of an atom in the universe can be nothing.

How transporting my sight of the divine perfections in prayer this morning! I shall never enter the garden again without feeling a solemnity, a sense of glory which I never had before. Each bough of the tree under which I kneeled displayed the Creator's glory and goodness. The sky, empurpled by the beams of the approaching sun, was a fit emblem of heaven, and all nature silently praised God. Oh! it was at this moment, that the garden of *Gethsemane* struck my imagination. A prostrated Saviour, the Son of God, the brightness of the father's glory, praying, "if it be possible let this cup pass from me, nevertheless, not my will but thine be done." How my heart leaped within me and seemed to answer him, "O glorious Son of God, if it be possible let me be saved by thy merits, nevertheless, if I must perish through my guilt, let not thy glory ever be hidden from me!" Is not this an encouragement, that God will, at some time have compassion on me; but if he doth it must be unmerited grace.

A Circular Address from the Bible Society of Massachusetts, with the Constitution, List of Officers, Trustees, &c.

THE attention of the publick is respectfully and earnestly invited to an institution, which has just been formed in Boston "for the distribution of Bibles and Testaments."—Though we have been preceded in this pious and liberal design by the example, not only of a foreign nation, but also of a distant part of our own, it is believed, that the motives for our exertions are not superseded by theirs, or diminished by the distance, or the time, at which we have engaged in this auspicious undertaking.

It is generally known, that in the year 1804, a society was formed in London, under the patronage of some of the most respectable names among the nobility, clergy, and others of every religious denomination, for the grand and simple purpose of distributing the Holy Scriptures in all countries, and in all languages. So forcibly does the simplicity, as well as the usefulness of this design, strike every serious mind, that perhaps the first sentiment is that of wonder, that it had never before been adopted on an extensive scale in any part of christendom. The history of the operations of this magnificent establishment seems, however, to show, that it has been adopted late, only to be embraced with the more zeal, and prosecuted with the more success. The *five* reports, which this society has published, cannot fail to seize the attention and gladden the heart of every Christian who reads them. He will think he sees, at no great distance, the day, when every region of Europe, and perhaps of the eastern continent, is to feel the influence of this charity, for which christendom called, and thousands have already blessed the names of its authors.

In our own country, the Philadelphia Bible Society has the honor of taking the lead in this cause of God and of Christian benevolence; but, instead of extending their views to the whole United States, by making their society the centre of other connected establishments, they have thought it most proper to recommend the institution of similar independent associations* in the capital cities throughout the country. The vast extent of our territory, as well as other considerations of convenience, seems to justify the course, which has been taken. This society published an interesting address to the public, as well as a report, in which they give it as their opinion, that one fourth part of the families in this country are destitute of the holy scriptures. If, in our northern region, this estimate does not even *greatly* exceed the actual state of the facts, there is a call for the charitable activity of Christians, which ought not to be heard without a generous surprise, mingled indeed with some degree of humiliation.

In consequence of an "address to the Christian public," which had been previously cir-

* We have lately heard of the establishment of a similar society in Connecticut.

culated among us, about two hundred persons of different religious denominations met together in the Representatives' Chamber in Boston, on the *sixth* day of the present month, to consider the expediency of forming themselves into an association, for the purpose of distributing the Bible. It was readily and unanimously agreed to appoint a committee to draw up the necessary rules for the organization of such a society.—At a second meeting the regulations were produced and adopted, a subscription was opened on the spot, and instantly filled, officers and trustees were chosen, and the necessary measures taken to carry the design into immediate and effectual operation.

But this cannot be done without the aid of the rich, the activity of the good, and the general approbation and concurrence of the community. It is therefore in obedience to the orders of the trustees, and with the view of obtaining the contribution and the co-operation of Christians in every part of the state, that this address is written. To collect and present to the minds of the religious or the reflecting arguments in favor of this design, would seem almost superfluous, even if it had not been so powerfully recommended as it is by the addresses and the example of the societies we have mentioned; for now it is but to open the eye, and a scene of good presents itself.

You are invited, Christians, to lend your aid to the distribution of the Bible. The *revealed word of God* is, and ever has been the source of what is most valuable in human knowledge, most salutary in human institutions, pure in human affections, comfortable in human condition, desirable and glorious in human expectations. Without it man returns to a state of nature; ignorant, depraved, and helpless; left without assurances of pardon, lost to the way of recovery and life. It is the pearl of great price, to buy which the merchant in the parable sold all that he had, and yet was rich. Without this, wealth is poor; and the treasures of ancient wisdom, and modern science, a mass of inanimate knowledge.*

* If the quotation of human authorities could add to the importance of this subject, it would be easy to produce a multitude of testimonies of illustrious men. The following declaration of the great Selden, just before his death, to Abp. Usher, is peculiarly impressive.

"That notwithstanding he had been so laborious in his enquiries, and curious in his collections; and had possessed himself of a treasury of books and manuscripts upon all antient subjects, yet he could rest his soul on none save the scriptures. And above all, that passage gave him the most satisfaction, [Titus ii. 11—14] as comprising the nature, end, and reward of true religion. *The grace of God, that bringeth salvation, hath appeared to all men; teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world; looking for that blessed hope, and glorious appearing of the great God, and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.*"

Sir Christopher Hatton, also, a great statesman, a little before his death, advised his relations to be serious in searching after the will of

We live in a part of the world, where, through the goodness of God, almost every man has been taught to read; and where the scriptures, as soon as they are placed in his hands, are within the reach of his understanding. We live, too, in an age of christianity, when the Bible can neither be prohibited nor discountenanced by human authority. It can no more be locked up in the language of the learned, or disguised and mutilated by the dishonest or the profane. It was the most glorious consequence of the reformation to draw forth the book of God from the obscurity in which it had been kept, and by giving translations in the vernacular tongues, to throw open its treasures to the people, and thus also to secure them forever against its future loss. It was the unsealing of the fountain of life, that its waters might freely flow for the healing of the people. We too in New-England ought never to forget, that to preserve the authority of this book unimpaired, and to enjoy the privilege of a free conscience enlightened and emboldened by its truth, our forefathers crossed the ocean with little more than this volume in their hands, and its spirit in their heart; and if there is now in the character and circumstances of their posterity any thing worth preserving, to this book are we to trace the good which remains, and look also for the improvement which is to come.

The novel sight of so many Christian denominations, uniting with adour to diffuse a knowledge of the common records of their faith, is peculiarly grateful in these days of division, and we hope not unacceptable to the great head of the church. He, who came *to preach the gospel to the poor, to bind up the broken hearted, to preach deliverance to the captives, and recovery of sight to the blind*, when he was reading this very passage out of the book of God in the jewish synagogue, added, *this day is this scripture fulfilled in your ears.*—Christians, we call on you to reaccomplish this prediction among us, by sending the gospel, all simple and salutary as it is, wherever it may be wanted; to the dwellings of the poor and distressed; to the huts of the distant and solitary; to the chamber of the prisoner, and the cell of the criminal; and last, though not least, to the bedside of the old, whose eyes, dimmed with the rheum of age, can yet spell out its contents. With this in your hands, you go to the poor, not with the aspect of a partizan, to instil the notions of a sect, but in the fair and open guise of truth which they cannot suspect, to make

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God in his holy word; for said he —"*I have seen an end of all perfection, but thy commandment is exceeding broad!* Whatever other knowledge a man may be endowed withal, could he by a vast and imperious mind, and a heart as large as the sand upon the sea shore, command all the knowledge of art and nature, of words and things; and yet not know the author of his being, and the preserver of his life, his sovereign and his judge, his surest refuge in trouble, his best friend or worst enemy, the support of his life, and the hope of his death, his future happiness, and his portion forever; —he doth but go down to hell with a great deal of wisdom."

them an offering of charity in the spirit of love. You go as the stewards of the greatest benefaction, which mankind ever received; the bequest of the prince of life, *who, though he was rich, for our sakes became poor, that we, through his poverty, might become rich.* Surely, if it is lawful to estimate the good to be anticipated from an institution of this nature, by the evils which it avoids, or the inconveniences and objections which it obviates, we may hail the day, when the word of God, entirely unobstructed by the passions of men, shall run and be glorified in its course.

Is it said, that there would be no want of motives or need of arguments for the distribution of this "undoubted good," if it could once be believed, that there was any want of Bibles in New-England? Christians, it is to persuade you to join with us in *ascertaining this deficiency*, that we circulate this address. It is to request every man who hears of this society, and especially every minister of the gospel, to institute a diligent enquiry, as far as he can extend his sphere of information, to find where this book is most wanted, or will be most useful. It is only from the reports of active and intelligent christians, that we can know the whole range of good to which we are called: and we confidently hope, that no man, who has the opportunity or the power of dispensing a benefit like this, will be unwilling to contribute something to the funds of his own usefulness.

It is believed, that, in the eastern and thinly settled regions of New-England, where families are so distant from one another, that they have not the advantage of public worship, it also happens often, that, either through poverty or indifference, the Bible does not make a part of the furniture of the household. There are also, in almost every town, some poor, unhappy creatures, to whom such a gift would be grateful: the poorhouses and prisons therefore invite our earliest attention. There are also straitened families, unprovided with copies enough of the Scriptures to supply their wants; or, if they possess a single bible, it is so much worn, or so badly printed, as to require to be replaced. Heads of families may find, that many of their domestics have not supplied themselves with a bible, who would receive one from them with gratitude. It is true, that this, besides being our best, is our cheapest book; but it is also true, that men often value that as a present, which they had not the resolution to buy, even at the lowest price. In short, if in some cases we can only prolong the pleasures of aged christians, by furnishing them with more legible copies of their favorite volume, we shall not lose our reward with him, who cannot forget the gift of a cup of cold water in his name, to one of his little ones. Besides these cases, which present themselves to our first thoughts, we are confident, that a diligent enquiry will call forth the kowledge of many other unexpected wants, which this institution can supply.

Ministers of the gospel! on

you we have our first claims. Surely it is not necessary to suggest to you, that the success of your labors essentially depends on the familiar acquaintance of your hearers with that book, from which you profess to draw your principles and your precepts. We rely on your co-operation, as you look for the salvation of your people. For it is the simple word of God, which is, after all, of any intrinsic value, of any sure and sanctifying efficacy. The sermons of preachers, the explanations of critics, the commentaries, systems, and hypotheses of divines, and all the mass of theological learning, with which the world is crowded, are when compared with this book, but the halos round the sun, which gives them all the lustre they may have. You then have an interest in this cause, which it is in vain for us to attempt to enhance.

Christians, whom God has blessed with wealth! we ask you how, in the wide region of charity, it is possible to select an object, where bounty is less likely to be perverted; or where the giver is sure, that he does not even indirectly minister to the injury of his fellow-creatures? Here, though you should fail of doing the good you expect, you cannot be betrayed into a harm, which you do not foresee; but, on the contrary, if your bounty be not utterly lost, you know that its consequences will extend far beyond the present life, and the reach of present calculation.

The influence of early instruction in the Scriptures is sometimes very great, where it is not acknowledged; and it is an influence, of which many cultivated and uncultivated minds have been conscious, even after they have too much relinquished the good habits of their childhood, and among them the reading of the Bible. The want of this book in a rising family, where the parents are poor and indifferent, the children ignorant, rude, and abandoned, and the rest of the family left without the chance of gaining any religious ideas, is a subject of serious thought to the philanthropist, who only looks forward to the character of the next generation. For, from these another race is to be propagated, and, in this new country, perhaps other regions peopled. Need it be added, that the christian philanthropist is obliged to follow these fearful consequences to another and an eternal state of existence, where it will be too late to instruct, and where charity can neither ransom nor relieve!

When we consider, Christians, what it has cost to establish the religion of Jesus in the world, the miracles, the sorrows, and at last the life of the Lord of Glory, the labors and sufferings of the apostles, the privations of the early Christians, the blood of innumerable martyrs, and the prayers and studies, the preaching and laborious ministry of so many great and good men in past ages; and at the same time reflect, that, in consequence of the discovery of the art of printing, we have it now in our power to communicate at the easiest rate the knowledge of a gospel, for which so much has been expended; it seems

almost an insult to ask, if there is a disciple in Christendom, who can refuse his aid to such a charity. The request would indeed appear impertinent, if the consequences were less vast, or even less than infinite. When we consider too the zeal, with which proselytes have been made to every sect in history; the travels of missionaries to the extremities of the earth; the industry and generosity, with which error itself has been propagated; and the funds, which have been accumulated for the service of Christianity in many of its artificial forms; we are almost ashamed to importune you for contributions to circulate the simple word of God. But the very simplicity and greatness of the object forbid us to remain silent. We call upon you therefore in the name of your master! In this cause the voice of censure cannot raise a whisper against you, the powers of darkness cannot defeat you by mingling human passions with the object, and innumerable souls, who shall live for ever, will not cease to bless you.

In behalf of the Trustees,
WILLIAM PHILLIPS,
President.
Joseph S. Buckminster, Cor. Sec.
John Pierce, Rec. Sec.

Conversion of two Mahometans.

TWO Mahometans of Arabia, persons of consideration in their own country, have been lately converted to the Christian faith. One of them has already suffered martydom, and the other is now engaged in translating the Spriptures, and in concerting plans for the conversion of his countrymen.—The name of the martyr was Abdallah; and the name of the other, who is now translating the Scriptures, is Sabat; or, as he is called since his Christian baptism, Nathaniel Sabat. Sabat resided in my house some time before I left India, and I had from his own mouth the chief part of the account which I shall now give to you. Some particulars I had from others. His conversion took place after the martyrdom of Abdallah, "to whose death he was consenting;" and he related the circumstances to me with many tears.

Abdallah and Sabat were intimate friends, and being young men of family in Arabia, they agreed to travel together, and to visit foreign countries. They were both zealous Mahometans. Sabat is son of Ibrahim Sabat, a noble family of the line of Beni-Sabat, who trace their pedigree to Mahomet. The two friends left Arabia, after paying their adorations at the tomb of their prophet at Mecca, and travelled through Persia and thence to Cabul. Abdallah was appointed to an office of state under Zemaun Shah, King of Cabul; and Sabat left him there and proceeded on a tour through Tartary.

While Abdallah remained at Cabul, he was converted to the Christian faith by the perusal of a Bible (as is supposed) belonging to a Christian from Armenia, then residing at Cabul. In the Mahometan states, it is death for a man of rank to become a Christian. Abdallah

endeavoured for a time to conceal his conversion, but finding it no longer possible, he determined to flee to some of the Christian churches near the Caspian Sea. He accordingly left Cabul in disguise, and had gained the great city of Bochara, in Tartary, when he was met in the streets of that city by his friend Sabat, who immediately recognized him. Sabat had heard of his conversion and flight, and was filled with indignation at his conduct. Abdallah knew his danger, and threw himself at the feet of Sabat.—He confessed that he was a Christian, and implored him, by the sacred tie of their former friendship, to let him escape with his life. "But, Sir," said Sabat, when relating the story himself, "I *had no pity.* I caused my servants to seize him, and I delivered him up to Morad Shah, King of Bochara. He was sentenced to die, and a herald went through the city of Bochara, announcing the time of his execution. An immense multitude attended, and the chief men of the city. I also went and stood near to Abdallah. He was offered his life, if he would abjure Christ, the executioner standing by him with his sword in his hand. 'No,' said he (as if the proposition were impossible to be complied with) 'I cannot abjure Christ.' Then one of his hands was cut off at the wrist. He stood firm, his arm hanging by his side with but little motion. A physician, by desire of the king, offered to heal the wound, if he would recant. He made no answer, but looked up steadfastly towards heaven, like Stephen the first martyr, his eyes streaming with tears. He did not look with anger towards *me*. He looked at me, but it was benignly, and with the countenance of forgiveness. His other hand was then cut off. But, Sir," said Sabat, in his imperfect English, 'he never *changed*, he never *changed*. And when he bowed his head to receive the blow of death, all Bochara seemed to say, 'What new thing is this?"

Sabat had indulged the hope that Abdallah would have recanted when he was offered his life; but when he saw that his friend was dead, he resigned himself to grief and remorse. He travelled from place to place, seeking rest and finding none. At last he thought that he would visit India. He accordingly came to Madras about five years ago. Soon after his arrival, he was appointed by the English government a Mufti, or expounder of Mahometan law; his great learning, and respectable station in his own country, rendering him eminently qualified for that office. And now the period of his own conversion drew near. While he was at Visagapatam, in the Northern Circars, exercising his professional duties, Providence brought in his way a New Testament in Arabic. He read it with deep thought, the Koran lying before him. He compared them together, and at length the truth of God fell on his mind, as he expressed it, like a flood of light. Soon afterwards he proceeded to Madras, a journey of 300 miles, to seek Christian baptism; and having made a

public confession of his faith, he was baptized by the Rev. Dr. Kerr, in the English Church at that place, by the name of Nathaniel, in the twenty seventh year of his age.

Being now desirous to devote his future life to the glory of God, he resigned his secular employ, and came by invitation to Bengal, where he is now engaged in translating the Scriptures into the Persian language. This work hath not hitherto been executed, for want of a translator of sufficient ability. The Persian is an important language in the East, being the general language of Western Asia, particularly among the higher classes, and is understood from Calcutta to Damascus. But the great work which occupies the attention of this noble Arabian, is the promulgation of the Gospel among his own countrymen; and from the present fluctuations of religious opinion in Arabia, he is sanguine in his hopes of success. His first work is entitled, (Neama Besharatin lil Arabi) *Happy News for Arabia;*" written in the Nabuttee, or common dialect of the country. It contains an eloquent and argumentative elucidation of the truth of the Gospel, with copious authorities admitted by the Mahometans themselves, and particularly by the Wahabians. And, prefixed to it, is an account of the conversion of the author, and an appeal to the members of his well-known family in Arabia, for the truth of the facts.

The following circumstance in the history of Sabat ought not to have been omitted. When his family in Arabia had heard that he had followed the example of Abdallah, and become a Christian, they dispatched his brother to India (a voyage of two months) to assassinate him. While Sabat was sitting in his house at Visagapatam, his brother presented himself in the disguise of a Faqueer, or beggar, having a dagger concealed under his mantle. He rushed on Sabat, and wounded him. But Sabat seized his arm, and his servants came to his assistance. He then recognized his brother. The assassin would have become the victim of public justice, but Sabat interceded for his brother, and sent him home in peace, with letters and presents, to his mothers's house in Arabia.

"The preceding narrative of the recent conversion to the Christian faith of two Mahometans, and of the martyrdom of one of them may be depended upon as a fact. It is extracted from a Sermon preached last February in Bristol, England, —for the Benefit of the "Society for Missions to Africa and the East," by the Rev. Claudius Buchanan, who lately returned from a mission to the East-Indies, where he became intimately acquainted with one of the subjects of the narrative. The Sermon, from which the extract is taken, is one of the most valuable publications which have appeared on the subject of missions to the east; it contains much interesting information respecting the state of religion in that country; and the animating prospect which it presents concerning the progress of light in that benighted part of the world cannot fail to glad-

den the heart of every reader who feels a desire for the enlargement of the kingdom of the Redeemer,—of him whose coming to bless the world was announced to certain sages by the appearance of a "star in the East." The Editor would gladly enrich the pages of this Magazine with the whole of the Sermon but its length renders it unsuitable for insertion in a work of this kind, as it cannot be all published in one number. It is now reprinting in Haatford and will soon be ready for sale, for the benefit of the Missionary Society of Connecticut, and of the Connecticut Bible Society. The Editor feels it his duty to recommend the Discourse to his readers. They will find themselves amply compensated for the trifling sum which they must pay for it, in the pleasure which its perusal will afford them; at the same time they will have the satisfaction of contributing a mite for the benefit of two Societies, the importance of which is very strikingly illustrated, by the information communicated in Mr. Buchanan's most excellent Sermon."

THE EDITOR.

TO THE EDITOR OF THE CONNECTICUT MAGAZINE.

THE increase of liberal institutions in our country, for the relief of the poor and distressed of every description, and to disseminate sacred knowledge is a proof of the growing influence of Christian piety. To do good and communicate is a leading feature in the character of a Christian. We find by experience there is more difficulty in originating and organizing liberal institutions, than in finding the means to execute their charitable intentions. A number of small societies, within the narrow sphere in which they act, may do more good, wipe from the eye of distress more tears, and diffuse more moral instruction, than can possibly be done by any general institution. I am led to these reflections by the recent formation of two Female Societies in this place.—There are more than fifty towns in Connecticut, where similar Societies would advance the interests of humanity and religion, and to excite the same spirit, I make this communication.

MARIA.

Constitution of the Hartford Female Beneficent Society.

THE name shall be the "Female Beneficent Society."

The primary and general object of the Society, shall be, to relieve the distressed, and to promote knowledge, virtue and happiness, among the female part of the community.

The particular design shall be to raise funds for the benefit of the poor belonging to the City of Hartford, but relief may be extended to others if it is deemed necessary.

The next object shall be to seek out and assist such persons as wish for regular employment, or have been reduced by misfortune, and are prevented by diffidence, or delicacy of feeling, from soliciting aid.

Another object shall be to devote a part of the money contributed to the education of young females, who shall be

placed under the care of such serious person or persons, as will give them instruction in reading, sewing, and good housewifery, and impress them with moral and religious principles. At a proper age, the Society shall endeavor to place them in a situation to obtain a living for themselves.

Every subscriber who shall pay 25 cents per quarter, can be a member of the Society, and any female who will advance 15 dollars, shall be a member without any further payment.

The Officers of the Society shall be,

1st, A President, whose duty it shall be to preserve order, to propose questions named for dicussion, and to declare the decisions. She shall have the casting vote. With the advice of the managers, she may call special meetings of the Society. When the President is absent, the chief Manager presides.

2d, A Secretary, who shall keep a register of the names of the members, receive the subscriptions quarterly at her house on the third Tuesday in August, November, February and May, and pay them to the Treasurer; she shall attend the meetings of the Society, and record their proceedings.

3d, A Treasurer, whose business it shall be to take charge of the monies collected for the Society, and when called upon to render an account of the funds, and of her receipts and payments. She shall pay out no money without a written order from the chief Manager.

4th. Thirteen Managers, whose business it shall be to seek out proper objects of relief for the Society. They shall have a right with the advice of the chief Manager, to draw upon the Treasurer for such sums as she shall deem necessary, and shall give account to the Society how those sums have been applied. They shall meet once a month on such days as they shall think best, and choose from among themselves a chief Manager who shall preside at their meetings. At a meeting where three are present, business may be transactied.

5th, A Committee of two, who shall meet on the week before the meeting for choosing officers, and examine the accounts of the Secretary and Treasurer, and make report to the Society.

There shall be two stated meetings in a year, viz. on the first Wednesday in October, and first Wednesday in April. Ten members shall form a quorum.

The officers are to be chosen annually on the first Wednesday in April. Every meeting of the Society shall be opened with prayer.

Any member may withdraw her name by paying what is due, and giving orders for that purpose to the Secretary.

The Society have agreed to have a sack provided, which shall be placed in a situation where each member may, if she pleases, put in at any time, clothing or other things which may be useful to the poor. This sack will be lodged at the house of the chief Manager, who with the assistance of a majority of the Managers, may dispose of the contents in such a manner as shall by them be thought best.

The Names of the Officers.

Mrs. Ruth Patten, *President.*
Mrs. Mary Averill, *Secretary.*
Mrs. Elizabeth Rogers, *Treasurer.*

Mrs. Anne Hosmer, Mrs. Mary Grew, Mrs. Esther Talcott, Mrs. Esther M. Chester, Mrs. Bathsheba Ely, Mrs. Lucy M. Brace, Rebecca S. Burr, Laura Colton, Mary Olcott, Ann Hosmer, Ruth Bull, Mary Hempsted, and Dolly Babcock, *Managers.*

There are at present 170 subscribers, and many more will soon be added. It is also expected, that the affluent will make use of this institution, as an organ for dispensing their more liberal charities.

The Cent Society.

THE young Ladies desirous of contributing a mite towards promoting the important object for which

the Connecticut Bible Society was instituted, agree each of them to pay at least one cent per week, to commence from the time annexed to their respective names. The money to be paid to that one of their number who shall be designated from time to time by the Treasurer of the said Society, to receive the same, and the person thus receiving it is to account with the said Treasurer once in three months for what she shall receive within that time.

Present number of subscribers 152.

ORDINATION.

On Wednesday August 16, the Rev. *Allen M'Lean* was ordained to the pastoral care of the Church and Society in Simsbury. The Rev. Jonathan Miller made the introductory prayer; the Rev. Andrew Yates preached from Acts xx. 27. "For I have not shunned to declare unto you all the counsel of God." The Rev. Doctor Perkins made the consecrating prayer; the Rev. Rufus Hawley gave the Charge; the Rev. William F. Miller gave the Right hand of Fellowship; and the Rev. Noah Porter made the concluding prayer.

ORDAINED at Westford, July 5th, the Rev. *George Colton*. Rev. Mr. Bull, a gentleman from England, made the introductory prayer; Rev Mr. Hotchkin of Greenville preached the sermon from Isaiah 52d 8th; Mr. Benedict of Franklin made the consecrating prayer;—during which, the whole council imposed hands; Mr. Kingsbury, gave the charge; Mr. Chapman of Burlington presented the right hand of fellowship; Mr. Fenn of Harpersfield made the concluding prayer; Mr. Williams of Springfield, made an address to the church; and Mr. Griswold of Hartwicke, to the people.

DIED, on the 23d of August last. Mr. LEMUEL LINCOLN, aged 31 years, one of the Publishers of this Magazine. The publication will in future be continued by Mr. Peter B. Gleason, the surviving partner.

ED.

Donation to the Missionary Society of Connecticut.

1809.

August 14. Silas Hubbard, collected in new-settlements, $ 2 50

CONNECTICUT

EVANGELICAL MAGAZINE;

AND

RELIGIOUS INTELLIGENCER.

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Constitution of the Presbyterian Church.

(Continued from p. 331).

Chap. XV.—*Of Translation, or removing a Minister from one Charge to another.*

SECT. I. NO bishop shall be translated from one church to another, nor shall he receive any call for that purpose, but by the permission of the presbytery.

SECT. II. Any church, desiring to call a settled minister from his present charge, shall, by commissioners properly authorised, represent to the presbytery the ground on which they plead his removal. The presbytery, having maturely considered their plea, may, according as it appears more or less reasonable, either recommend to them to desist from prosecuting the call; or may order it to be delivered to the minister to whom it is directed; together with a written citation, to him and his congregation, to appear before the presbytery at their next meeting. This citation shall be read from the pulpit in that church, by a member of the presbytery appointed for that purpose, immediately after public worship; so that, at least, two sabbaths shall intervene, betwixt the citation, and the meeting of the presbytery at which the cause of translation is to be considered. The presbytery, being met, and having heard the parties, shall, upon the whole view of the case, either continue him in his former charge, or translate him, as they shall deem to be most for the peace and edification of the church; or refer the whole affair to the synod, at their next meeting, for their advice and direction.

SECT. III. When the congregation, calling any settled minister, is within the limits of another presbytery, that congregation shall obtain leave, from the presbytery to which they belong;

to apply to the presbytery, of which he is a member: And that presbytery, having cited him and his congregation as before directed, shall proceed to hear and issue the cause. If they agree to the translation, they shall release him from his present charge; and having given him proper testimonials, shall require him to repair to that presbytery, within the bounds of which the congregation calling him lies, that the proper steps may be taken for his regular settlement in that congregation: And the presbytery to which the congregation belongs, having received an authenticated certificate of his release, under the hand of the clerk of that presbytery, shall proceed to install him in the congregation, as soon as convenient. Provided always, that no bishop or pastor shall be translated, without his own consent previously obtained.

Sect. IV. When any minister is to be settled in a congregation, the installment, which consists in constituting a pastoral relation between him and the people of that particular church, may be performed, either by the presbytery, or by a committee appointed for that purpose, as may appear most expedient: and the following order shall be observed therein.

Sect. V. A day shall be appointed for the installment, at such time as may appear most convenient, and due notice thereof given to the congregation.

Sect. VI. When the presbytery, or committee, shall be convened and constituted, on the day appointed, a sermon shall be delivered, by some one of the members previously appointed thereto; immediately after which, the bishop, who is to preside, shall state to the congregation the design of their meeting, and briefly recite the proceedings of the presbytery relative thereto. And then, addressing himself to the minister to be installed, shall propose to him the following questions:

1. Are you now willing to take the charge of this congregation, as their pastor, agreeably to your declaration at accepting their call?

2. Do you conscientiously believe and declare, as far as you know your own heart, that in taking upon you this charge, you are influenced by a sincere desire to promote the glory of God, and the good of his church?

3. Do you solemnly promise, that, by the assistance of the grace of God, you will endeavor faithfully to discharge all the duties of a pastor to this congregation; and will be careful to maintain a deportment, in all respects becoming a minister of the gospel of Christ, agreeably to your ordination engagements? To all these having received satisfactory answers, he shall propose to the people the same, or like questions, as those directed under the head of ordination; which having been also satisfactorily answered, by holding up the right hand, in testimony of assent, he shall solemnly pronounce and declare the said minister to be regularly constituted the pastor of that congregation. A charge shall then be given to both parties, as directed in the affair of ordination;

and after prayer and singing a psalm adapted to the transaction, the congregation shall be dismissed with the usual benediction.

SECT. VII. It is highly becoming, that after the solemnity of the installment, the heads of families of that congregation who are then present, or at least the elders, and those appointed to take care of the temporal concerns of that church, should come forward to their pastor, and give him their right hand, in token of cordial reception and affectionate regard.

Chap. XVI.—*Of resigning a pastoral Charge.*

SECT. I. WHEN any minister shall labor under such grievances in his congregation, as that he shall desire leave to resign his pastoral charge, the presbytery shall cite the congregation to appear, by their commissioners, at their next meeting, to shew cause, if any they have, why the presbytery should not accept the resignation. If the congregation fail to appear, or if their reasons for retaining their pastor be deemed by the presbytery insufficient, he shall have leave granted to resign his pastoral charge; of which due record shall be made, and that church shall be held to be vacant, till supplied again in an orderly manner, with another minister: And if any congregation shall desire to be released from their pastor, a similar process, *mutatis mutandis*, shall be observed.

Chap. XVII.—*Of Missions.*

WHEN vacancies become so numerous, in any presbytery, that they cannot be supplied with the frequent administration of the word and ordinances, it shall be proper for such presbytery, or any vacant congregation within their bounds, with the leave of the presbytery, to apply to any other presbytery, or to any synod, or to the general assembly, for such assistance as they can afford. And, when any presbytery shall send any of their ministers or probationers to distant vacancies, the missionary shall be ready to produce his credentials to the presbytery or presbyteries, thro' the bounds of which he may pass, or at least to a committee thereof, and obtain their approbation. And the general assembly may, of their own knowledge, send missions to any part to plant churches, or to supply vacancies: And, for this purpose, may direct any presbytery to ordain evangelists, or ministers without relation to particular churches: *Provided always*, that such missions be made with the consent of the parties appointed; and that the judicatory sending them, make the necessary provision for their support and reward in the performance of this service.

Chap. XVIII.—*Of Moderators.*

SECT. I. IT is equally necessary in the judicatories of the church, as in other assemblies, that there should be a moderator or president; that the business may be conducted with order and dispath.

SECT. II. The moderator is to be considered as possessing, by delegation from the whole body, all authority necessary for the preservation of order; for

convening and adjourning the judicatory; and directing its operations according to the rules of the church. He is to propose to the judicatory every subject of deliberation that comes before them. He may propose what appears to him the most regular and speedy way of bringing any business to issue. He shall prevent the members from interrupting each other; and require them, in speaking, always to address the chair. He shall prevent a speaker from deviating from the subject; and from using personal reflections. He shall silence those who refuse to obey order. He shall prevent members who attempt to leave the judicatory without leave obtained from him. He shall, at a proper season, when the deliberations are ended, put the question and call the votes. If the judicatory be equally divided, he shall possess the casting vote. If he be not willing to decide, he shall put the question a second time: and if the judicatory be again equally divided, and he decline to give his vote, the question shall be lost. In all questions he shall give a concise and clear state of the object of the vote; and the vote being taken, shall then declare how the question is decided.—And he shall likewise be empowered on any extraordinary emergency, to convene the judicatory, by his circular letter, before the ordinary time of meeting.

Sect. III. The pastor of the congregation shall always be the moderator of the church session; except when, for prudential reasons, it may appear adviseable that some other minister should be invited to preside: in which case, the pastor may, with the concurrence of the session, invite such other minister as they may see meet, belonging to the same presbytery, to preside in that affair. In this judicatory, therefore, the moderator is continual: but, in the vacancy of any church, the moderator shall be the minister sent to them by the presbytery; or invited by the session to preside on a particular occasion. In congregations, where there are colleagues, they shall, when present, alternately preside in the session.

Sect. IV. The moderator of the presbytery shall be chosen from year to year, or at every meeting of the presbytery, as the presbytery may think best. The moderator of the synod, and of the general assembly, shall be chosen at each meeting of those judicatories: and the last moderator present shall open the meeting with a sermon, and shall hold the chair till a new moderator be chosen.

Chap. XIX.—*Of Privilege.*

IT shall be the privilege of any member of a judicatoy to speak, in his proper order, to any question, with leave from the moderator. The moderator shall give leave to the person who first rises; but if two, or more members, are judged to have risen at the same time, the moderator shall determine which shall speak first. Any member shall have a right to propose any question, relative to the business of the church, or to the interests of religion, and to have it put to vote: provided only, that his motion be

seconded by another member. If any member conceive his privilege to be unjustly controlled by the moderator, he may appeal to the judicatory, who shall determine the point of privilege by a vote: and the moderator and member must submit to the suffrage of the judicatory.

Chap. XX.—*Of Clerks.*

EVERY judicatory shall choose a clerk, to record their transactions, whose continuance shall be during pleasure. It shall be the duty of the clerk, besides recording the transactions, to preserve them carefully; and to grant extracts from them, whenever properly required; and such extracts under the hand of the clerk, shall be considered as authentic vouchers of the fact which they declare, in any ecclesiastical judicatory, and to every part of the church.

Chap. XXI.—*Of vacant Congregations assembling for public Worship.*

CONSIDERING the great importance of weekly assembling the people, for the public worship of God; in order thereby to improve their knowledge; to comfirm their habits of worship, and their desire of the public ordinances; to augment their reverence for the most high God; and to promote the charitable affections which unite men most firmly in society: It is recommended, that every vacant congregation meet together, on the Lord's day, at one or more places, for the purpose of prayer, singing praises, and reading the holy scriptures, together with the works of such approved divines, as the presbytery, within whose bounds they are, may recommend, and they may be able to procure; and that the elders or deacons be the persons who shall preside, and select the portions of scripture, and of the other books to be read; and to see that the whole be conducted in a becoming and orderly manner.

Chap. XXII.—*Of Commissioners to the General Assembly.*

SECT. I. THE commissioners to the general assembly shall always be appointed by the presbytery from which they come, at its last stated meeting immediately preceding the meeting of the general assembly; provided, that there be a sufficient intarval, between that time and the meeting of the assembly, for the commissioners to attend their duty in due season; otherwise, the presbytery may make the appointment at any stated meeting, not more than seven months preceding the meeting of the assembly. And as much as possible to prevent all failure in the representation of the presbyteries, arising from unforeseen accidents to those first appointed, in the room of each commissioner, to appoint also an alternate commissioner, to supply his place, in case of necessary absence.

SECT. II. Each commissioner, before his name shall be enrolled as a member of the assembly, shall produce, from his presbytery, a commission under the hand of the moderator and clerk, in the following or like form: viz.

"The presbytery of being met at on the day of doth hereby appoint bishop

of the congregation of
[or ruling elder in the congregation of
as the case may be;" (to which the presbytery may, if they think proper, make a substitution in the following form, "or in case of his absense, then bishop of
the congregation of
[or ruling elder in the congregation of as the case may be;)"] to be a commissioner, on behalf of this presbytery, to the next general assembly of the presbyterian church in the United States of America, to meet at on the day of
A. D. or wherever; and whenever the said assembly may happen to sit, to consult, vote, and determine, on all things that may come before that body, according to the principles and constitutions of this church and the word of God. And of his diligence herein, he is to render an account at his return.

Signed, by order of the Presbytery,
Moderator,
Clerk."

And the presbytery shall make record of the appointment.

Sect. III. These commissions shall, if possible, be delivered to the clerk of the assembly, in proper season, that he may have the roll of the assembly completed before the first session. Commissions, not produced at the opening of the assembly, shall afterwards be delivered only in the intervals between the sessions. No commissioner shall have a right to deliberate or vote in the assembly, until his name shall have been enrolled by the clerk, and his commission publicly read, and filed among the papers of the assembly.

Sect. IV. The general assembly shall meet, at least once in every year; their first meeting to be on the third Thursday of May, 1789, in the Second Presbyterian Church in Philadelphia, and afterwards on their own adjournments. If there be not a sufficient number, for the transaction of business, convened before 12 o'clock on that day, those who are present shall have power to adjourn, from day to day, till a sufficient number shall have met to constitute an assembly.

Sect. V. On the day to which the general assembly stands adjourned, and between the hours of eleven and twelve, the moderator of the last general assembly, if present; or, in case of his absence, the senior minister present, shall open the meeting with a sermon. After sermon, the members being in the house where the assembly is to hold its sessions, the same minister who preached shall, by prayer, publicly implore the blessing and direction of almighty God; and shall continue to preside till a new moderator be chosen. For this purpose he shall call for the commissions of those present; which being read, and the names of the members, enrolled in order, if there be a quorum, they shall choose a moderator.

Sect. VI. Each session of the assembly, as of all the other judicatories of the church, shall be introduced and concluded with prayer. And the whole business of the assembly being finished, and the vote being tak-

en for dissolving the present assembly, the moderator shall say from the chair; "By virtue of the authority delegated to me by the church, let this general assembly be dissolved; and I do hereby dissolve it, and require another assembly chosen in the same manner, to meet at on the day of A. D. ." After which he shall pray, and return thanks to God for his great mercy and goodness, and pronounce on those present the apostolic benediction.

SECT. VII. In order, as far as possible, to procure a respectable and full delegation to all our judicatories, it is proper, that the expenses of ministers and elders, in their attendance on these judicatories, be defrayed, by the bodies which they respectively represent.

The Power of the Gospel, tried by the different apprehensions of Believers and Disbelievers, in the prospect of a speedy Death.

ARGUMENTS drawn from experience, have a powerful application to the mind.—What we have seen in others, under similar circumstances, we must expect will take place in ourselves. What hath been their terror, will be ours also; what hath been their comfort, we may expect will uphold our own souls, in the day of trouble, whether it be death, or the preceding afflictions of life. On this ground the gospel claims the attention of mankind. Under all possible evils in life it gives a support, when it is obeyed, which can be drawn from no other source, and in death, no other comfort can be named. As this change approaches, the past firmness of the mind is lost, the power of philosophy vanishes; and reason, if forsaken by divine grace, cannot be assured of waking again into action. The gospel is our only assurance, that these eyes will ever open, or these minds ever think, after death lays us in silence.

Further, the gospel furnishes a support, which is always equal to the evils we endure, or apprehend. Supports of the mind drawn only from this world, go but a little way in upholding us. Under some small trials, we may find their benefit, but they do not rise in the same proportion as trouble increases, and beyond a certain point leave us wholly unsupported, which is eminently the case in death.—When we are leaving the world, its objects can no longer sustain the mind; but the truths of the gospel rise higher, as nature sinks. The sources of confidence which it opens, and the comforts it administers increase, in proportion with the necessities of a dying Christian. A balm is provided for the wounds, which must be received in passing through the world. Death, which to our senses seems like the extinction of being, is changed, by the grace of God, into the commencement of a higher and more glorious life. The mortal, corrupting body is a seed soon to spring up again, by the power of a divine Redeemer, into a spiritual body, cloathed with incorruption and immorality:

And the ending of time is but the beginning of a glorious eternity. It was in view of these gospel blessings that David said, "precious in the eyes of the Lord is the death of his saints." "Mark the perfect man and behold the upright for the end of that man is peace." Speaking of the same subject, after him, an apostle said "O death, where is thy sting! O grave, where is thy victory!" The sting of death is sin, and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ."

That all men must die cannot be denied, and it is probable the change is near to the greater part of those who read; also, it is uncertain whether they are prepared. What man of wisdom would not wish to be previously ascertained what his views of death will be in its near approach.

In the near approach of death, the following considerations will be troublesome to those who do not believe, love and obey the gospel.

Judging only from present appearances, and the evidence of sense, death seems to be an extinction both of the animal and rational being; or allowing the most, there is no such evidence of its continuance as can be a solid comfort to the mind. All that we see of the man looses its form and ceases its action. As the departed spirit gives us no notice of a continued existence, no evidence of future being can be derived from this source. The death of men appears to our senses as complete a dissolution, as we see in other things of the animal and vegetable world. A prevalent hope of immortality, that has been found among people who have not the scriptures of God, doubtless, has been principally derived by tradition, and some distant communications with those who have a knowledge of what God has revealed. We find the greatest heathen philosophers arguing on the subject with fear and trembling, as a thing which they strongly wished, rather than one which they firmly believed. By a revelation of the gospel of our Lord Jesus Christ, such evidence of a future existence is given, as may remove all doubt from our minds. How must the disbeliever of the gospel tremble, as death approaches! He may wish much, but if the word of God be discarded, must say to himself, "I know not but death is the utter end of my being! I know not but that I now bid an eternal farewell to existence, which has been so pleasing!

Perhaps the thought of complete and eternal misery might be more dreadful, but beside this there can be no other idea so afflicting as that of ceasing to exist. Such is the situation of those who reject the evidence of the Christian oracles.—They must fall before death as an awful conqueror, without knowing whether they shall ever be taken from his hand.

But if we allow, that without a revelation, there is sufficient evidence of existence after death, still, to those who are not Christians, there must be gloomy apprehensions of the change. The sting of death is sin, and the strength of sin is

the law."—When we know there is a God and a law, a consciousness of sin will immediately spring up in our breasts. "Those, who have not the written law, are a law unto themselves." Reason, directed by experience in society, must teach many moral precepts; and conscience must bear witness unto men that they have violated them and are sinners. Those, who do not believe and obey the gospel, can never prevent the following reflections from rising in their minds with terrrifying power, whenever they think seriously on the subject, and especially when they lie on the bed of death. "My own reason condemns much that I have done: my conscience is a witness against me: I know that I am a sinner, and fell a foreboding of the divine displeasure. Altho' God be a good being, this gives me no assurance that he will treat as a friend one who deserves to be treated as an enemy. Goodness to his larger family may require him both to pass by in the designs of his grace, and to treat me as an enemy! If I am thus treated, to how awful a state am I passing!—Therefore I dread his presence, and eternity appears awful! This uncertainty, this self-conviction spreads an insupportable gloom over my mind!"

As death approaches, some considerations like these must oppress the minds of those, who do not believe and obey the Christian revelation. There will be a consciousness of the need of forgiveness, without any certainty it can be granted. This uncertainty, where so much is depending, and to the dying man instantly depending, must make death appear to be an evil of the greatest kind.

There is also another view of this subject, which must alarm those, who, in the hour of death, do not sincerely rely on the gospel. If we go so far as to suppose, that without any atonement, God will forgive and receive to blessedness those who attain perfect conformity to his law and his own holiness; where shall we apply for this holiness, and how shall we obtain it? The gospel is as necessary to sanctify, as it is to forgive. If perfect holiness be an indispensible qualification for final glory, the powers of sinful men fall as short of attaining this, as they do of meriting the forgiveness of their many offences. A dying man will feel that he is a sinner, and must remain so without help from God. He cannot, of himself, attain the holiness necessary for his eternal well-being, and there is no help promised, unless he can find it in the gospel of Jesus Christ. In quitting this world he leaves the objects of his delight, and carries with him no treasure, no support, no promise of forgiveness, no power to rescue himself from his immoral dispositions, and to prepare him for rest in the kingdom of God.

The wretched state of a dying disbeliever, hath been imperfectly described; but how doth the gospel remove these evils, and the apprehensions of them, from the mind of a sincere Christian, so that he is able to say, "O death, where is thy sting! O grave, where is thy victory! The gospel hath a sup-

port for every situation; a remedy proportioned to every want and danger. There are trials both in life and death, under which the Christian finds himself supported by a love of God, and belief in his wisdom. His faith views a holy governor of the universe, by the most perfect means, executing the plan of infinite wisdom; and while he accords in the general scheme of divine counsel, every event for its completion, as it is adjusted by unchanging rectitude, will appear to be a sufficient cause for contentment: He can approach the Most High, through a Mediator, as a covenanted and faithful God: He sees his Redeemer governing the world, to advance by the same means, his own highest glory, and the best good of his faithful servants: The rod is to him a covenanted blessing, and the sweetness of resignation far surpasses the pain of enduring. With this faith, he is, in a great degree, raised above the passing evils of life, and in the midst of apparent adversity can say, "Though he slay me, yet will I trust in him." —"The Lord reigns, let the earth rejoice." Thus the Christian is firmly supported under the necessary evils of life.

On the truth of revelation, he is assured his existence shall continue. Life and immortality are brought to light in the gospel, and death, which appears to the senses, like an extinguishment of being, is but an enlargement of rational life; it is the falling of prison walls, which confine the mind in its views and operations. On the faithfulness of a divine promise, he expects to come more immediately into the presence of God, where a knowledge of glorious perfection shall open on his mind in a new manner; truth become more apparent; all the powers of the mind both for acting and enjoying, receive new energies; that depravity which is a source of error be removed; the reality and glory of the rational universe be more conspicuous, and his own means of communing with it, assume the most perfect and permanent form.

The resurrection of the body, is another truth of the gospel, which is full of comfort to the Christian in his views of death. There is a promise of God, that these bodies shall be raised, in contemplation of which the apostle triumphed, "O grave, where is thy victory!" The great Captain of our salvation, in his own resurrection, gave a sensible pledge of the fulfilment of the promise. The dying Christian is willing to yield up that body, which hath been an instrument of weakness and sin, that it may be purified by his Redeemer's power. He knows that what is sown a natural and corruptible body, shall be raised spiritual and incorruptible in the fashion of the glorious body of Jesus Christ.

The gospel assures a dying Christian of the forgiveness of sin, it both teaches that God is sufficiently good to forgive, and has provided the means of doing it most gloriously for himself. To all, who come to him in a right manner, he hath brought himself under a most solemn obligation to give eternal glory. In this confidence, a dying Christian approaches eternity with humble serenity,

and though he feels himself a sinner, knows that he shall have all needed blessings through the blood of Christ. The glory of God, the honor of the law, the good of the whole kingdom are reconciled to his forgiveness, so that he knows he may be forgiven and delivered from the wrath due to his many offences.

To make the ground of a Christian's hope most firm, the gospel provides a sanctifying power, whereby his heart may be perfectly conformed to God and prepared for heaven. Christ hath purchased the holy spirit to help all his infirmities, and though, in the approach of death he feels much remaining sin, by faith he is assured that a good work is begun in his heart, which God will never forsake. By a consciousness of the fruits of the spirit, in his own heart, he comfortably determines he is sealed with that Holy Spirit of promise, which is the earnest of his glorious inheritance, until the redemption of the purchased possession. These are the prospects; these the promises which enable a Christian to rejoice in the prospect of immediate death: A promise of immortality; of a holy and glorious eternity; of the forgiveness of all sin thro' the precious blood of Christ, so that he may approach the Lord as a reconciled God; of the Spirit to prepare him for his inheritance, that he shall be guided by divine counsel through life and death, and afterwards received to glory to be ever with the Lord. How pleasing is the prospect, of being admitted through sovereign mercy and sanctifying grace, into the presence of God, to see as we are seen, and know as we are known: Even into the presence of him, of whom the heart now says, "whom have I in heaven but thee, and there is none on earth I desire beside thee:" admitted to love, to adore and grow forever in a knowledge of God's wonderful nature and works. On these grounds the Christian approaches death and closes his eyes with a confidence which is infinitely better than all which the wealth, honor or philosophy of the world can give him.

There will soon be an hour in which every reader will find himself passing into the immediate presence of his Judge, and and feel the need of Christian faith for his support. Though sin may appear pleasurable to the living, to the dying it will be a sting. That Christian revelation, which declares the eternal existence of all men, promises support in death and succeeding glory, only to those by whom it is obeyed and loved. The Christian triumph is reserved for them, who live Christian lives and resemble their Saviour's temper and practice.

MONITOR.

On the Backsliding of Christians.

THE true disciples of Christ frequently lose their first love, and backslide into a state of coldness. Young converts, on the wings of faith and love, observe this, and do not think it possible they should ever fall into the same state; and some-

times they are ready to suspect the sincerity of those who have long been believers. Ere long we find them in the same condition, assailed and overcome by some temptation, the world hath obtained such an ascendency that their voices are untuned and their joys fled. We are speaking of those who have been the subjects of a gracious renovation by the Spirit of God, and according to his promise shall be preserved to eternal life, for it would not be strange to find animation in things pertaining to religion fled from the self-deceived. As they had no root, we must expect them to wither, and return back to the mire from which, for a moment, they supposed themselves to be raised. Such, having no principle of life, cannot bring forth fruit.

It is far more strange that we should find real Christians in such various frames as we often observe. Sometimes, animated in duty, filled with joy and on the top of Pisgah, in full sight of the heavenly Canaan, ready to say, though I die with thee, I will not deny thee; at other times, the slaves of sense, overcome by the world and the depravity of their own hearts, almost destitute of hope, and in deep bondage through fear of death. We find the people of God in those different states; one a state of fear and sorrow, the other of triumph over the world. This variation of character, where it happens, is the trouble of pious persons, and often proves a stumbling block over which the unbelieving fall into deeper perdition.

Two interesting questions arise on this subject? Why doth God permit his people to fall into such coldness of religious affection as they often manifest: And by what means can such backsliding be prevented?

Some of the reasons for the divine permission may be far above our discovery. The sovereignty of God, in many of his works of nature and grace, arises from reasons of wisdom, which creatures cannot at present, and perhaps never will explore. Other reasons may be suggested, why Christians are suffered to slumber and backslide into formality without the sensible power of religion.—This is a manifest proof of the frailty of creatures, and teaches them humility and their dependence on the influences of divine grace. After Christians have had sensible exercises of love, and felt strong in the faith, they insensibly fall into an opinion, that they can stand by their own pious resolutions, and such principles of integrity as they recognize, in their own hearts. This opinion of a finite understanding must be corrected by experience. Experience only can give to creatures a just sense of their dependence.

The holy angels of heaven needed the example of apostacy in their own number, to shew them that the efficient goodness of the Creator was necessary to preserve them in innocence. The fall of David and of Peter, were fit means to teach Christians on earth the same truth. Although every Christian is taught the same by his own frailty, his repeated backslidings against the love and light

of the gospel. The events of futurity are unknown. How far such examples may be necessary in the untried state to which we are passing, to keep in mind the dependence of creatures, both for natural existence and spiritual life, we know not. Revelation assures us that elect angels and men shall not apostatize, but doubtless their preservation in that state, as it is in this, will be through means. The frequent backsliding of Christians in this world, sometimes into open sins, and sometimes into coldness of holy affections, may be necessary means to teach them dependence, humility, and prepare them for unfolding glory in heaven.—Spiritual pride is a besetting sin, which nothing more effectually humbles, than the evil things into which we often fall. Therefore the wisdom of our Redeemer teaches us we must abide in him to bear fruit to eternal life.

If creatures in this world are so dependent for spiritual life, they must be the same in heaven; and the certainty they will be so through eternity, arises from the very structure of finite minds. It is required for the glory of the great First Cause. The frailty of Christians, both teaches them humility before God, and proves the need of a constant, divine efficience to preserve the rectitude of his spiritual kingdom. The Lord Jehovah is the fountain of holiness, glory and blessedness: He is the only Being in his nature immutable: It is not consistent with his sovereignty to impart to any creature a power of standing in himself: Even the man Christ Jesus is preserved by an indissoluble union with the godhead, which is engaged to him in the eternal covenant of redemption. These are some of the reasons why God permits Christians, on this side of the grave, to backslide. Hereby he is justified in the dispensations of his providence and grace; but let every reader remember, that it doth not justify himself in formality and imperfection.

There is another question of great practical importance. By what means, may backsliding in the Christian life be prevented? The sovereign efficiency of God acts through the instrumentality of means. This, so far as we can observe, is a law of action which God hath imposed on himself in all his works of nature and grace. Therefore, certain means are appointed for our use to prevent backsliding; if these are faithfully used, we may hope for preservation through the effectual grace of God; if these are neglected, we have all reason to fear the aids of the Holy Spirit will be denied; and if these are denied, we shall fall.—Our blessed Lord hath himself given a direction, which ought never to be forgotten by his people. "Abide in me, and I in you, as the branch cannot bear fruit of itself, except it abide in the vine; no more can ye except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: Without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye

shall ask what ye will, and it shall be done unto you."—If we abide in Christ, by a sensible and living faith, and ask of him, he will not suffer us to backslide into a state of formality, which is destitute of the present power and comfort of religion. Is it not by the blood of Christ we are redeemed? Is it not by his Spirit we are renewed and sanctified? Is it not by faith in him we become united to the kingdom of God? Are not our perseverance, comfort, and glory treasured up in him, as the great Head of his church? To whom, then, shall we apply for daily grace, that we may be richly stored in holiness and comfort? Surely to him.—"Without him we can do nothing."

As it is faith which first unites the soul to Christ, so by faith the Christian ought constantly to apply for new supplies of grace. Whenever he becomes remiss in the applications of faith, his love will be cold, the world dangerous, and his heart ungovernable. He will say, it is not with me as in days past. This is a principal cause thro' which backsliding is introduced.

What are the means through which faith is kept alive and increased? These are what we denominate the means of grace.—They are means commonly accompanied by the Spirit of grace from God.—Meditation on the truth, examination of our hearts and practice, reading the scriptures, prayer in the congregation, family and closet, a strict observation of religious duties on the Sabbath, free and humble converse with Christians, and a due attendance on the ordinances of the gospel. These are principal means appointed by God, through which the Spirit sanctifies the heart, and preserves a living faith in Christ. The approach of formality and coldness in Christian affections, may usually be discovered by a disregard of the means of religion. When we observe this in ourselves, we may determine the danger to be imminent.

AN EXPERIENCED BACKSLIDER.

TO THE EDITOR OF THE CONNECTICUT MAGAZINE

Memoirs of Mrs. Sarah Bradley.

MRS. SARAH BRADLEY was born in Farmington, in 1721, and was the daughter of Mr. Nathaniel and Mrs. Joanna Porter. She removed to Bethlem, with her parents, about the age of thirteen; and was married to Mr. Samuel Church, 1739. She naturally possessed an amiable disposition and pleasant temper, which were highly improved by early religion. Her father and mother were very faithful in their instructions, example and prayers. By their assistance, she, in her childhood, learned upwards of fifty Psalms and Chapters of the holy scriptures, and a great variety of Hymns: these were of great use, and comfort to her, after she was eighty years old, and had become blind. The devotional fervor with which she repeated them, was striking; and can be but imperfectly described. Dr. Lowth writes much of the beauty of Hebrew poetry; and the sublimity of the music used in the temple worship.—

But the writer of this sketch, can scarce conceive of a more animating exhibition, than the recital of the 103d Psalm by an aged saint, blind with her bodily eyes, but full of the visions of strong faith, and her soul glowing with the hope of a blessed immortality. Her accents and cadences, like variations in music, would frequently give a new turn of thought to the whole recital. The reader may have some idea of the exhibition, if he will turn to this peculiar Psalm, (103d.) and in reading, will put a strong emphasis on the word *Lord*, in the first verse; and then reading the verse again, and putting a strong emphasis on the word *holy*.

After running through her variations, which made it always a new psalm, and always the same: and knowing that it was piety of heart that gave her those powers of Garrick and Handel, to hear her close with the 20th, 21st, and 22d verses was a feast of fat things to a soul of Christian taste. Other portions of the sacred scriptures, and hymns, were often repeated by her in the same peculiar manner.—The Westminster catechism, was also early committed to memory, and in old age, as she expressed it, became "an excellent directory to the *blind*." She often made the repetition of its questions and answers a mean of self-application, and examination, deliberately asking herself, "Does my soul love and accord with this truth?" Experiencing the benefits of these instructions in her childhood, she was zealous in her exhortations to all parents, that they should be as faithful to their children as her parents had been with her, and that her children, and her children's children, might not forget her instructions; at the age of 84 years, she, in the presence of several of them, repeated her chapters, psalms and hymns, and gave to each a visible token, directing that they should be preserved as a memorial to her numerous descendants.

Mrs. Bradley professed religion in her eighteenth year, and was the mother of nine children by her first husband, Mr. Church, and was not without the troubles incident to domestic life, but complaint she rarely made to her most intimate friends. There was a rock in a field, behind the house where she had lived, that was her bethel. In that place, she said, on her death-bed, "I told my sorrows, and there I have had most of my secret Christian comforts."

With Mr. Bradley, her second husband, she lived upwards of thirty years, and by him she was made the mother of two more children. During this long period she had many mercies, and some sore afflictions. In trouble, she always retired to her bethel rock, as she called it, and there, said she, "in God's own way and time, I always found that relief which I sought."—This singular woman was also remarkable for making the best of all occurrences in providence. While it is common for most people to be telling of their troubles and trials, she was always telling over her undeserved mercies. The happiness of her lot, the competent provisions of Divine Providence for her; the kindness of her children and grand-chil-

dren to her in her old age; the kindness of Christian friends, the wisdom and kindness of her heavenly Father, in all his dealings with her; descending down even to the conveniences of the room where she died; the singing of birds in a neighboring orchard, and the noise of fowls at her window—all was well—all was merciful and kind. The cheerfulness and serenity of her countenance, informed all who visited her, that there was peace within.

As she drew towards the close of life, her heart and soul seemed to be drawn forth in prayer for her children and descendants; for ministers of the gospel and the churches for missionary societies and missionaries. Her views of Christ's kingdom were greatly enlarged, and her fervent desires that it might come with power, in a measure swallowed up all other thoughts and concerns. Its progress and increase were the principal subjects in all her prayers. When ministers of the gospel visited her, a portion of her time was always devoted to animate them in the faithful discharge of their duty. She took the liberty to address them appropriate to their peculiar trials and troubles, so far as she knew them; telling them that they served a good master who would certainly notice and reward their faithfulness, and if their profession had few worldly emoluments, it was the noblest employment on this side heaven. With the gradual decays of old age, "like as a shock of corn cometh in, in his season," she continued to the 21st of October, 1806; when her youngest child was putting her to bed for the night, she requested to be turned on her side, thinking she might sleep better in this position. When all was adjusted she bid her daughter good night, adding, "if this should be my last night, remember to give my love to the *ministers.*"

Whether she alluded to the order in general, or to those in particular who had visited her, is not certainly known. These, however, were the last words which she uttered in the full possession of her reason. For a short time, she languished in a deranged state of mind, and then fell asleep. But even in her derangement, it was edifying to stand by her dying bed; broken fragments evidencing the same temper of mind and haart would escape from her faultering tongue. In health she had often told her Christian friends of the faithfulness of her father and mother in giving her religious instruction. She could distinctly repeat several lessons, which she had received from her father, when a little child, and sitting on his knee: how he explained his parental dedication of her in baptism, she could also repeat, together with much of the matter and manner of his prayers. In old age, it was a pleasing source of meditation with her, to look forward into the world of blessedness, where it was possible as one new born in eternity, she might again sit on her father's knee, and be instructed by his spirit made perfect, in the glories of the divine character and the wonders of redeeming love. In her derangement, just before death, her mind seemed to be

wholly bent on this train of thought: "Let me go to my father!!" was her constant request to her attendants.

Such was the power of divine grace on a plain, illiterate woman. So amiable is old age, when nurtured in the admonition of the Lord in childhood and youth. Here is encouragement for Christian parents to train up their children in the way they should go. Here is actual experience of the utility of early committing the treasures of God's word to the memories of our offspring. Here is encouragement for ministers to preach and be faithful; God knows how many of his precious ones are praying for them. In a word, here is the Christian religion in its glorious simplicity.

How insignificant and contemptible are the little accomplishments which the gay, and fashionable, are anxious to attach to the bodies of their children, compared with the solid and everlasting embellishments of the mind and heart!!!

Misfortunes and small imprudences lead to great sins, illustrated in the Catastrophe of Lanatus and Philesia.

THIS fact is selected, not for its being distinguished by any new events in the history of human life, but to lead the minds of your readers, to a subject on which many have not meditated: The influence of small events to form the characters, and determine the destiny of men. On this subject, the writer has often meditated with astonishment, and the result of his reflections have been to adore the sovereign providence of God, and beg that every hour of his life, he may comply with the apostolic injunction, "pray without ceasing."

Lanatus and *Philesia* were the children of parents respectable, not by immense riches, but by agricultural industry, and a common attention in their families to the established rules of morality. *Lanatus* is now a beggar, and *Philesia* is more deplorably lost. In youth, these young neighbors appeared formed for each other, and the writer stood in the circle, where their mutual faith was pledged. It was a pleasant season, and the company congratulated each other on an event, which all said was proper. The young people were settled in a habitation midway between their parents; and for two years all was pleasing, prosperous and virtuous, neither had nature failed to add her blessing to their prospects.

Lanatus, on a certain occasion, with a number of his young townsmen, was called to discharge a small public trust, for which purpose they met at an inn.

While lawfully met, on a lawful occasion, some bad company in another apartment fell into an affray, which called every part of the house together.—Here *Lanatus* found one, who had been the companion of his childhood, under necessity of an endorsor for a small sum. Compassion led him to give his name. This renewed an old acquaintance, and he soon endorsed for larger sums, until

the call for payment reduced him to difficulty. From this moment, he became a ruined man. His friends were changed; his countence was altered; his business neglected; his farm mismanaged, and his family overspread with gloom.—The cheerful fire-side was exchanged for the tavern, until intemperance ruined him, and his possessions were sold. His ambition of being respected was lost; and he is now, frequently, seen begging by the sides of the fields, which he once cultivated. The man is lost to himself, his friends, and the world!!—Thus many have been lost!

Philesia! Unhappy *Philesia!!* She resisted the torrent of adversity as long as it could be done by industry, and an uncommon degree of female fortitude: She resisted until the curtains wrought by her own hands were sold at the post; until her husband was her shame, until she was left houseless, and her little girl went to live with an aunt. Here fortitude failed her. Woe be to the creditor, who engraved against her by his seducing power the threatenings of the divine law, in addition to all her other woes.

Philesia! when I meet thee I weep, and tremble in consideration of the frailties of nature! Now thou earnest a hard living by service in a rich town, which was once supplied with thy cheese and sweet meats. This is indeed, a reverse in human life. Human life! it is frail! From its beginning, under the most prosperous circumstances, no man can know how it will end.

But where were the parents of *Lanatus* and *Philesia*, through all this scene of ruin? Why have we not heard of them in the place of woe? Why have we not seen a father's or a mother's hand, stretched forth to rescue their first born from destruction in the hour of temptation and unforeseen evil? It is strange, that we have not, but as are the childrens, so are the parents, creatures of weakness and error.

The parents of *Lanatus* were mightily attached to property; The loss of a few pence, appeared to them like the forfeiture of a princedom. They had given what they meant to give, and parting with one hundred dollars more could not be compensated by the salvation of a child's family. In addition to this the younger branches of the family became noisy, and no hopes could be obtained from this quarter.

The father of *Philesia* was a very touchy, as well as avaricious man. He did not feel an immediate obligation on himself. Her mother was a weak and irresolute woman, and had no voice in the destiny of the young family.

It was before said, this fact is not selected because it is distinguished by circumstances more extraordinary than many others; but to lead the reader's mind to a subject, on which many have not meditated: The influence of small events to form the characters of men, and determine the destiny of families and of human life.

The lives of men, and of families are composed of parts, each one of which as means leads on to the formation of the whole:

Over this whole, the eternal counsels and daily providence of God have a controling and irresistible influence. Also, thro' this whole, the care and means of men have an influence subordinate to the sovereign will of God. Why was the family of *Lanatus* so overwhelmed with evil? It was the will of God; doubtless also it was the effect of human depravity; neither could it have taken place without the necessary means. The counsels of God we should adore, the depravity of human nature is cause for the mourning of all men; the means thro' which this depravity acts, in a certain sense, are placed under our own power, and here it becomes us to watch with all prayer. The intemperance of *Lanatus*, and the imprudence of *Philesia*, were doubtless imputable to the folly of their own hearts: but under other circumstances this folly might never have wrought its baleful effects. Were these persons guilty? Doubtless they were. Were these persons more guilty than others would have been, in a similar situation? Reader, this is not a point to be determined either by thee, nor by me. God is holy, and all men are unholy. Why was the young family destroyed, while others were preserved? Thou must look to the counsels of the eternal mind, and not to the shallow conjectures of a creature, to determine so great a question; but if thou dost apply to him to be resolved, remember, that secret things belong to God.

Can the reader refrain from praying "lead us not into temptation?" Can he refrain from obedience to the apostle's injunction, "Pray without ceasing?" Can he doubt either of these two truths, "that God is a sovereign and reigns in righteousness," also that "the ways of sin are death?"

May we all act wisely and partake of the grace of God, bringing forth fruits unto eternal life.

A. M. G.

Religious Intelligence.

TO THE EDITOR OF THE CONNECTICUT MAGAZINE.

REV. SIR,

AT your request, I send you the following account of a work of divine grace in Coventry, North Society. You will give it a place in your Magazine or not, as you shall judge proper.

A LENGTH of time before the revival began among us, it was a common thing for Christians when together, to exclaim one to another in accents of sorrow, What a remarkably stupid and dead time it is with us!!! Ravages had been made on this church, by repeated instances of mortality, and there had been frequent removals into other parts of our country. A serious and deep concern for Zion's cause, seemed to affect the hearts of some. A few were very desirous that a religious conference might be appointed, and that it might be statedly and regularly attended, at seasons agreed on for that purpose, though but an handful

of people should convene. One great object of the meeting was to pray for the out-pouring of the Spirit of God. These meetings were kept up more than a year and a half, before a work of grace became visible. Sometimes these meetings were well attended, and at others very thinly.

Weeks before it was known, that the dew of heavenly grace was distilling upon us for our refreshment and joy, so few attended these religious meetings that a consultation was held once and again, on the expediency of prolonging them.—While in this state of doubt, gloominess, and thick darkness, God was pleased to let his people know, that his own cause was in his own hand, and that he had power to build up Zion.

The latter part of the winter and through the spring of 1808, it was noticed, that our public assemblies on the Lord's day, were much fuller and more solemn than usual:

A religious work was first known to have commenced, during the last year, on some of the last days of the month of May, or the first of June. It now appeared that the Spirit of God had been specially moving on the minds of individuals for months, and sweetly constraining them to love the Saviour, and to walk in obedience to his precepts. The number of awakened persons at this time, was not known to exceed twelve. One instance out of this number, has afforded so striking a display of the reality of divine influence and power, upon the hearts of men, that I know not how to suppress some circumstances attending it.

On a certain day a man between thirty and forty years of age; whose outward circumstances in life were prosperous, who would as readily make merriment for himself and others, about religion or religious people as any other matter—who had repeatedly been heard to say, that his conscience, for many years, had not reproached him—who loved the company of the fashionable and the gay, the trifling and the inattentive, called at my door, and with his usual complaisance, asked me if I would not go that day, and make his companion a visit. Asking after the reason, he, with a great variety of mental emotions, visible in his countenance, expressive of his indifference towards serious things, replied in a smiling, pleasant way, that her body was in good health, but her mind was sick. Five days after this, he sought an opportunity, and observed in words to the following purport.

"Sir, on Friday last, I was at 'your house, and requested that 'some instructions might be 'imparted to my companion, 'under her deep trouble and 'distress. Since that time," added he, "with a quivering chin, 'a faultering speech, and his 'eyes full of tears, I have perceived the like need of the like 'instructions myself. Last Saturday," proceeded he, "in the 'morning as I was rising from 'my bed, my wife made a serious remark, which, for the moment took deep hold of my 'mind. The impression, however, was very soon effaced, and 'I went about the concerns of

'the day with my usual thoughtlessness. Having returned from labor towards evening, Mrs. —— observed to me, that she had been favored with the company of a serious woman that afternoon, calling her by name, with whose conversation she had been much entertained. I replied, that I did not know about her religion, intimating that she was full of enthusiasm and hypocrisy, and not worth regarding. Then I made some observations, which had the cast of ridicule on Mrs. —— for being serious.— Immediately after having done this, I was compelled to take my seat, and to consider what I had been saying. My distress was great, and the more I contemplated on my conduct, so much the more my distress increased. I had no rest that night. Sabbath morning I went to the house of God, where for the first time I heard a sermon, tho' from my childhood I had been taught to reverence the Sabbath, and to frequent the sanctuary. Monday I could attend to no labor abroad, tho' my business was urgent. On Tuesday, sat out with a determination that I would labor. Passing through a meadow of mine, that was in a very flourishing state, and promised a rich and plentiful ingathering, the thought came across my mind: Here I have lived year after year in prosperity, I have been blessed in every thing *that I have set my hand unto for to do*, but to this day have never been mindful of the giver. I was so much over come by a sense of my ingratitude to God, that I relinquished the object for which I sat out, and returned to my house, where I spent the day, bewailing the wretched life I had lived."

Here he was interrupted by a question, What, Sir, is the matter? He answered, "I am a poor, undone sinner, and have spent all the past years of my life in complete ignorance of my real situation. What a wonder that I have been suffered to live, that the forbearance of God, has not, long since, been exhausted, and myself made an eternal monument of Divine vengeance.— My companions have been the fashionable, the trifling, and the thoughtless; my conduct, when in their company, makes me ashamed, and ought to make me tremble. How differently the bible appears to me from what it has done in years past! I have read it perhaps as much as my neighbors: those passages which suited my taste I approbated, and others I rejected, it is a new book to me, wholly new!— Those scriptures which I have been wont to reject, are now the only truths in which I can take any satisfaction. Oh! how have I been swallowed up in earthly pursuits. What an opinion I have had of ministers, and of all serious people, as persons gloomy, without enjoyment, and under a strong delusion: but now I am convinced, that they are the only happy people. What can I say, or do for my vicious companions." Here he was again interrupted by a question, Are you willing that they should be made acquainted with your present views and situation?—

"I have no other objection but 'this, that it may be a means 'of causing them to trifle the 'more and to commit the more 'sin." Would you not even now gladly return back into your former state of thoughtlessness, and pursue the world with the same unconcern that you have hitherto done? "Oh, 'no! these days, notwithstanding the greatness of my present distress, are the happiest 'days I ever witnessed in my 'life. The world is all vanity, 'nothing could prevail on me to 'go back, yet I am afraid lest 'God should leave me to myself, 'I have been so wicked and so 'vile. I would prefer continuing as I am to my dying day, 'though at the last I should fall 'a prey to the righteous vengeance of God." It was observed to him, It is well known, Sir, that you have been the very man you describe, and you have reason to fear and tremble, lest God should withdraw from you, and never impart to you an interest in his grace. "I know 'it," said he, "but I hope that 'God will not forsake me."— From this time, this man, who, but a few days before, had been heard to say, that by religious meetings, he verily believed the parish would be ruined, and now became a regular and faithful attendant on them himself. This instance of awakening, seemed to be improved in the hand of God, as a means for a time of shutting the mouths of all who were disposed to gainsay the work. New instances of awakening appeared from week to week. On Thursday of the last week in August, a public fast was observed by the church and society. There was a general attendance. On the same day there was a funeral, and on the same day a ball by some of our young people; so that we had in the parish, on the same day, fasting and praying, a funeral solemnity, and a dance.— The Monday following, one of the managers of this ball was shot instantly dead, in a military company. This providence had an alarming effect on the minds of our youth, and, as we have reason to believe, was sanctified to some few.

The good work gradually progressed until the beginning of the month of June 1809, since which time the apparent attention among us has greatly subsided. From the time it was known that there was a special work of grace began, religious meetings were multiplied. One stated lecture every week at the house of God, through the pleasant seasons. In the winter it was removed to a private dwelling. Other meetings in various parts of the parish were holden, three and four in a week and well attended. During the term of about one year, forty persons have been added to this church, two stand now propounded, six or eight others have gained hopes that their hearts are reconciled to God, and as many as fifteen others who seem to be considerate and enquiring after God. How it will issue with those who are now enquiring, is known only to him who knoweth all things. It is feared however that their impressions are not deep enough to produce any change of character. In a number of instances among us, attention has

been excited, and impressions seemed deep for a time, which have proved as the morning cloud and early dew. The attention of such individuals may never be called up again.

Those who have already named the name of Christ, we say it with satisfaction, have hitherto conducted with propriety. A sweet harmony subsists among the brethren. Our public lectures, and other religious meetings, are now but thinly attended. It is our daily prayer that God would not take away his Holy Spirit from us, but to these droppings, would add from his fullness a plenteous shower, which shall water and refresh every family and soul in the midst of us. The things we have already witnessed, have been truly refreshing to the friends of the Redeemer, their hearts have been much delighted in beholding these new trophies of his victorious grace.

The views and exercises of the subjects of this work, do very well correspond with those which have been so often described in your useful Magazine. Few instances have appeared where the mind seemed to be filled with great terror. The work has been characterized, by a deep sense of the depravity of human nature, and of the vileness of sin as committed against a holy God. The subjects of the work have often been melted into tears, under a sense of the exceeding goodness of God to them, and of their own base ingratitude towards the Giver of all their blessings. They have uniformly been disposed to justify God, and to condemn themselves. Their convictions have been deep, pungent and rational. Nothing of enthusiasm or of false zeal hath appeared. Some to whom a good hope has been imparted, have experienced lively joys; but more generally the mind has been filled with a calm and serene peace, disposed to acquiesce and rejoice in all the distinguishing doctrines of the gospel, and to give all praise to God through Jesus Christ our divine mediator. The good work of which we speak has from the beginning till now been accompanied with the greatest order and regularity. It has been so carried on under the good providence of God, as to stain all the pride of human glory, and to leave nothing for his people to glory in but the Lord.

With due respect, dear sir,
I am affectionately yours,
a younger brother in the
labors of the gospel
ministry,
E. T. WOODRUFF.

Coventry, Aug. 21st, 1809

Connecticut Bible Society.

THE Directing Committee of the CONNECTICUT BIBLE SOCIETY, request those members, who wish to avail themselves of the right to receive two Bibles, on their subscriptions, according to the Constitution of the Society, to make application to the Secretary, Mr. Henry Hudson, of Hartford, on or before the 11th of November next.

They also give information, that from the first day of January next, as long as the *means* shall be furnished, the Secretary will

keep Bibles in constant readiness for gratuitous distribution, according to the benevolent designs of the Society.

The Committee likewise beg leave to invite the attention of the well disposed to such further arrangements as, to them, seem calculated best to accomplish the purposes of the Institution.

The way is now nearly prepared to commence the distribution of the Holy Scriptures among the destitute. Several generous contributions have been already received. These form a beginning highly propitious and encouraging. They give animating reason to expect, that, by the exertions of those who love the Word of God, and realize its essential importance in the divine scheme of man's salvation, the necessary assistance will be afforded.

For the purpose of collecting and remitting monies, therefore, in time to come, the Committee request and hope, that some person or persons, in every Society, and among people of every denomination, will, without delay, undertake the agency recommended in a former communication. To the Committee it appears, that, in most instances, none are situated so favorably for taking on themselves a primary agency, as ministers of the gospel. It is obvious, however, that on a voluntary agency, by whomsoever assumed, the Committee must place their dependence for those continual supplies, without which the Institution can neither be lasting nor extensively useful.

The next care of the Committee is that of *finding* and *supplying* those destitute families and individuals, who are the objects of the Society's charity.

Here, also, no less than in the procurement of monies, the Committee ask—because they *need*—the assistance of some one, or more, in every district and neighborhood. They would respectfully *urge* it, as altogether necessary, that, at least, *one* person, in each smaller division of civil society, take on himself the task of finding the destitute, in his own vicinity, together with receiving the books, and distributing them, in behalf of the Institution. The task, it is believed, to the small extent here requested, can neither be difficult, nor require much time; and to the heart, warmed with pious benevolence, the communication of the best good, in this way, must be a source of permanent and pure enjoyment.

The Committee, therefore, trust, that they shall not be thought too urgent, though they *repeat* their request, that in every town, and as far as necessary, in the less circles of society, ministers and others enter, with resolution, upon this service, and become *personally certain*, that, by such means, as shall be judged most expedient, the service is there performed. As to the *manner*, however, of obtaining contributions—of finding the destitute—and of putting the Bible into their hands—the agents in this work of piety can best determine.

One arrangement further is thought necessary in this communication.

That the business of obtaining the books for distribution, may be correctly transacted, every agent is desired to make

application to Ichabod Lord Skinner, Esq. the Rev. Abel Flint, and the Rev. Henry Grew, all of Hartford, who are a Committee for drawing orders on the Secretary for that purpose.

It is, perhaps, needless to repeat, that the distribution of the books must be left to the care of those, who shall have become acquainted with the names and condition of the destitute.

The Committee would here close the present communication, had they not learned, that a few have thought the plan of the Society too limited; supposing that the indigent and careless, in this state, formed its *only*—or, at least, its *principal* object—and concluding, that those here, who need to have Bibles given them, were too few to render a BIBLE SOCIETY expedient.

On this opinion it might be sufficient to observe, that such is the incalculable value of the Holy Scriptures, as to render the placing of them in the hands of a very few, an article well worthy of forming a BIBLE SOCIETY to accomplish, if there was no probability of its being otherwise done.

But allowing it true, that those destitute of Bibles in this State, are so few as to render the formation of a BIBLE SOCIETY needless, on *their* account—what conclusion would a *Christian* draw from the fact? It must be this only, that the demands of pious charity are doubly strong upon us, in behalf of those many millions, in other regions, who are less highly favored than ourselves. Does not abundance, at home, imply always the duty of sending supplies among the needy abroad?

The committee are persuaded, however, that the opinion here mentioned has no foundation in truth. This institution might be highly useful, if there was no need of charity, to bestow the word of God, on the indigent, beyond the limits of Connecticut. That numbers here are destitute, through poverty, does not admit of a doubt. The rational prospect of doing at least, some of them good, for both worlds, every Christian will acknowledge to be a reason invincibly strong for instituting a BIBLE SOCIETY. The deplorable condition of some in this state was apparent when the attention and assistance of the well disposed were first invited to the great object of the institution.

Nevertheless, the *field* of the society's intended operations was then understood to have no bounds, but such as the want of pecuniary aid should fix.

Therefore, in additional explanation—if necessary—of the Society's designs and hopes, the Committee would here state, that the destitute of Bibles in Connecticut and its vicinity will be among the *first*—though, by no means, the *only*, or the *principal* objects of the institution. To assist in "the circulation of the Holy Scriptures," among the needy and perishing every where, was the great motive which led to the formation of this Society and it is, therefore, to be understood, that the CONNECTICUT BIBLE SOCIETY, as far as the well disposed shall furnish its committee with the

requisite means, will continually co-operate with similar institutions throughout the Christian world. It is one of their strongest wishes—and it will be numbered among their choicest felicities—to send Bibles to the real objects of religious compassion and charity, wherever found.

The committee view it as a matter of devout acknowledgement and praise, that the all wise and gracious author of the Holy Scriptures, has, thus far, caused this institution to meet a reception so extensively cordial.—They feel much confidence, that ministers and others, incited by the prospect of accomplishing great good, will cheerfully, as circumstances shall permit, undertake the agency requested in the foregoing communication. Great is their encouragement to hope, that the time is not far future, in which "every person "capable of intelligent read-"ing," shall enjoy free and profitable access to that precious volume, whose pages, on the highest possible authority, forbid every thing that is wrong and ruinous, and command every thing that is right and necessary to salvation.

In the name of the Committee.
ABEL FLINT, *Clerk.*
Hartford, Sept. 4, 1809.

Christian Union.

THE true churches of our Lord Jesus Christ, which agree in their opinions of the essential doctrines of the gospel, and the duties of a Christian life, in [illegible]age, have been so divided as in a great measure to prevent the communion which ought to take place among the people of God. Some causes, which produce this, can never be removed on this side eternity. Distance of place, difference of character, language, and local customs will ever form a line of distinction between those who love the same Lord: But it is, in a great degree, owing to our want of exertion that these impediments to mutual charity are not more removed than we have yet seen. The divisions of nations with all their awful animosities and oppositions of interest, ought not to separate the hearts of Christ's followers, who look to the same cross for redemption, and the same heaven for glory. Let every true believer exhibit the fervent love of a disciple, which is the characteristic of his holy profession, whether he inhabit Europe or Africa, Asia or America. Let him throw away those local distinctions which arise from the region he inhabits; the prejudices which come from the interposition of distant climes, for the earth with its fulness is the Lord's, and shall be given to Jesus Christ for his possession. Secular interests have done much to divide the affections of Christians, and separate those who were really brethren in the spirit. They did not know each other: While brethren, they thought they were not united in the same Lord, and sometimes have denounced ecclesiastical censures through the instigation of civil partizans.

Hypocrisy and misrepresentation have had their part in this business. The strength and art of one deceitful and proud hypo-

crite have often separated the affections of many sincere Christians. It is time, that hypocrites and partizans should no longer have power over the children of God. The increase of science, and the easy means of communication between distant parts of the globe, in a very wonderful manner, is removing those impediments to communion, and preparing the way for Christians through the world to rejoice in a holy obedience, and the prospect of perfect union in another state. Soon it will be said, that "time is no longer;" and may every reader be prepared for its consummation.

THE AMERICAN CHURCHES.

The policy of the European countries, from which the United States were first settled, led them to form different settlements, under distinct governments, and subject to a diversity of laws and customs. One of the greatest difficulties in the American revolution, was to surmount the differences of provincial and colonial habits and prejudices: But finally the love of civil and religious liberty consumed these obstacles.

In consequence of those provincial and colonial separations, different ecclesiastical establishments were formed, which prevented that close intimacy between the clergy and churches which was desirable, and ignorance of each other became the means of many jealousies unfavorable to Christian charity.—Mutual intercourse, and the recent outpouring of God's Spirit have now done much to remove these jealousies. A connection of friendship is now forming between the Churches, commonly called Presbyterian and Congregational, through the whole extent of the United States.

The first step to this was a friendly union between the General Assembly of the Presbyterian Church, which is annually held in Philadelphia, and the General Association of the State of Connecticut: Each of these bodies by their commissioners or delegates have a seat in the other, and the connection hath been mutually beneficial in many respects.

It is about twenty years since this event. After this, a connection was formed between the General Association of Connecticut and the Convention of the clergy in the state of Vermont, which hath issued in their union with the Southern Presbyterian Church, on principles nearly similar.

We are informed, that recently a General Association is formed, by a very respectable part of the clergy in Massachusetts, and that this body is now united by representation with the General Association of Connecticut.

Also, that a connection of the same nature is completed between the General Association of Massachusetts and the Convention of the Clergy in the state of New-Hampshire. Each of these are unions of friendship and communion in the doctrines and duties of the Christian faith. They are not designed to introduce a coercive jurisdiction over the whole, or any part of the united churches, nor to control the faith of their brethren, nor to change the particular modes of church discipline, established in large dis-

tricts, or in particular churches. Many names are united in the communion of charity for the edification of the church of Christ.

The writer recollects the original proposal for this general union :—He hath lived to see it thus far effected, and verily believes that brotherly love and mutual edification is the basis on which it stands.

The following intelligence from India, has been selected from several publications.

An important letter from the Rev. Claudius Buchannan, author of the "STAR IN THE EAST; or, *News from a far Country*," re-publish'ed in this State, for the benefit of the Missionary and Bible Societies.

TANJORE, Sept. 1, 1806.

My Dear Sir,

IT is seldom that any thing occurs in India worthy of being communicated to you, but the subject of a letter from this place will, I doubt not, be interesting. It is now about four months since I left Bengal, having purposed to travel from Calcutta to Cape Comerin by land. I had conceived the design of this journey some years ago, being desirous of obtaining a more distinct knowledge of the present state of the Hindoos and Mahometans, in various parts of India, also of the protestant missions in the Decan, of the ancient Syrian Christians in Travancore, and of the Jews at Cochin. I have now nearly accomplished my tour, and though some principal objects remain to be explored, I have already obtained such valuable information on many important subjects, as amply compensates for the labor and peril of so long a journey.

When in the province of Oriffa, I visited the celebrated Hindoo temple of Juggernaut. One of the students of the college of Fort William has now the superintendence of the Pagoda, and is the collector of the tax on Pilgrims. I passed about ten days in making observations on it. Juggernaut appears to me to be the chief seat of Moloch in the whole earth, and the centre of his dominion in the present age. The number of his worshippers is computed by hundreds of thousands. Four thousand pilgrims entered the gates with me on the day previous to the grand festival of the Rutt Jatra. At Juggernaut I first saw human victims devote themselves to death by falling under the wheels of the moving tower in which the idol is placed. There I saw the place of sculls called Golgotha, where the dogs and vultures are ever seen expecting their daily corpse. There I beheld the obscene worship of Moloch in open day, while a great multitude, like that in the Revelation, uttered their voices, not in Hosannahs, but in yells of applause at the view of the horrid shape and at the actions of the high priest of infamy, who is mounted with it on the throne,

There is nothing harmonious in the praise of Moloch's worshippers, but rather a hissing of

applause. Exhausted and disgusted with the daily horror of the scene, I at length hasted away from the place with some degree of trepidation. Three days afterwards, when I was on the banks of the Chilka Lake, I beheld the towers of Juggernaut afar off. While I viewed them its abominations came to my remembrance, and I pronounced it accursed in the name of the Church of GOD. How different is that valley of Hinnom from the scene which now presents itself to me here among the Christian churches of Tanjore. Here there is becoming dress, humane affections, and rational converse. Here the feeble minded Hindoo exhibits the Christian virtues in a vigour which greatly surprised me.—Here CHRIST is glorified, and this is the scene which now prompts me to write to you.

But I ought first to have informed you that I have visited other places where the gospel is preached to the Hindoos. I had intended to have been at Vellore on the 8th of July, which was two days before the massacre; but the providence of GOD retarded my steps. I was visited by a fever which confined me for some time in a Caravansara.

Lord B——, the governor at Madras, desired I would suggest what might occur to me in my progress through the Decan, as most likely to ameliorate the state of the newly converted Christians. In some places they have suffered persecution. This persecution has, however, been thus far useful that it shows the serious change of mind in the Hindoo who can bear it. For it is often alleged in India that the Hindoo can never be so much attached to Christ as the Bramin is to his idol.

When I was at Tranquebar, I visited the church built by the famous Ziegenbalger. His body lies on one side the altar, and that of Grundler on the other side. Above, are the epitaphs of both written in Latin, and engraved on plates of brass. The church was consecrated in 1710, and Ziegenbalg and Grundler both died within two years after. I saw also the dwelling-house of Ziegenbalg which is yet in the state he left it. In the lower apartment are yet kept the registers of the church. In them I found the name of the first heathen baptized by Ziegenbalg, and recorded by himself in 1707. I also saw old men whose fathers had seen Ziegenbalg. I first heard in Ziegenbalg's church, and from the pulpit where he preached the gospel published to the Hindoos in their own tongue. On that occasion they sung the 100th psalm, to Luther's tune. To me it was an affecting scene. Tranquebar, however, is not what it was. European infidelity has eaten out the truth like a canker. A remnant indeed is left, but the glory is departed to Tanjore.

When I entered the province of Tanjore the Christians came out of the villages to meet me, and here I first heard the name of Swartz pronounced by a Hindoo. When I arrived at the capital, I waited on Mr. Kolhoff the successor of Mr. Swartz. Here also I found two other missionaries, the Rev. Doctor John, and Mr. Hurst, who were on a visit to Mr. Kolhoff. They told me that the company's resi-

dent, captain Blackborne, had apartments ready for my reception, and that he had dispatched a letter to me some days before, informing me, that the Rajah of Tanjore was desirous of seeing me. I asked the missionaries how the Rajah came to hear of me? They said that the resident had got a copy of my memoir and of Mitchell's Essay. On the same day I paid my respects to the resident, who informed me that the Rajah had appointed next day at 12 to receive me. —On our entrance, the resident accompanied me to the Rajah. The Rajah rose from his sofa, and advancing some steps, took me by the hand and seated me on his right. After a short conversation he led me up stairs to a magnificent saloon, fitted up in the English and Indian taste, and embroidered with the portraits of Savajee his great ancestor and the other kings of Tanjore. Immediately on entering he led me up to the portrait of the late Rev. Mr. Swartz. Finding that I liked music, he entertained me with Vinex and the Harp, and while the music played he discoursed of that good man and of his happiness in the heavenly world. I then addressed the Rajah in the presence of the resident, and thanked him, in the name of the Christians in Europe and Bengal, for his kindness to the late Mr. Swartz and to his successors, and particularly for his recent acts of benevolence to the Christians residing within the province of Tanjore. He has erected a college for Hindoos, Mussulmen and Christians, in which provision is made for the instruction of fifty Christian children. Having heard of the fame of the ancient Sanscrit and Mahratta library, I requested his excellency would present a catalogue of its volumes to the college of Fort William. The Bramins had formerly remonstrated against this; but the Rajah was now pleased to order a copy to be made out, and I have it already in my possession. It is voluminous and written in the Mahratta character, for that is the language of the Tanjore court. When I was about to take leave, the Rajah, to my great surprise, presented to me a miniature of himself elegantly set, about six inches in length, and also four pieces of gold cloth. In the evening he sent his band of music of twelve men, viz. six performers on the Vina and six singers, to the house of the resident, where I dined. They sang and played "God save the King" with variations in just measure, applying the Mahratta words to the Maha Rajah, their own most excellent Prince.

Next day I sat some hours with the missionaries consulting on the general state of the mission. They want help, their vineyard is increased and their laborers are decreased. They have hitherto had no supply from Germany, in room of Swartz, Jaenicke, and Gericke, and have no prospect of a supply. It appears to me, that the glory has departed from Germany, and that GOD has given it to England. Last Sunday and Monday were great days with the Christians at Tanjore. It being rumoured that a friend of the late Mr. Swartz had arrived, the people assembled from all

quarters on Sunday morning. Three sermons were preached in three different languages.—At eight o'clock we proceeded to the church built by Mr. Swartz within the Fort. It is larger than the church of St. Mary Woolnorth. From Mr. Swartz's pulpit I preached in English, from Mark xiii. 10, "And the gospel must be first published among all nations." The resident, and other gentleman, civil and military, at the place, attended, and also the Missionaries, Catechists and English troops. After this service was over the native congregation assembled in the same church and filled the aisles and porches. The service commenced with some forms of prayer read by an inferior minister, in which all the congregation joined with loud fervour. A chapter of the bible was then read, and a hymn of Luther's sung. Some voices in tenor and bass, gave much harmony to the Psalmody, as the treble was distinguished by the predominant voices of the women and boys. After a short extempore prayer, during which the whole assembly knelt on the floor, the Rev. Dr. John delivered an eloquent and animated sermon in the Tamul tongue, from these words, "And Jesus stood and cried, if any man thirst," &c. &c.

As Mr. Whitfield, on his first coming to Scotland, was surprised at the rustling of the leaves of Bibles, which took place immediately on his pronouncing his text; so was I here surprised at the noise of a different kind, namely, that of the iron pen engraving the Palmyra leaf. Many persons had their Ollas (Leaves) in their hands writing the sermon in Tamul short hand. Mr. Kolhoff assured me, that some of them are so expert in this, that they do not *lose one word* of the preacher. And the sermon of the morning is regularly read in the evening to the schools by the catechists from his Palmyra leaf.

Another custom obtains which I may mention. In the midst of the discourse, the preacher puts a question to his congregation, who respond without hesitation in one voice. The object is to keep attention awake, and the answer is generally prompted by the minister himself. Thus, suppose he is saying, "my dear brethren, it is true you are now a despised people, being cast out by the Bramins; but think not that your state is peculiar. For the Pharisee and Worldly man is the Bramin of high and low cast in Europe. *All true Christians must lose their cast in this world.* Some of you are now following your Lord to the regeneration under circumstances of peculiar suffering, but let every such one be of good cheer, and say, 'I have lost my cast, and my inheritance amongst men, but in heaven I shall obtain a new name, and a better inheritance through Jesus Christ our Lord!' The minister then adds, "My beloved children, what shall you obtain in heaven?' They immediately answer in one voice, 'A new name, and a better inheritance, through Jesus Christ our Lord.' It is impossible for a stranger not to be affected at this scene; children of tender years inquire of each other, and attempt to lisp the responses.—

And this custom is deduced from Ziegenbalg, who proved its use from long experience.

After the Tamul service was ended, I retired with the Missionaries into the vestry, or Swartz's library. Here I was introduced to the Elders and the Catechists of the church.—Among others came Sattianaden, the celebrated preacher, who is yet found faithful. He is now stricken in years, and his black locks have grown grey. As I returned from the Church, I saw the Christian families returning in crowds to the country, and the mothers asking the boys to read passages from their ollas.

At 4 o'clock in the afternoon, we went to the little chapel in the mission garden out of the fort, built also by Mr. Swartz; and in which his body now lies. This was a solemn service.—Mr. Horst preached in the Portuguese language, from these words, "Ye who sometime were far off," &c. I sat on a granite stone, which covered Swartz's grave. The epitaph is in English verse, and written by the present prince, who has signed his name to it. The organ here accompanied the voice of the multitude, and the preacher addressed the people in an animated discourse of pure doctrine. In the evening Mr. Kolhoff presided at the exercise in the schools, on which occasion the sermon of the morning was repeated, and the boys' ollas examined.

In consequence of my having expressed a wish to hear Sattianaden preach, Mr. Kolhoff had given notice to the congregation in the morning that there would be divine service next day (Monday,) in the little chapel, at nine o'clock. Accordingly the place was crowded at an early hour. There appeared more of a divine unction in the assembly on this occasion, than on any of the former. Sattianaden delivered his discourse with much natural eloquence and action, and with visible effect. The subject was,—"The marvellous light." He first described the Pagan darkness, then the light of Ziegenbalg, then the light of Swartz; then the efforts making in all lands to produce light,—and lastly the heavenly light, where there shall be no need of the light of the sun nor of the moon, &c." In quoting a passage, he desired a lower minister to read it. Sattianaden listened to it as to record, and then proceeded to the illustration. The responses of the audience were frequently called for. He concluded with a fervent prayer for a blessing on the Church of England.

After service, I went up to Sattianaden, and took him by the hand, and the old Christians came round about weeping. He said he was unworthy to preach before his teachers. The people asked me about Bengal, saying, they had heard good news from thence. I told them the news was good, but that Bengal was exactly a hundred years behind Tanjore.

Mr. Kolhoff is a man of a meek spirit, but of ardent faith, laboring in season and out of season. His congregation is daily increasing. When I was taking leave, he presented to me the Hebrew Psalms, and Greek Testament of that venerable apostle Mr. Swartz. I intend to

give the Greek testament to the Rev. Mr. Browne of Calcutta.

Soon after leaving Tanjore, I passed through the woods inhabited by the Colleries (or thieves) who are now humanized by the gospel. They were clamorous for a minister, supposing that I could send them one. They have eight churches but no European minister.

TRITCHINOPOLY, Sept. 6, 1806.

I thought to have dispatched this letter from Tanjore, but I have not had time to conclude it. At this place is the church first built by Swartz, & called by him, "Christ Church, Tritchinopoly." It is about the size of St. Mary Woolnorth, but the arches supporting the roof are each twenty feet in length, and the pillars only one foot two inches in thickness. At this station there are a great number of English, civil and military. On Sunday morning last, I preached from these words "For we have seen his star in the east, and are come to worship him." Dr. John, who followed me to this place from Tanjore, preached afterwards to the Tamul congregation. Next morning a Serjeant called on me, who said he had seen the heavenly light in the east, and wanted bibles for the pious English soldiers.—There is a great cry for bibles in this country by the native Christians and Europeans. Mr. Pohle the German missionary here, told me he could dispose of a thousand bibles.

I proceed from this place to Madura, where the Roman Catholicks cover the land. Mr. Pohle tells me, that one of their priests, who was lately in the vicinity, preached the atonement with great clearness, and force, in consequence of which, he was immediately removed by his superiors. I shall endeavour to find him out. Some of the Romish churches are very corrupt, mingling Pagan superstitions with Romish ceremonies.

But it is yet true, that the Jesuits have hewn wood, and drawn water for the protestant Mission. I hear that three clergymen have arrived at Calcutta, since I left it, namely, Mr. Martin, Mr. Parsons, and another.

I am, dear Sir,
yours affectionately,
C. BUCHANAN.

A LETTER has been received from the Rev. Mr. Ringeltaube, to the Secretary, dated Palamcotta, Feb. 7, 1807. He has acquired the language so as to write it correctly, and speak it with but little hesitation.

Mr. Ringeltaube has also sent his journal, from Sept. 12, 1806, to Feb. 6, 1807. He mentions that Dr. Buchanan had requested the loan of his Bible in the Tamul language, as he was about to commence the Malayalam translation of the Scriptures immediately, there being 200,000 Christians in Malayalam, who are ready to receive it. Even the Romish bishop, it is said, signified his consent to the circulation of the Scriptures among his people. The Doctor observes in his letter to Mr. Ringeltaube, that he has had singular success in obtaining ancient manuscripts, in Hebrew, Syriac, &c. Mr. R. greatly rejoiced at this good news; and sent him his only copy of that Bible without delay.

Ecclesiastical Antiquities in India.

[We have been favoured by a respectable correspondent in India, with a copy of a REPORT, presented by a pious clergyman, at the request of the Governor of Madras, concerning the state of the ancient Christians in Cochin and Travancore. This Report is so curious and so interesting, that we shall give the whole of it to our readers, assured that they will esteem it, as we do, a most valuable and important document. It is followed by an account of the Rev. Dr. Buchanan's discoveries.]

REPORT of the Senior Chaplain of Fort St. George, to the Right Honourable Lord William Bentink, Governor of Madras, on the state of the Christians inhabiting the kingdoms of Cochin and Travancore; with an article of interesting literary intelligence, containing an account of the discoveries made by the Rev. Dr. Buchanan, in the course of his investigations undertaken by order of the supreme government in Bengal.

"Public Department.

"*To the Rev. Dr. Kerr, Senior Chaplain of Fort St. George.*

"Rev. Sir,

"The Right Honourable "the Governor in Council, being desirous of availing himself of your vicinity to the "Malabar coast, to obtain every "possible information in regard "to the establishment, &c. of "the Christian Religion in that "part of the peninsula, I am directed by his lordship in council, to desire that so soon as "the state of your health and "the season will permit, you will "proceed to the provinces on "that coast; and you will forward to me, for the information of government, such accounts as you may be able to "collect, of the first introduction of Christianity into India—"of the arrival of the different "sects who have been, or may "be, in existence—of their general history, and of the persecutions to which they may "have been exposed—of their "success in making proselytes—"of their church-establishment, "and of the source from which "they are maintained, and with "all other circumstances connected with this important "subject.

"I have the honor to be,
Rev. Sir,
your most obedient
humble Servant,
(Signed) G. G. KEBLE.
Sec. to Government.

Fort St. George,
June 28, 1806."

"*To the Right Honourable Lord William C. Bentinck, Governor in Council, &c. &c.*

"My Lord,

"When at Mysore, I was honoured by the receipt of Mr. secretary Keble's letter, dated the 28th June last; and finding my general health much improved, I resolved to proceed to the Malabar coast, in search of the information required by your lordship in council, regarding the Christians inhabiting that part of the peninsula:—an investigation which I have found

as interesting as it is important, whether it regards humanity at large, or as it is connected, in a political view, with the British interests in this country.

"To view the extensive field pointed out for my inquiries minutely, would require much more of my time than could be well spared from my other public avocations; and as I learned that the Rev. Dr. Buchanan was nominated by the government of Bengal, to travel over the same ground, for purposes somewhat similar, I did not think it incumbent on me to take up more than a general view of the subject, and I directed my attention accordingly, not so much to details as to matters of comprehensive import.

"The first object to which the orders of government refer, is, to an account of the introduction of Christianity into this country.

"There can be no doubt whatever, that the St. Thome Christians settled on the Malabar coast at a very early period of the Christian church; from whence they, at one time, spread in various directions as far even as Mileapoor, and St. Thomas's Mount;—but to derive *authentic* information as to the time of their arrival, is at present no easy task.

"From the confusion arising from the imperfection of Hindoo chronology, from the desire which these Christians have to derive their origin from the earliest possible times, (which may perhaps have introduced false traditions amongst them,) and as all their authentic records are reported to have been destroyed during the persecutions of the church of Rome; from all these circumstances, whether we refer to the Hindoo accounts, to the St. Thome Christians themselves, or to their persecutors, the Roman Catholics, we are not likely to arrive at any certain conclusion as to the exact time of their establishment in Malabar. Some circumstances, however, may be collected from *undoubted authority*, by which it may be inferred, that they have been for nearly fifteen centuries established in India; for we find, in ecclesiastical history, that at the first council at Nice, in the year 325, a bishop from India was amongst the number composing that memorable synod; and, in the creeds and doctrines of the Christians of Malabar, internal evidence exists of their being a primitive church; for the supremacy of the Pope is denied, and the doctrine of Transubstantiation never has been held by them; and they regarded, and still regard the worship of images as idolatrous, and the doctrine of purgatory to be fabulous:—moreover, they never admitted as sacraments, extreme unction, marriage, or confirmation: all which facts may be substantiated on reference to the acts of the Synod established by Don Alexis de Meneses, archbishop of Goa, at Udiamper, in the year 1599.

"The history of this council will be found most ably detailed in a work printed in French, and entitled, "The history of Christianity in India," published at the Hague, in the year 1724, by La Croze, the celebrated librarian to the king of Prussia.

"The object of this work was to deduce, from authentic mate-

rials, the rise, progress, and establishment of Christianity in the East; and to hold up to disgrace, and to merited indignation, the bigotted and unworthy conduct of the Roman Catholic church, in the persecution set on foot by her emissaries, under her avowed sanction, against the primitive Christians, who were found settled on the coast of Malabar; and La Croze seems to have discharged his duty to the public in a most faithful, interesting, and able manner.

"When the Portuguese first arrived in this country, in the beginning of the sixteenth century, they found a Christian church using the Syrio-Chaldaic language, established in the neighborhood of Cranganore; and, though it was published to the world many centuries before that period, that such a church existed, yet we find their ignorance expressed in the wonder which it excited.

"These Christians met the Portuguese as natural friends and allies, and rejoiced at their coming; but the Portuguese were much disappointed at finding the St. Thome Christians firmly fixed in the tenets of a primitive church; and soon adopted plans for drawing away from their pure faith this innocent, ingenuous, and respectable people: however, after using for nearly a century, all the customary arts and abominable persecutions of the church of Rome to no purpose, Don Alexis De Meneses, the archbishop of Goa, appeared amongst them; and, by his commanding influence, his zeal, and his learning, and on the authority of what he called the Council of Udiamper, forced the Syrian Metropolitan, his priests, and people, into the Roman pale. The Archbishop, however, had not long quitted the scene of this triumph of bigotry, ere the people sighed for their old religion, and cherished it in private; but on the 22d of May, 1653, they held a congress at Alingatte, and great numbers, headed by their Metropolitan, revolted publicly from the Romish communion; nor has all the influence of the Roman Pontiff, and the kings of Portugal, been able to draw them away again from their old faith.

"Leaving the history of this interesting people, which is affectingly delineated in La Croze's book, I shall, in this report, confine myself more particularly to the existing state of Christianity in Malabar; and, in order that your lordship may have the subject clearly before you, I shall consider each sect of Christians by itself, under the head of, 1st, St. Thome, or Jacobite Christians;—2dly, The Syrian Catholics, who have been forced from the Jacobite Church into the Romish pale; and, 3dly, The Latin Church.

St. Thome, or Jacobite Christians.

"These people, who still retain their ancient creed and usages, consider themselves as the descendants of the flock established by St. Thomas, who is generally esteemed the Apostle of the East. Their ancestors emigrated from Syria, and the Syrio-Chaldaic is the language in which their church service is still performed. They admit no images within their churches, but a figure of the Virgin Mary with the child Jesus in her arms,

which is considered merely as an ornament, and not a subject for idolatrous worship. They are generally denominated by the country people, Nazaranee Mapilles. Nazaranee is obviously derived from Nazareth; but the origin of the word *Mapillah* is variously accounted for;—by some it is ingeniously supposed to refer to the Virgin and Child, the only image admitted within their churches; as *Ma* implies *Mother*, in various languages, derived from the Sungscrit; and *Pillah*, Child. Others again, construe the term to indicate the rank originally conferred on these Christians by the sovereign of Malabar. *Poolah* signifies *a class*, in a state synonymous with our secretaries. *Ma* or *Maha* signifies *great* or *superior*. The term Mapillah is indiscriminately applied to Jews and Musselmen as to these Christians, distinguishing each by the prefix of the Jew, Syrian, or Nazaranee, or Musselman.

"It it certain that grants of honour and emolument were formerly possessed by these Christians, given to them by a king of Malabar, named Perremaul, engraven on copper, five of which engravings are still in existence; a *fac-simile* of which I have seen in the possession of the Resident of Travancore.

"It has been long believed, that these Christians held the tenets of the Nestorian heresy, and that they were obliged to leave their own country in consequence of persecution:—however, it appears that the creed which they now follow denies that heresy, and seems to coincide in several points with the creed of St. Athanasius, but without its damnatory clauses.

"Baron Von Wrede has written a memoir on the subject of these Christians, which appeared in the 7th volume of the Asiatic Researches, and which has the merit of calling our attention to these people; though it is no better than a lame transcript of information, which may be fully and satisfactorily obtained in La Croze's book, from whence every material part of that memoir is obviously taken; indeed, wherever the Baron departs from his author, he becomes less interesting, or misleads his reader. That the Christians in Malabar were early taught the tenets of Nestorius, is proved by La Croze, on the direct authority of Cosmas, an Egyptian merchant (himself a Nestorian,) who published his voyage to India in the year 547. It seems, however, not improbable that Christians had been planted in these shores, long before the time of Nestorius; and, I am inclined to regard the tradition of its having spread hither in the age of the Apostles, as very far from fabulous.*

"With respect to their religious tenets, writers may and will disagree; upon such subjects human reason avails nothing. The disputes which on these points have agitated the world, are in general no better than the perverse offspring of verbal differences.

"The following is a version of the present creed of these peo-

* Eusebius informs us, that there were Christians in India as early as the year 189, who had the Gospel of St. Matthew in Hebrew, which they declared was received from St. Bartholomew.

ple, being a written communication from the Metropolitan to the Resident at Travancore ;

" In the name of the Father, ' Son, and Holy Ghost, We, the ' Christians, believers in the re- ' ligion of Jesus Christ, sub- ' ject to the jurisdiction of Mar ' Ignatius, patriarch of Antioch, ' being loyal† Jacobians, hold ' the following creed :

" We believe in the Father, " Son, and Holy Ghost, three " Persons in one God, neither " confounding the persons, nor " dividing the substance, one in- " three, and three in one.

" The Father generator,— " the Son generated,—and the " Holy Ghost proceeding.

" None is before nor after oth- " er in majesty, honour, might, " and power; co-equal, unity in " trinity, and trinity in unity.

" We do not believe with Ae- " rius and Eunomius, that there " are three different and separate " substances.

" We do not believe, as Sebel- " lius believes, by confusion of " substance.

" We do not believe, as Mace- " donius said, that the Holy " Ghost is less than the Father " and Son.

" We do not believe, as Maw- " ney and* Marcianus said, that " the body of Christ was sent " down from heaven.

" We do not believe as Julian- " us† said, that Christ was only " man.

" We do not hold, as Nesto- " rius, the doctrine of two na- " tures, and two substances in " the Messiah.

" We do not believe, as the " Chalcedonains said, that there " are two natures in the Mes- " siah.

" But we believe, by the doc- " trine of the Trinity, that the " Son is co-equal with the Fa-

† Eastern Christians, who renounce the communion of the Greek church, who differ from it both in doctrine and worship, may be comprehended under two distinct classes. To the former belong the Monophysites, or Jacobites, so called from Jacob Albardai, who declare it as their opinion that, in the Saviour of the world there is only one nature ; while the latter comprehends the followers of Nestorius, frequently called Chaldeans, from the country where they principally reside, and who suppose that there are two distinct persons or natures in the Son of God. The Monophysites are subdivided into two sects or parties, the one African and the other Asiatic. At the head of the Asiatics is the patriarch of Antioch, who resides for the most part in the monastery of St. Ananias, which is situated near the city of Merdin, and sometimes at Merdin, his episcopal seat ; as also at Amida, Aleppo, and other Syrian cities. The government of this prelate is too extensive, and the churches over which he presides too numerous, to admit of his performing himself all the duties of his high office ; and, therefore, a part of the administration of the pontificate is given to a kind of colleague, who is called the Maphrian, or Primate of the East, and whose doctrines and discipline are said to be adopted by the eastern church beyond the Tigris. This primate used formerly to reside at Tauris, a city on the frontiers of Armenia ; but his present habitation is the monastery of St. Matthew, which is in the neighborhood of Mousul, a city of Mesopotamia. It is further observable, that all the patriarchs of the Jacobites assume the denomination of Ignatius.—*Mosheim, vol. 4, Section xi. page 257.*

* These I suppose might be Manes and Marcian.

† Perhaps Julian, Bishop of Halicarnassus.

"ther, without beginning or "end; that in the appointed "time, through the disposition "of the Father and Holy Ghost, "without disjoining from the "right side of the Father, he ap- "peared on earth for the salva- "tion of mankind—that he was "born of the Virgin Mary, "through the means of the Holy "Ghost, and was incarnate, God "and Man. So that in the un- "ion of the divine and human "nature, there was one nature "and one substance.—So we be- "lieve."

[This account of the St. Thome Christians to be continued in our next Number.]

INSTALLATION.

ON Wednesday, the 20th ult. the Rev. DAN HUNTINGTON was installed pastor of the first society in Middletown, in this state. The introductory prayer was made by the Rev. Dr. Lyman, of East-Haddam. The Rev. Dr. Lyman, of Hatfield, (Mass.) preached the sermon, the Rev. Mr. Parsons, of East-Haddam made the installation prayer, the Rev. Dr. Strong, of Chatham, gave the charge, the Rev. Mr. Johns, of Berlin, gave the right hand of Fellowship, and the Rev. Dr. Perkins, of Hartford, made the concluding prayer. The various services were appropriate and interesting; the music uncommonly fine; and the solemnities of the occasion, peculiarly gratifying to a very large and respectable concourse of people.

POETRY.

The covenant faithfulness of God in the Afflictions of his People.

CHILD of Adversity, but child of God,
Why sinks thy heart beneath affliction's rod?
Methinks thy Heav'n born spirit should not grieve
The surest marks of son-ship to receive;
Or with impatient mind, and sullen look,
Resist a tender parent's chastening stroke.

Has death, unwearied scourge of human race,
Drawn his pale lines across a parent's face,
Written thee Orphan in a world of woe,
Expos'd to all the stormy winds that blow?
Hast thou receiv'd a brother's latest sigh,
Or clos'd a lovely sister's fading eye?
Or hath he, envious of parental pride,
Ravish'd a blooming infant from thy side?
(Perhaps with ruthless hand and sterner power,
Torn from the parent's stalk the full blown flower,)
Or broke the tie by fond affection twin'd,
And a dear partner to the tomb consign'd.

Hath disappointment torn thy aching breast,
Have friends forsaken thee, and foes oppress?
Hath wanton malice blasted thy fair fame,
Inflicting sorrows thou canst never name?

Does pale disease with her attendant woes,
Darken thy days, and steal thy night's repose?
Doth poverty, with all her ills assail
And every earthly spring of comfort fail?

Shall not the judge of this rebellious earth,
Whose mighty hat call'd the worlds to birth,
Who gave thee all the blessings thou hast known,
Each comfort yet possest---each treasure flown;
Shall not this righteous judge, with wise decree,
Do right with all his own---do right by thee?

Then count not o'er the sorrows thou hast borne,
How oft and deeply thou art call'd to mourn:
Not one of all the various ills that fall
To thy sad lot, but thou deserv'st them *all*.
Christian, not one had been thy lot to prove
Had not the source of wisdom, and of love
Seen it were best for thee. Could one been spar'd,
Celestial spirit, Zion's constant guard,
Had warded the sharp arrow from thy breast,
Nor death, nor hell been suffer'd to molest.

Is thy name graven on Immanuel's heart?
In his rich merits dost thou hope a part?
Dost thou remember what his death has done,
For whom he suffer'd, and the prize he won?
And wilt thou think it hard to taste the cup,
And share with him who freely drank it up?
Ah! think how few the drops thy lips have known
The bitter, bitter dregs were all his own.

Child of the promises, dry up thy tears,
Fly to his cross with all thy cares and fears,
Beneath the droppings of his precious blood,
Lay down at once thy murmurings and thy load;
Kiss the kind hand that lifts the needed rod,
And love, and trust, a wise and faithful God.

Donations to the Missionary Society of Connecticut.

1309.

Sept. 5.	John Spencer, collected in new settlements.....	$ 86	15
	Abraham Scott,.....do.....	10	17
6.	Vira Tracy, of Lisbon,.....	5	—
11.	Jon. Leslie, collected in new settlements,.....	6	20
	Royal Phelps,.....do.....	3	35
		$ 110	87

CONNECTICUT

EVANGELICAL MAGAZINE;

AND

RELIGIOUS INTELLIGENCER.

VOL. II.] NOVEMBER, 1809. [NO. 11.

A short account of the Life and Death of the excellent Jonathan Trumbull, Esq. late Governor of Connecticut.

HIS Excellency JONATHAN TRUMBULL, Esq. was born at Lebanon in Connecticut, in the year 1740. He was the second son of the former Governor Trumbull, whose name he bore.

He was educated at Harvard College in Massachusetts. At the age of twenty six, he was married to Miss Eunice Backus, daughter of Ebenezer Backus Esq. formerly of Norwich.

He always resided in his native town, and often represented it, in the Legislature of the State. He was chosen for the first time in the year 1774, and was once Speaker of the House of Representatives.

For some years, he was Paymaster to the Northern Department of the Revolutionary Army. He was afterwards called by the Commander in Chief of the American Forces, to become his Aid, his Secretary, and a member of his family; where he continued until the close of the war.

He was chosen by the State of Connecticut, a representative in the first Congress, under the constitution of the United States. At the expiration of two years, he was re-elected, and became Speaker of the House. In this station he remained, till appointed by the State of Connecticut, a Senator in the councils of the United States. From thence, in the year 1796, he was elected Lieutenant Governor of the State of Connecticut. In 1798 he was chosen Chief Magistrate in the State, and remained such at his death, which was on the seventh day of August A.D. 1809.

As a Civilian, he was never timid, but always cautious; never rash, but always decided; eminently prudent and discreet; assiduous, and punctual. In his deportment, he united dignity with simplicity. He appeared in public life, as in pri-

vate ; amiable, social, and conciliatory, but not submissive ; polite and courteous, but without dissimulation. The service of his country was always subservient to the the service of his God, and his patriotism was founded upon his religion.

But our present design is, more particularly to trace his religious, than his civil traits of character. In early life, he was strictly moral. Sensible how much our thoughts and actions result from habits, he felt the necessity of establishing them correctly. Though affable and gay, he was not dissipated.—Even then, he discriminated between real enjoyments, and destructive indulgences.

In manhood, he had to regret comparatively few of the follies, still fewer vices of his youth. He early professed a belief in the Christian religion, and was associated with the visible church of Christ, in Lebanon. He was scrupulously attentive to all the divine ordinances ; considering them as the means appointed by infinite wisdom, for our improvement in holiness. In all the variety of stations in which he was placed, of company with which he associated, and of topics upon which he conversed, he was never known to utter a syllable, derogating from his respect and reverence, for the sacred scriptures. Not one fretful, or pevish expression, is known ever to have escaped him. On the most important and responsible occasions, he was calm and undisturbed. He knew there was an over-ruling providence, and he attributed the honor of well doing to whom it belonged.

He was not insensible to the pleasures of this world, he enjoyed without despising them.—They were to him accommodations on his journey to the glorious country of final destination.

A man of less firmness than his would have been swerved by the contaminating habits of many in public life. On all festive occasions his deportment was perfect propriety. Innocently convivial, he offended not others ; his company was always desirable, and his example influential.

In the year 1806, he lost his youngest daughter Mrs. Hudson. This was a dreadful bereavement, she was an amiable and lovely child, and the stroke bore heavily upon him while he lived. But though grieved, he did not complain, nor did he even in the midst of affliction, forget his duties to the public. While covered with sorrows, he performed the business of his station.* From this time forward, death seemed to become with him a subject of more familiar contemplation than ever. But the reflection brought no terrors to him, and a confidence in scripture promises always supported him. For some months previous to his death, he was aware of its approach, but the consideration did not depress him. Nor did he divulge his feelings to others, till after his confinement. He submitted to the wishes of his friends in using their prescriptions, but without a hope of recovery.

* While his daughter lay dead in the house, he wrote several letters on public business. "Our duties," said he "must not be sacrificed, to unavailing grief.

The life of this man was truly glorious, but his death was transcendent.—"Mark the perfect man, and behold the upright: for the end of that man is peace."— Never was a scripture passage more fully verified. In his last illness, he wonderfully exhibited the consolations of religion. Happily for us, his mind remained unimpaired, and tho' his body was distressed, it did not lessen his interest in those around him. His philanthropic heart was warmed with more than its own concerns.

While unable to remove from his bed, his children were called, and he explained to them his will, which had previously been made, and expressed to them his wishes in regard to his estate. He requested that it might be entered in his book of memorandums, that no person had been appointed to preach the next election sermon. And now, said he, I believe my temporal affairs are all closed.

Most of his family connections were constantly with him, and when his strength admitted, he did not fail to evince his solicitude for them.

A few days before his death, and when all supposed the time of his departure nearly arrived, he addressed his children in the following terms—"My dear "children, I have but little to "say to you, but one thing I can "say, which will comprehend all "the rest. If in any thing, you "have seen me follow the ex- "ample of our Lord Jesus, in "that, do you follow my exam- "ple.—Raising his hand and looking at it he said,—"this "mortal clay will soon dissolve, "and open to me a prospect, "a bright prospect, a glorious "prospect!" At this time, he repeated the dying speech of Mr. Addison, to the Earl of Warwick; see how a Christian can die—"Yes, see with what peace "a Christian *can* die." In these last scenes of distress, he did not forget to ejaculate most fervent prayers for his country, and his state. At no other time, were such emotions visible. Under God, said he, I have labored faithfully to discharge my duty, and if my exertions have been in any degree successful, his is the glory.

He prayed for patience, that he might perform his last duties, with honor to his holy profession; for hitherto, said he, I have not felt one murmuring thought. He ardently and repeatedly, commended his spirit to his God, and expressed his willingness to be gone.

Always submissive and cheerful, not a single doubt clouded his belief. On his friends, he constantly bestowed the calm look of complacency. Composed, and resigned to the will of his Maker, confident in his justice, and mercy, and in the merits of a Saviour, he exhorted those about him to repentance, and in the very grasp of death, exulted with a smile.

[As in several preceding Numbers, we have inserted the form of Government in the Presbyterian Church of the United States; we shall here give the reader a concise account of their Forms of Process.]

Forms of Process in the Judicatories of this Church.

CHAPTER I.

WITH regard to SCANDALS OR OFFENCES that may arise in our Churches, we agree to observe the following rules of proceeding.

1. Inasmuch as all baptized persons are members of the Church, they are under its care, and subject to its government and discipline: and, when they have arrived at the years of discretion, they are bound to perform all the duties of church-members.

2. No accusation shall be admitted, as the foundation of a process before an ecclesiastical judicatory, but where such offences are alleged, as appear, from the word of God, to merit the public notice and censure of the church. And, in the accusation, the times, places, and circumstances, should be ascertained, if possible; that the accused may have an opportunity to prove an *alibi*; or to extenuate, or alleviate his crime.

3. No complaint or information, on the subject of personal and private injuries, shall be admitted; unless those means of reconciliation, and of privately reclaiming the offender, have been used, which are required by Christ. Matt. xviii. 15, 16. And, in all cases, the ecclesiastical judicatories, in receiving accusations, in conducting processes, or inflicting censures, ought to avoid, as far as possible, the divulging of offences, to the scandal of the church: because the unnecessary spreading of scandal hardens and enrages the guilty, grieves the godly, and dishonors religion. And if any private Christian shall industriously spread the knowledge of an offence, unless in prosecuting it before the proper judicatories of the church, he shall be liable to censure, as an uncandid slanderer of his brother.

4. When complaint is made of a crime, cognizable before any judicatory, no more shall be done at the first meeting, unless by consent of parties, than to give the accused a copy of each charge with the names of the witnesses to support it; and a citation of all concerned, to appear at the next meeting of the judicatory, to have the matter fully heard and decided. Notice shall be given to the parties concerned, at least ten days previously to the meeting of the judicatory.

5. The judicatory, in many cases, may find it more for edification, to send some members to converse, in a private manner, with the accused person; and, if he confesses guilt, to endeavor to bring him to repentance, than to proceed immediately to citation.

6. When an accused person, or a witness, refuses to obey the citation, he shall be cited a second, and a third time; and if he still continue to refuse, he shall be excluded from the communion of the church, for his contumacy; until he repent.

7. No crime shall be considered as established by a single witness.

8. The oath, or affirmation, to be taken by a witness, shall be administered by the moderator, and shall be in the following, or like terms: "I solemnly,

promise, in the presence of the omniscient and heart-searching God, that I will declare the truth, the whole truth, and nothing but the truth; according to the best of my knowledge, in the matter in which I am called to witness, as I shall answer it to the great Judge of quick and dead."

9. The trial shall be open, fair, and impartial. The witnesses shall be examined in the presence of the accused; or at least after he shall have received due citation to attend: and he shall be permitted to ask any questions tending to his own exculpation.

10. No witness, afterwards to be examined, shall be present during the examination of another witness, on the same case.

11. The testimony given by witnesses, must be faithfully recorded, and read to them, for their approbation or subscription.

12. The judgment shall be regularly entered on the records of the judicatory; and the parties shall be allowed copies of the whole proceedings, if they demand them. And, in case of references, or appeals, the judicatory appealed from shall send authentic copies of the whole process to the higher judicatories.

13. The person found guilty shall be admonished, or rebuked, or excluded from church-privileges, as the case shall appear to deserve; and this only till he give satisfactory evidence of repentance.

14. The sentence shall be published, only in the church or churches which have been offended. Or, if it be a matter of small importance, and it shall appear most for edification not to publish it, it may pass only in the judicatory.

15. Such gross offenders, as will not be reclaimed by the private or public admonitions of the church, are to be cut off from its communion agreeably to our Lords's direction, Mat. xviii. 17. and the apostolic injunction respecting the incestuous person, 1 Cor. ver. 1—5. But as this is the highest censure of the church, and of the most solemn nature, it is not to be inflicted, without the advice and consent of, at least, the presbytery under whose care the particular church is, to which the offender belongs; or the advice of a higher judicatory, as the case may appear to require.

16. All processes in cases of scandal shall commence, within the space of one year after the crime shall have been committed; unless it shall have become recently flagrant.

17. When any member shall remove from one congregation to another, he shall produce proper testimonials of his church-membership, before he be admitted to church-privileges; unless the church, to which he removes, has other satisfactory means of information.

Reasons of men's security in Sin.

IT is a question often asked when men generally acknowledge the reality of religion, Why do so many live in neglect of its duties? If they are convinced of its necessity for happiness,

why, as we daily see, are they unconcerned for the issue of their neglect? There is no reason to wonder that these questions are made by such as look on the subject generally. The heart of man together with his views and motives must be developed, before we can explain the causes of his actions or neglects, and to do this is often very difficult. The reasons for religion and the duties in which it consists are so obvious, that persons must be hardened in an evil way, publicly to deny either their reality or usefulness. This accounts for a general consent to the duty of men; but for their thoughtless and undutiful lives we must seek another cause.—This cause is in the human heart, and its disaffection to the truth and the reasonable duties of religion. The sinful are deceived concerning their own intentions. In the word of God, the human heart is described as being deceitful. Deceitfulness is ascribed to the very nature of sin. The sinful often chuse to be deceived, for the sake of enjoying favorite pleasures without the molestation of conscience. Being under the power of very passionate desires, their understanding is blinded to the dictates of reason and truth. Evil men are often found in this situation, and whether deceitfulness be attributed to the heart which loves sin, or to the nature of sin itself, the same effect is produced. There is a very solemn exhortation "lest any of you be hardened through the deceitfulness of sin."

That the heart is frequently hardened, and depraved creatures render themselves secure through false views of sin is undeniable, which accounts for the security of those, who acknowledge generally that religion is reasonable and useful.

It is impossible, in a short paper to mention all the false views of sin which may be found in a multitude of transgressors; indeed the delusion may be infinitely varied from the diversity of situations and temptations, under which they act: yet I will offer some remarks to shew how the nature of sin and the expectations of the sinful are delusive, and the heart, through its deceitfulness, becomes hardened in a course that is dangerous.

To account for the security of the sinful, the following things ought to be considered, and while they illustrate the cause, they also show the deceitfulness of sin and of the human heart.

The sinful have a habit of conceiving, that the pleasures of transgression constitute the highest happiness of which the human mind is capable. This arises from the experience of their corrupted hearts. They find no other pleasure, and making their own experience a standard to judge of the nature of happiness, they determine that it must consist in what the law of God determines to be wrong. Hence, they connect their ideas of felicity, with such a temper and practice, as are forbidden.—Hence, also, they suppose, that a life of habitual piety must be a kind of wretchedness, to which some are driven thro' the painful accusations of conscience.—They cannot conceive of any

thing in devotion which is freely chosen and delightful. An idea of pain, disgust and tediousness is connected with holy qualities of the heart, with Christian duties, and all the habits of a religious conversation. But all this is delusion, arising from the depraved taste of their own hearts, whereby they find pleasure in dissipation and ungodliness, in sinful actions, in unprofitable discourse, and in withdrawing their contemplation from God and divine subjects. Through degeneracy of heart they have false conceptions of the nature of happiness, in what it consists and how it must be obtained.

None will dény, that to the sinful there are present pleasures, such as they be, altho' most of them are immediately followed by some pain, which more than compensates for the pleasure.

But this is not the question on which a wise person depends. It is whether these pleasures are most excellent in their nature and can be perpetual. If it be found, that by the will of God and the nature of things, the pleasures of sinning must be of momentary continuance, and then followed with a greater degree of pain, they are more worthy of loathing than of desire: or if it be found they are vastly less to the sinful than the pleasures of religion are to the pious mind, then, in point of comparison, they are loss instead of gain. Reason approves the greatest and most durable happiness. If sensual and earthly pleasures stand in the way of this, then reason condemns that taste of the heart which delights in them, all those excuses which are brought for their justification, and all those practices and methods of beguiling the time of human life, in which they are sought. If the happiness of beholding and communing with the Lord our God, be greater than the pleasures of a sensual life, pure reason must condemn the latter, which stands in the way of divine enjoyment. —Whoever indulges himself in sin makes a present loss, and if we extend our views of the subject to eternity, as it is connected with time, he appears to be an infinite loser.

Altho' this be true and faithful reasoning, and the sinful are told in the most plain manner, that the happiness of religion is altogether greater than the pleasures of sin, they are still deceived. They do not consider sufficiently to obtain a habit of right opinions; for they could not, if they did this, be easy with a state which cuts them off from the highest and most durable blessedness. By a false taste, and the constant impulses of an evil heart, it seems to them that happiness arises from sin, from forgetting God, in living without him and in worldly thoughts, labors and amusements. Thus, by long habit, the heart becomes hardened and fixed in a vicious course. Moral writers, in imitation of the divine, when treating of this subject, sometimes speak of the heart, at others of sin, as being deceitful: but whichever is used, the same thing is intended. The evil doubtless lies originally in the evil taste and disposition of the heart, for when this is made right men become convinced

that sin is unreasonable and its pleasures vain.

It may be further observed that sinners have false views of the consequences of transgression. The real consequences of iniquity appear, in a great measure to be hidden from them, until they are forced by the pains of transgression to feel the truth. This happens in the midst of a scene where its ruinous effects are continually displayed to their sight. They do not consider, therefore they do not understand. Their thoughts are so much on present gratification, that they attend little to consequences which must succeed hereafter. Having accustomed themselves to follow the impulses of appetite and the present suggestions of an evil disposition as they rise, they do not consider the connexion between causes and their effects, nor see how eventual ruin is entailed on many things which are pleasurable to those who have no higher object of love than the world and sin. As true reason condemns whatever is sinful, and it is disagreeable to feel self-condemned, they fall into the habit of following their own first desires, without reflecting or reasoning. Appetite regards the present only, passion seeks an instant gratification, and propensity wishes not to delay: By all which means, rational views of the consequences of moral good and evil, in a great measure, appear to be shut out from the mind.

It also seems to them, that what is so pleasurable, for the present moment, cannot be pregnant with future pain; and that what is so agreeable to the reigning taste of the heart will not be an enemy in its fruits. Observation proves the truth of these remarks, and shews that the sinful, who are most interested in knowing the consequences of all iniquity, appear to have a view of them the most imperfect and false. When their companions fall by their side, through any sin, they seem neither to see the cause, nor be sensible of the danger and that they are the next to follow. Neither do they see the miserable dissatisfaction, which they often feel with themselves and the things around them, to be a consequence of their own evil hearts.—They do not see how reasonable it is to have a course of nature established, which will bring evil, evil only and that continually, on a sinful temper: nor how glorious it is in God, so to govern the universe, that bitter streams shall flow from transgression. Hence, through the instigation of appetite and passion, a love of sin, and an ignorance of the divine glory in being opposed to it, they have a very imperfect, false and deceitful view of the consequences of transgression.

They do not accustom themselves to be guided by reason, nor controlled by such of its decisions as are presented to their understandings. An evil state of heart is the cause of their deception.—It prevents consideration, gives a victory to the appetites, darkens the understanding on all divine things, and especially on the fixed purposes of God in his eternal government.

Another cause of security is a false and deceitful opinion of the reigning power of sin in the

heart. They are ignorant how complete the slavery is and the difficulty of escaping its dominion; consequently, of what importance it is that they seek immediate deliverance. Among many delusions one is, that it will not be difficult to repent and reform, when it is seen to be immediately necessary for safety. They hope against all divine testimony and warnings of their danger; perhaps intending, in some future time, to make a more thorough inquiry, and if danger then appears to be near, they will become religious.

Thus, by going on in the same way, they become more and more hardened in the deceitfulness of sin. This excuse for security in sin is wholly a delusion.

In the first place, it is made without any just knowledge what sincere religion is; and next, without any true apprehension what difficulty there is in turning to holiness. The whole which persons in this situation intend, is to make some greater efforts in escaping danger than they have done. If they considered that religion consists in loving God with the whole heart, strength and mind; if they had a just view of the affections, desires, longings, aversions and delights of the pious, and then with these compared the present state of their hearts, they would see such opposition as to be hardly able to make themselves believe that they ever intended to be religious in some future time. But suppose they did intend this, there is another delusion in the case, which is, that they can so easily turn from sin to holiness, from an irreligious state, to a godly frame of mind.—When they see the danger near at hand, and the need of another temper, they will also find that sin is in their nature, the heart is not easily changed, they are morally so impotent, that when danger stares them in the face, their aversions and desires remain the same; they still love the world, and have no delight in God, his law and duties which are holy. A sense of guilt and fear of punishment cannot be removed; and in their attempts to perform duty it is fear and not love which moves them to action. They find that sin reigns in them, and that they are wholly under the power of such principles and propensities as have carried them on in folly through life to the present time, averse to duty and a godly conversation. This is the end of that deceitful notion they can become religious at any time when danger presses, and it is one by which many a heart is hardened in sin. A great number of other things might be mentioned equally important as those which have been suggested, in which sinners have deceitful views of the consequences and power of sin, whereby they are hardened in an evil way. They have in general, very imperfect and false views of the natural and most intimate connexion between sin and the misery which is threatened to be its punishment; for the connexion is such they cannot be separated. Wherever there is sin there must be unhappiness. Under a sense of these truths, let every reader watch and pray, lest he be beguiled to ruin thro' the deceitfulness of sin and his own heart. T. I. P.

Some thoughts on the fall of Peter in denying his Lord and Master.

AN account of this event was placed in the sacred oracles, and transmitted to the knowledge of the church as a warning of human frailty, and to teach us how liable we are to fall, when God leaveth us to ourselves. The fall of Peter with all its attending circumstances was an event both singular and instructive; it should be noticed by every Christian, that seeing he may fear. Confidence in themselves is a sin into which Christians are very liable to fall. Finding they have stood for a season, the spirit of self-righteousness insensibly to themselves rises in the heart, and they lose a just apprehension that their sufficiency is from God.

Many have wondered why God permitted Peter to fall, when it could have been prevented by his power, and was not too great an instance of goodness for his grace to bestow. In answer to this doubt it is observed, perhaps it was for the benefit of the disciple himself; that by this means he might ever after be made more humble, self-abased, and ready to look to God for strength to stand. And whether it was or was not for his eventual benefit, it cannot be doubted that such an instance of frailty, in a disciple who had been most attached to his Lord, was for the benefit of the church as a warning to all succeeding disciples and Christians.

Further, it was the design of infinite wisdom that the humiliation of our Saviour and his sufferings to make an atonement for sin should be very great. He was, in the most strict sense, to be left alone. His father forsook him and denied the light of his countenance. He was apparently left under the power of his enemies; even his disciples who were sharing in the benefits of the blood he was soon to shed, were all offended because of him; they forsook him; and one disciple denied him profanely.—That his apparent humiliation might be the greater, was another reason that infinite wisdom permitted such a defection.

Although Peter sinned in the most shameful manner, there is reason to suppose all the other disciples conducted improperly, and were in a less degree guilty of forsaking him.—This appears from what Christ said to them. "All ye shall be offended because of me this "night, for it is written I will "smite the shepherd, and the "sheep of the flock shall be scattered abroad."—It is probable they all had too much confidence in themselves. When Peter said "though I should die with "thee, yet will I not deny "thee"—it is added "likewise "also said all the disciples."

That this disciple committed a great sin in profanely denying his Lord is evident to all; but this was not the beginning of his defection. He was in a sinful state when he made the declaration, "Though I should die "with thee, yet will I not deny "thee." This conversation was begun by Christ's positive prediction of the event, "This night

"shall all of you be offended be-
"cause of me."

This was an absolute prediction of the event, in words which could not be misunderstood, and to doubt was impliedly to deny, either the knowledge or truth of Christ, and thus to call in question his godhead. To the divine prediction Peter answered, "Though all men should be of-
"fended because of thee, yet
"will I never be offended."—From doubting he proceeded to pride and self-sufficiency, or he never could have supposed himself more likely to stand than all other good men. To this answer from Peter, Christ predicted more explicitly, "Before the
"cock crow thou shalt deny me
"thrice." It was to this assurance of his own fall, he answered, "Though I should die with
"thee, I will not deny thee."—If his heart at this moment had been right, instead of contradicting the assurance of his blessed Lord, he would have prayed that the aggravating circumstances of his sin might be few, and he be forgiven by sovereign mercy. He had now lost sight of his own dependence and intended to stand by his own resolutions. In this situation it is not strange he fell. His sin began in distrusting the word of Christ; from this he was suffered to trust in himself, and lose a sense of his dependence on divine grace for all past attainments, and his future standing in the truth. The way was now completely prepared for him to deny Christ in the aggravated manner related in the sacred history.

This event instructs us in many important points.

Those who doubt the word of God are imminently exposed to the greatest sins. Christ had said, All ye shall be offended because of me this night. The falling disciple doubted the truth of the words. Doubting of divine truth directly leads to every other sin. When the mind can distrust the divine veracity, it loses an efficacious sight of all his perfections, his supreme sovereignty, his agency in the government of the universe, and the infinite holiness of his nature, which will not permit him to deceive the smallest of his creatures. Indeed, by this means in the view of creatures, uncertainty is spread over the whole system of divine law and government.

Doubting divine truth, is a sufficient provocation for God to withdraw the special aids of his grace, after which, by small temptations, men must be exposed to commit great sins. Experience also evinces, that when the Christian begins to doubt the truth of God there is an end to his peace.—When he is governed by appetites and passion, the exercise of his graces and his obedience are suspended, and he looks every where, but unto his God, for peace.—Sinful men may believe the word of God, in a general and doubtful sense of its meaning, and so long as they do this it is a great restraint on their vices; but when they begin to deny the holy scriptures, we must expect to see them no longer stationary in sin; the restraint being gone, corruption grows with their years, temptations and opportunities. All who begin to doubt the word of God and our re-

deemer are exposed to the greatest iniquities.—

When we doubt the frailty of our own hearts, or the reality both of present and future evils to punish sin, we lose the benefit of a principal restraint which is designed by God for our preservation.

The remarkable instance of defection, which we now consider, shews the frailty of human resolutions. The disciple, doubtless, felt a firm resolution not to be offended on his Master's account. He spoke as he thought, and as at that time he felt; but our feelings are liable to change. If there be no strength beside our own to support our resolutions, they will change with the temptation, alter with our circumstances, and vary with our hopes and fears. Our resolutions are liable to be acted on in a thousand ways and by as many causes. Those who depend on them rely on a support that will, probably, leave them cast down and wounded.—Even gracious exercises and resolutions are frail; they will fall unless God be pleased to preserve them alive, and give strength to fulfil. To be convinced of the frailty of human resolutions, we need only look back on our own violated purposes. How many laudable resolutions have we all made, which remain to be fulfilled? How often have we determined on some kind of amendment, or to do some good thing, to watch more against temptation, to be more careful in a life of religion and prayer, in denying ourselves and the world, and in seeking the glory of God, and after all in each of these things, have continued the same or worse than before? All who place a dependence on their own resolutions will probably fail. In one instance, which I will mention, a dependence on resolutions is almost a certain path to ruin; that is resolving we will commence a life of religion in some future time. Those who make such resolves have no right to expect they will be followed, in such a manner as warrants a hope of future safety. Such resolves are always made from a fear of the consequences of iniquity, and not from a love of holy duties.—If it were from a love of religion they would not prefix a future day to commence the practice of piety.

The same present love of sin which leads to a resolve of amendment in some distant time, will incline them to break the resolve when the time of reformation arives, that it may be delayed a little longer. Resolutions standing on such hearts as men possess, are frail indeed.

Our resolutions ought to be made with a reliance on the aid of divine grace. If Peter had said, Lord, give me thy presence and aid, and then I will die sooner than deny thee, he would have done right: unhappy, indeed, that this feeling was not in his heart. He rested without a reliance on divine aid, or a feeling that all Christian sufficiency is directly from the Spirit of God, communicated through the vine to the branches, from the head to the members, from the Lord to his people who are vitally united with him.

It must not be understood that resolving to serve the Lord is wrong: we may say, as Joshua did, as for me I will serve the Lord. This may be an ex-

cellent means of quickening our own sluggish hearts if we depend on the fountain of assistance to help us. Peter is not the only disciple of Christ that hath been caught in the snare of which we give warning. Hence, it becomes so common to hear Christians complaining that they do not fulfil their own resolutions: they were made with a wrong spirit, and divine strength was denied. If the true disciples of Christ preserved a proper sense of their own frailty and dependence on God's gracious aid, they would make fewer resolves than they now do, and keep them better. Resolves in matters of religion are vows made to God. Those who know their own frailty will be careful how they vow to the Lord; after they have done it, they will be impressed with a sense of their dependence, and be much in prayer that God would aid them by his efficacious grace. We cannot too much feel our constant dependence on God; or realize that all evangelical obedience is from his assistance. If he leaves his people they immediately forsake him, they follow no longer than he draws, and preserve their standing only while he says, "My grace shall be sufficient for thee."

Doubtless it is true that those who are effectually called will presevere unto final salvation.—God hath sealed them by his Holy Spirit for himself, and will not be disappointed in the designs of his sovereign grace.

But whence comes this certainty, from the creature or from God himself? Not from the creature's own resolutions or any possible merit in his duties; but from the promise, sufficiency, power, truth and goodness of God, who will fulfil his purposes to the praise of his grace. This certainty cannot come from any thing in the nature of grace as it exists in the most eminent saints. The graces of the best Christians are but the exercises of creatures, in their own nature mutable, who have no power to uphold themselves a single moment. The fixed condition into which they are brought, arises from the immutability of God's will and word, which is a sure ground of rejoicing in hope, if we have a certainty of present sanctification.

The subject on which we read teaches the propriety of Christ's exhortation, often repeated to his disciples, "Watch and pray "lest ye enter into temptation." Our divine Lord and Redeemer had a knowledge of the exposed state of his people, much more correct than their own, for this reason, he so often pointed them to the means of preservation.

None can stand without the assistance of God: Watchfulness and prayer are the appointed means of obtaining his favor: By watching, the danger is discovered; whether it be internal or external: By prayer the preserving grace of God is obtained. God hath commonly bestowed his grace in answer to prayer. Prayer is offered to God as a means of our preparation to receive his blessings: Not to inform him of what we want, or to merit any favor at his hand. To neglect the appointed means, after the most explicit information, is practically saying, either that help is not necessary for us, or that we do

not wish God to be the giver.—When so much exposed as we are, it shews a great want of wisdom and unkindness to ourselves to neglect the most hopeful means of preservation. Life and death are set before us; with the means of escaping one, and obtaining the other; if we neglect the means, the evil must inevitably follow. Let it be remembered, that every man must for himself bear the loss.

G. L. X.

Importance of Prayer.

IT has often been said that "*prayer* is the *Christian's* BREATH." This is, doubtless, an observation, worthy of much more attention, than every Christian is apt to give it. If the figure be a just one, and founded on truth, it is certain, that no Christian can *live* a long time, *as a Christian*, while he restrains prayer before God; that is, while he *ceases to* BREATHE. If prayer be the offering up of our *desires* to God for things agreeable to his will, in the name of Christ, with confession of our sins, and a thankful acknowledgment of his mercies; and if the degree of spiritual life in the Christian, be proportioned to the *fervency* of *emotion* and *sincerity* of *heart*, which accompany his *petitions*, his *submission*, his *confession* and his *gratitude*; how many Christians there are, who, while they have a name to live, are, yet, *almost* dead!

The *child* of God, whose fervent spirit pays frequent and delightful visits, at the throne of grace, cannot but wonder, why an estimate, almost infinitely higher, is not placed, by *every child* of God, on this most sacred privilege, this distinguished honor, this delightful duty. He has conversed so intimately with God, with his thoughts and his heart so much in heaven, that the whole heavenly world with its glories, has been, in a measure, unveiled to him. He beholds, with unclouded view, by an eye of faith, the throne of grace, and God the Father smiling upon the mercy seat: sees Jesus, that almighty advocate pleading before the throne, the merits of his obedience and his blood: the Holy Spirit pouring forth, for sinners, powerful intercessions, in *groanings which cannot be uttered.* Turning his view to earth, he beholds around him, those who are dead in trespasses and sins, like himself immortal, and trembles *for them* while he *remembers*, that the omnipotent God, by whose blast they are liable, every moment, to perish, and by the *breath* of *whose nostrils*, to be consumed, is "angry with the wicked every day." He sees around him Christians half asleep, the cause of the Redeemer languishing, the ways Zion mourning; he remembers that half the world are perishing for lack of vision; he feels, that in himself, he too is weak and helpless,—knows his enemies are around him, and within him,—are powerful and numerous. With all these weighty concerns upon his heart, he cannot rest, his soul is touched within him. He cannot bear that a throne of grace, erected by the GOD of mercies, whose bowels of compassion even yearn

over the helpless wretchedness of men, should stand unimproved; that God the father should smile upon the *mercy* seat; and His *smile* be DISREGARDED: that the Saviour who *spilt* his *blood* on Calvary should talk of his merits before his Father, and he not importune for an interest in them; that the Holy Ghost should intercede with *such groans*; and himself and the world not raise one suppliant cry for a share in the intercession. While he thus knows that the Great Trinity in heaven are determined to hear prayer, and that God is even far more ready to give the Holy Spirit to men than they are to ask it, he "goes with boldness to the throne of grace," he importunes for blessings, he wrestles with God—his faith rises and reaches the throne—he cannot be willing without many petitions to the contrary, that his fellow immortals should waste the day of grace and abuse the proffered mercy of God, till his anger shall be kindled for ever against them, till in his wrath, he shall whet his glittering sword, and his right hand take hold on vengeance, and cut them off, heirs of hell. He longs to see souls born to God; to see Christians all *alive*, the cause of the Redeemer in the brightest prosperity—he longs to see Zion arise and shake herself from the dust, and put on her beautiful garments; and to see the whole world enlightened with the beams of the sun of righteousness." *These* are the interests which lie nearest his heart; for the promotion of *these* he pours out his frequent importunities before his God; for the promotion of these he knows that the inhabitants of a *nobler* world than this, are all in *action*. His faith is increased by his importunity, and his importunity by his faith, while with pleasing astonishment he confidently exclaims with the apostle, "*He that spared not his own Son, but delivered him up for us all; how shall he not with him also freely give us all things?*"

What greater encouragement or greater motives to pray can Christians desire, than God hath given? What blessings hath God bestowed, or rather, what blessings hath he not bestowed, in answer to prayer? "Enoch walked with God and was not, for God took him;" which may be thus paraphrased,—Enoch often conversed with God; prayed fervently to God; communed intimately with God: and he disappeared from the world, ascended to Heaven: for God took him to himself; took him to glory. Witness, the efficacy of prayer in the family of Noah: Noah walked and conversed with God, for many years, while the ark was preparing: spoke face to face with Him, as a man, with his friend: Noah was a *man* of *prayer*. Behold how God manifested his distinguishing mercy to him and his family, in that he saved *them alone*, while he deluged the whole world beside, bringing on them, the agonies of strangling and death!

Witness the life of Moses! his was a life of prayer. What signal honours God bestowed on him; what *wonders* he wrought by his hand! how God made *all his goodness* pass before him, how he distinguish-

ed him on Mount-Sinai, how he blessed him in his death ! Look at Elijah, another man of prayer, *see him ascending to Heaven* in a chariot of fire. ! Behold these two men, Moses and Elijah,(who is also called Elias,) crowned with honor and glory, while they attend the Son of God in his transfiguration on the Mount ; they leave for a while the bliss of Heaven, to pay their Redeemer a visit on earth ; and during this interesting scene, while God glorifieth his Son, they are with him, while a *bright cloud*, with the refulgence of its glory, overshadoweth them, and an audible voice cometh forth from the cloud ; this is *my beloved Son* in *whom* I am well pleased ! This is *favour* indeed ! But it is only the beginning of that favour which shall be eternal.

Look at Daniel, kneeling three times a day, in fervent prayer before his God : and that, notwithstanding the combined power of a whole kingdom against him, whose decree prohibited the offering of any prayer or petition, for the space of thirty days, except to king Darius. With all this parade of apparent power, and real enmity, full in his view, he enters his chamber of prayer, " the windows being open toward Jerusalem, " and kneels before *Him*, who is *mighty* to *deliver*, and prays *three times a day*, " as he did aforetime." The King, and his Officers, that were set over the realm, are indignantly enraged : they cast Daniel, the servant of the living God, into the den of ravenous lions. ! But, behold the triumph of divine power and faithfulness over *human pride* ; behold the efficacy of prayer ! God, by his Angel, closeth the lion's mouths, their hunger is fled, they are tame and innocent before him : a stone is placed on the mouth of the den, and there Daniel spends the night ; (perhaps the sweetest night he ever spent on earth.) The King goes to his palace, and spends the night fasting, " neither were instruments of music brought before him, and his sleep went from him." Early in the morning, he hastens to the den ; when he is come, he cries with a lamentable voice unto Daniel, *O Daniel ! servant* of the *living God*, is thy God whom thou servest continually, able to deliver thee from the lions ? Then said Daniel unto the King, *O King, live, forever*, (an expression of respect.)—(mark here, the forgiving spirit of the man of prayer, *O King, live forever !*) My God hath sent his Angel, and hath closed the lion's mouths *that they have not hurt me* ; forasmuch as innocency was found in me ; and also before *thee*, O King, have I done NO HURT.—Daniel is taken up out of the den and promoted, and his malicious conspirators are cast into it and *devoured*.

" It shan't be said that *praying breath*
Was *ever spent in vain*."

Behold the *fervor* of the prayers of Christ ! Who can set bounds to their efficacy? Who can number the blessings which they have brought down upon this guilty world in all ages ?

" *Cold deserts* and the *midnight air*,
Witness'd the *fervor* of His prayer."

He prayed amidst the agonies of crucifixion! and that too, for his bitterest enemies. "He hath left us an example that" so far as our capacities and opportunities admit "we should follow his steps—*His prayer was heard.*"—Unnumbered are the blessings, which the prayers of God's saints have brought down on the world: blessings temporal and eternal: blessings individual and national. What a cloud of incense has been constituted of these prayers, which has constantly ascended up before the Throne, and been offered unto God by that other Angel, who ever standeth and offereth the prayers of saints, accompanied by the intercessions of the Spirit, in *groanings unutterable!* How many souls have been born to God in answer to these prayers! how may nations reformed, how many judgments withheld! what revivals of religion, what peace of conscience, what *joy* in the Holy Ghost!

"LET SAINTS KEEP NEAR THE THRONE."

ALIUS.

Morning Sacramental Meditations.

IT is the unmerited goodness of God which permits me to awake to the morning of his holy day. How many, in the course of the night, have closed their eyes, to open them no more on earth! Many, who have lingered long under pain, have bid farewell to the sorrows of the body; and some, who closed their eyes in health, have awoke in eternity. Some, who did not believe in a Saviour's blood, have gone to that world where its efficacy will never be denied; others, who have been long in bondage, through fear of death, are taken from doubting to the full assurance of glory; blessed souls! they shall neither doubt nor be pained hereafter. Praise be to God who hath permitted me to behold the day of sacred rest; the day in which my Saviour's death is to be memorialized. It is now my serious enquiry, am I prepared for the solemn duties of this Sabbath? have I kept and examined my heart? can I pray sincerely, can I hear devoutly, above all can I sincerely covenant anew with God at his table? What astonishing love in Christ to die for the world! what grace, at the hour of his departure, to appoint this symbol of his sufferings by which every Christian is brought to the foot of the cross, to say, my Lord and my God! While grace and mercy are principally displayed, it is not on these perfections alone that I am wholly to meditate. From the cross of Christ and the sacramental table we may also learn the vindictive justice of God, and the awfulness of his wrath on his enemies. If this had not been the case, the rocks would not have rent, the earth quaked and the sun been darkened at the moment of his death. The universe was moved by the display of love and judgment; love to the penitent, and judgment on the unbelieving. If these things were done in the green tree what shall be done in the dry? If the meeting of righteousness and peace, in the most propitious way which infinite wisdom could devise,

caused such events in nature, what will be the second coming of the Son of God, to close the scene and appoint to the unbelieving a portion! The ordinance of grace reminds me of judgment, and although I have hoped in divine mercy, who knows how my heart will appear to an all-searching-eye! Lord, increase my faith, and if I am permitted to commune at thy table, may I see how displeasing all sin is to thee. The exceeding sinfulness of sin appears no where so clearly as in the death of my Saviour. By no other event is there such high evidence, how greatly the infinite mind is displeased with all sin, how he dislikes both its nature and its consequences, how jealous he is for the honor of his own character and his law, how careful for the security of his government, and how determined that every possible evidence shall be given of his moral rectitude in all his dealing. I know the divine displeasure against sin, may be learned from every law of nature and event in providence.

When the laws of nature connect sin with unhappiness, this teaches the displeasure of him who ordained them; when the acts of his providence punish, this is evidence of his anger. But how much brighter is the evidence I find when my reflections accompany the Saviour's agony in the garden, his humiliation before his enemies, his passion on the cross, and his death, with every circumstance of pain and ignominy! When he was standing in my place, I hear him crying, "My Father, My Father, why hast thou forsaken me!" At this very moment the Father loved him, was delighted with his holiness and obedience; but as by a singular covenant of love and grace he stood in the place of sinners, his prayer could not be granted. So long as we remember our Saviour's passion, shall we not realize God's displeasure with sin! That which we sacramentally remember on earth will be remembered in heaven with awful adoration and a sense of eternal love.

But why do I think so much of the sinfulness of mankind, and so little of my own guilt? This should be a leading reflection in my approach to the holy table, that I may come with humility and deep abasement. He was the Son of God, without spot, blameless, and no sin was found in him. The passion, the sufferings were his, the sin and guilt were mine. He was bruised for our iniquities, the chastisement of our peace was upon him, and whenever we attend the memorial of his death, with due consideration, it must lead us to a sight of our own sinfulness, a corrupted heart, an unholy nature, a want of love to God, and innumerable transgressions of his law. This solemn day is a most proper season for self-examination and a renunciation of all sin.

The more lively and heart-felt sense I have of my own guilt, the more elevated are my apprehensions of divine love symbolized in this ordinance. How great was the Father's love in giving his Son to die! How great the love of the Saviour in his sufferings! It is possible that for a good man some might even dare to die. This is the

most that could be expected from human nature in its most improved state; but God commendeth his love towards us by giving his Son to die while we were yet sinners and enemies. The goodness of God in calling the universe into existence so far surpasses the comprehension of creatures, that when we meditate on its greatness, our conceptions are lost in the magnitude of the benefit: The goodness of redemption far exceeds this! Creation called us from a state of insensibility; from a state in which nothing could be known, consequently, nothing could be suffered.—Redemption recovers us from a state of wretchedness, a condition in which reason, knowledge, conscience and all our intellectual faculties are the instruments of sorrow; it restores the believing to a situation highly privileged both in time and eternity, the sons of God, and heirs together with the Lord Jesus Christ of the richest blessings in heavenly places. If we have any just sense of the exceeding sinfulness of sin, and the misery of being under its power, if we have ever felt transgression a burden on our consciences, and how unhappy it is to be by guilt cut off from the favor of our maker, it must excite sentiments of gratitude, when we consider Christ dying, or attend the memorial of his passion.

This ordinance reminds me of the whole covenanted salvation, which is promised to believers. In the institution Christ says, "this is the blood of the new Testament, or new covenant." A seal of the covenant which promises to his people all the blessings of time and eternity, all the benefits of sanctification in the present life and of glory in the life to come. It is a sensible and gracious pledge of redemption in all its parts, from the power, guilt and misery of sin, from the evils of the world, from the unhappiness we find in ourselves through transgression, the pains of death temporal and eternal; for the sting of present death is sin, which is taken away by the Christian sanctification, and the chief pain of eternal death arises from the exercise of wicked passions.—How pleasing the thought that this ordinance is a sacramental pledge between God and my own soul that he will be my covenanted Redeemer, and give me faith unto eternal life!

O how much is implied in his being my covenanted God! And is my attendance a most serious engagement that I will walk before him in sincerity and holiness all the days of my life? If it be a privilege to consecrate ourselves to our Maker, then it is the duty of all to attend the holy institution. But with what temper and views ought they to approach? With penitence, with devout meditations on the love of God, and the most serious resolutions that they will live in obedience to all the laws of religion, depending on Christ as their example, their righteousness and eternal portion.

All these truths, which are presented to my view in the holy ordinance, are nearly connected with practical religion and its happiness. Our sacramental seasons, when attended with true devotion, are profitable, and every true Christian, at the

table of the Lord will say, it is good for me to be here! Here we are taught the holiness of the Lord and that he abhorreth all iniquity; here we are reminded in a very affecting manner of our own guiltiness; here we see abundant honor done to God and all his character glorified by the sufferings of Christ; here we see the most triumphant exercise of divine goodness, God glorified in the remission of iniquity, and in receiving the unworthy to the arms of eternal love. If I may be permitted to approach this table, here I ought to forgive and pray for the blessings of heaven to descend on my enemies. If I were to be at the foot of the cross on which Christ died, and hear him in his agony saying, "Father, forgive this sinner, for he knoweth not what he doeth;" what ought my feelings to be? How grateful and reverent towards God! How penitential! What abhorrence of sin! What fervent communion of love with my brethren, who are bought by the same blood! What determination to honor a dying Saviour, and his grace by obedience to his laws! The difference is very little; whether I should actually stand at the cross, on which he said, it is finished; or sit at the table by an emblem of his passion, sanctified by himself with an express command, that all who believed in him, should do this in remembrance of him until he should come again. O my ascended Lord, thou hast humbled thyself on earth; thou hast died to purchase salvation for the chief of sinners, of which I am one. May my love and faith this day be increased. When thou shalt come in to behold the guests, cheer my soul and may I be found clothed with the wedding garment of thy righteousness. I live in full faith that thou wilt again appear in the clouds of Heaven, above that Calvary on which thou once didst suffer. Then may my dust be awaked to life by thy power, and may I tune a humble strain in thy praise forever!

HUMILIS.

Anecdote;—"If, therefore, the light that is in thee be darkness, how great is that darkness!"

A PIOUS man, who was a mechanic, called on one who was a large dealer in several kinds of merchandize, for whom he had labored many days, and requested an adjustment of their accounts. The dealer accused the other with being extravagant in his charges; who replied, "I meant to be reasonable, I was faithful in your service, and watched for your interest carefully as if it had been my own; however, take the books and adjust them as you please." The offer was accepted, six pence deducted from each day, and a balance drawn in favor of the laborer. On receiving his pay, he retired saying, "This is good money to me, for I now retire with a quiet conscience, and by the blessing of Providence, I am confident it will spend well, being honestly and dearly earned." The man had taken some part of his wages in articles for the support of his family, and the money he had received was

not current with merchants without a deduction.

After a few days, the two men met, when the dealer requested the other to review their accounts, which produced a small sum in favor of the mechanic. The dealer, voluntarily, made a compensation for all his oppression of the poor man, assigning two reasons for his conduct :— The first, that the answer he received, "This money will spend well, for it was honestly and dearly earned," had given him more pain of mind than the whole account was worth : the other, that soon after the transaction, he met with a large loss of property, which appeared to him like a punishment of Providence for oppressing a poor, honest, Christian man.

Conscience is a living monitor. A Christian example of moderation in worldly desires to the avaricious is one of the highest evidences of sincerity.

REMARKS.

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven," is one of the most instructive precepts for a Christian life, and the motive proposed is the greatest conceivable, "That they may glorify their Father, which is in heaven." The moderation of worldly desires in the poor man, and his confidence in the providence of God, did more honor to religion than the blazoned pretensions of many have done thro' their whole lives. His example carried conviction to a very worldly person, which, perhaps, no other means would have done, that those who are rich towards God, and in the present exercise of piety, cannot distrust his Providence, or be much troubled concerning a little sum of worldly pelf. And why should the people of God be troubled by little causes? They have a father's house, they are under his care, they have riches laid up for eternity, and can trust themselves, their widows and their babes in the hand of a just and good God. But do all who are real Christians thus? No; it must be confessed they do not. While, on the one hand, we must not lower the standard of a Christian character; on the other, we must believe, that some good people, by parsimony, disgrace both themselves and their profession. Many a name great in the civil state, great in office and wealth, has been branded through vulgar mouths with the epithets, *parsimonious*, *little*, *mean in dealing*. Many names great in the church, by the same means, have been degraded in their memory, if not in their lives : And that this is the case with many Christians in the common walks of life, there needs no proof.—So much of this is seen as to place a great advantage in the mouths of wicked men, who, through hatred of the truth, if they cannot bring the direct charge of dishonesty, will resort to that of avarice and littleness in pecuniary dealings. Unhappy, indeed, that it should be thus! We will neither wholly confess nor deny the charge. It is not generally true, that Christians are more severe in their dealings than other men. That there is a conviction of such a thing as Christian honesty, even in the consciences of such com-

plainers, is evident from their conduct. Even on their death-beds, they will generally commit the interest of their orphans to the care of those Christians whom they call so severe in their dealings, rather than to men of their own character. This is a circumstance, often seen, which speaks aloud, and betrays the enmity against religion from which their former accusations had been made.

But it has been said, we will not wholly deny the charge.—Christians often discover a meanness and parsimony in their pecuniary dealings which scandalizes their profession. To see a Christian, in the vulgar language cast a *cent*, that he may see to whom its little half belongs; to see him disputing for a similar sum, in the exchange of money or other articles; to find him placing an article, even the smallest sum above its known and common value; or to find him, after he hath told you the fixed worth of his merchandize, following you and falling penny by penny, that he may tempt you to become a customer; are evidential that worldly desires have become predominant in his heart; such things shew he has forgotten what Christ said to Peter, "Notwithstanding *lest we should offend them*, go thou to the sea, and cast an hook, and take up the fish that first cometh up: and when thou hast opened his mouth, thou shalt find a piece of money: that take and give to them for me and thee."

On this subject it ought also to be remembered, that minds are cast in different moulds; some are occupied on subjects above the comprehension, both of themselves and others; while a few are filled with little things, a penny-worth of property, for the time being, fills their intellect.

We must not expect that a portion of divine grace will wholly remove these natural defects. Also men have, what in the word of God is called, "the sins which do most easily beset them." While one is parsimonious, to the scandal of an honest profession, another is profuse to sinful prodigality; and this arises from difference in their temper, either by nature or education. As Christians do not become perfect in this life, however favored they may be by God, we must not expect these differences of character will be wholly removed. But although divine grace doth not wholly remove the natural difference of depraved hearts, it must be expected to preserve from excess of every kind: to check the profuseness of the prodigal, and liberalize the feelings of those who have been habitually parsimonious. Where we do not see these effects, there is no room to suppose a sincere heart. Unhappy is the man, who by his conduct gives evidence of an extravagant love of the world! Favored, favored indeed, was that poor man who by his conduct brought a fellow creature to some degree of consideration!

Ed.

Anecdote of Mrs. P. D.

MRS. P. D. for many years before her death, was an

eminent instance of humility and joy in God, under many troubles; yet she never came to the communion of the blood and body of Christ. Very often, in tears, she was a spectator, of the holy celebration, and no one doubts that she derived benefit from such attendance. When she was addressed on the subject of partaking, she always objected her own unworthiness and sin.

On the bed of long sickness, which terminated in her death, she was led to more just views of the subject. Concerning the duty of coming to the communion, she said, I have been deceived, I now wish I had honored Christ before the world, in that way; but my conscience testifies, that I thought myself honest in withdrawing. I thought I had sincerity towards God and Christ, but the more I thought of this the more I saw my own unworthiness and remaining sin: It was this which deterred me from a commanded duty. I am now drawing near to eternity, and the same imperfection cleaves to me: still, I cannot make myself afraid to die. God can cleanse the chief of sinners, and if he either cannot, or will not, I am undone forever: I thank God, I do not doubt on this point. In abstaining from the communion I was wrong.—After I was once convinced of my own sincerity, I ought to have honored God, by an attendance on all his ordinances: the thought of imperfection and sin deterred me, and I now see that we must carry these to the hour of death. If imperfection and sin, bar the doors of heaven against me, they are shut forever; if imperfection and remaining sin cut me off from the promises, I am lost. Thanks be to God, which giveth us the victory through our Lord Jesus Christ.—O death, where is thy sting? O grave, where is thy victory? I hope to overcome and arrive safe in Jesus Christ, "who of God, is made unto us "wisdom, righteousness, sanc-"tification, and redemption."

REMARKS.

The views and conduct of this woman ought to instruct her survivors. That she would have been a worthy communicant, in the best sense that any are, cannot be doubted; neither can it be doubted that she was in an error: but we may hope that such errors will be forgiven. Although they arise from doctrinal ignorance, which ought to have been removed, there is mingled with them a degree of that humble temper discovered by the Publican, who standing afar off, would not lift so much as his eyes to Heaven, but smote on his breast, saying, "God be merciful to me a sinner." We are told this man went down to his house justified rather than the boasting Pharisee, who imagined himself worthy both to enjoy the ordinances of the Church, and to enter into life for his observance of certain ceremonial rites of righteousness. Doubtless many sincere minds, through a sense of imperfection, have deprived themselves of Christian ordinances.

But the warning from this example is far more solemn to those who rashly make use of the institutions of God. To

warn such the preceding anecdote was inserted. This woman was conscious of sincerity, while imperfection deterred her; she knew she loved God, although not so much as she wished; she reluctantly delayed an instance of obedience that thereby she might perform it better. How different is this from the temper and character of many, who boldly make use of Christian ordinances without any apparent suspicion of their own unworthiness! These persons have been educated in a doctrinal knowledge of Christianity; they have lived without any great stain on their character; they have lived as they were born, in a Christian world: when the time comes, which is most proper in their view, they determine to become professors of religion and easily enter into the kingdom of God in this world, because no one chuses to arraign their sincerity. They wish to be very Christian people, and therefore use all the external rites. They do not suspect themselves to be destitute of faith, as they know nothing of that enmity and unbelief which are natural to the human heart: they hope they have repented, being ignorant of the feelings of impenitence.

Thus they become Christians without the new birth and its fruits, which our divine Lord said were necessary to be saved. Which was a sweet savor to the Lord, either the diffident woman who was a tearful spectator of the memorial of her Lord's agony, and in desire could say "yet the dogs eat of the crumbs which fall from their masters table," or the other who confidently thought, Lord, I thank thee that I am not so bad nor ever have been, and do not need so much change of heart, as some other people.

Ed.

Religious Intelligence.

At a meeting of the North Consociation of Litchfield County, holden at Cornwall, September 27th, 1809.—After the ordinary business was finished, the Consociation resolved itself into a *Charitable Society*, and adopted the following Constitution:

Constitution of the Charitable Society in the Northern District of Litchfield County, for the purpose of aiding pious, indigent young Men, in obtaining education, for the work of the Gospel Ministry.

1. THIS Society shall consist of the Northern Consociation of Litchfield County, and shall hold their meetings annually, on the day following the last Tuesday in September, to elect Officers, and transact any necessary business.

2. The Officers of the Society shall be a Moderator; a board of Trustees; a Secretary, to keep necessary records, and correspond in their name, respecting the interests of the Institution; a Treasurer, to keep their monies and accounts, who shall give satisfactory security for the discharge of his trust, pay out monies by order of the Trustees, and exhibit his accounts to the Society, at their annual meeting.

3. The Minister of each Parish, or if destitute, the senior Deacon is requested, and depended on, to encourage, and aid the establishment of Cent Societies among the females, and as there may be occasion, to solicit donations from others, for promoting the great objects of this Society.

4. The board of Trustees shall be seven in number; five of whom shall form a quorum. The time and place of their meeting, to be at their own direction.

5. Before any shall receive aid from this Institution, it shall be well ascertained, that he has the following qualifications: that he is apparently pious, and sound in religious sentiments; that he is a member of some regular Church of our communion; that he is desirous from pure motives to engage in the Gospel Ministry; and has natural talents, that are promising; that he stands in real need of help to acquire a suitable education; and that he is willing to submit to the direction of the Trustees, as to the matter, term, and place, of his preparatory studies, both classical and theological. And no person shall receive more money, at any one time, than shall be necessary for his present expenses.

6. Any amendment of these articles may be made at a regular session of the Consociation, provided it shall have been under consideration, one year, before its adoption.

7. If a similar Society shall be formed in the southern District of this County, we propose that the two senior Trustees of our Society, be admitted to sit, and act jointly with their Trustees, and the two senior Trustees appointed by them, be admitted, in like manner, to sit and act with ours.

Voted, that the Moderator of the Consociation be the Moderator of the Charitable Society.

Rev. Mess. Samuel J. Mills, Jonathan Miller, Alex. Gillet, and Jeremiah Hallock, and Mess. Solomon Everist, Alpha Rockwell, and Elizur Wright, were chosen Trustees of said Society.

Rev. Amasa Jerome was chosen Secretary.

Deacon Wait Beach was chosen Treasurer.

Voted, that the Scribe transmit the doings of the Consociation, on the subject of the Charitable Society, to the Editor of the Connecticut Evangelical Magazine for publication.

ALPHA ROCKWELL, *Scribe.*

Extract of a Letter from the Rev. Seth Williston, to the Secretary of the Trustees of the Missionary Society of Connecticut, dated Lisle, Aug. 25, 1809.

REV. SIR,

PREVIOUS to the receipt of your letter of last March, I believe, I had given you an account of my engagement to complete a year's service with this people before I rode any more. I should not have broken in upon this engagement had I not received an urgent call from the Church at Nine-Partners, Luzerne County, Pennsylvania, to come and spend a little time with them, as it was a time of special revival there. I went and

spent two weeks, which I told them I should consider as missionary service.

If the Editor of the Connecticut Magazine has not been furnished with any account of this awakening, it will perhaps oblige him and the readers of his Magazine to have a short statement through this medium. A narrative of my own labors would not give a complete view of the awakening, as I did not go there until the special attention was abating; I shall therefore give a sketch of what took place before I went there. Messrs. Joel T Benedict and Whiting Griswold, ministers in Franklin and Hartwick went to Nine-Partners (now called Harford) the last week in February, with a view to spend the sabbath and several other days in preaching, and other exercises, for the spiritual welfare of that Church and people. The week before they came, as their visit was an expected one, the brethren met to pray for a blessing on their expected labors among them.—One of the brethren told me that in this prayer meeting, there seemed to be an uncommon fervency. Upon the evening of their arrival, Mr. Benedict preached a sermon from Matt. xx. 6. *Why stand ye here all the day idle?* This sermon, or the text, produced a very great effect, especially upon the minds of youth and children, though it was not known till afterwards. I believe the awakened attention of the youth did not become visible till the third day after they commenced their labors among them. The attention became very visible at a prayer meeting. It burst out like a fire which had been pent up, and within a few days it appeared very great among the young. The ministers, who had made no calculation to stay more than a week, did not know how to go away and leave so promising a harvest. It was agreed upon between them, that Mr. Benedict should stay several weeks, while Mr. Griswold should on his return inform his family and flock of the agreeable cause of his stay, and after a few weeks return himself and spend two or three weeks in helping forward the work of the Lord. This plan was pursued, and these two ministers spent six or seven weeks among that people in winning souls to Christ. After they were gone, the people sent for me to come to the help of the Lord. I did not go until the second week in May. I was gone from home only two weeks. The most of my time I spent with them. New instances of awakening had seemed to cease before I got there. The most important labor which fell to my lot was to assist the church in examining those professed converts, who expressed a desire to confess Christ before men. We spent much time in this work, which is so arduous and so interesting to the cause, that it led me often to repeat the apostle's exclamation, "Who is sufficient for these things!" We examined forty-four persons who offered themselves to the church.—Of this number forty-three were approved and propounded, but not admitted till since I left them. Of these forty-three, thirty-seven were young unmarried people—thirty were twenty years old and under. From the

age of twenty-six to ten there was no chasm. Thirty-two of these youths were children of professing parents. Eighteen of them were grand-children and great-grand-children of the Rev. Peter Thatcher, late minister of the gospel at Attleborough in Massachusetts, who had the reputation of a godly minister, and a faithful parent. It is worthy of notice, that in the awakening, which took place in this settlement more than six years ago, of which I then gave some account in my narrative, GOD seemed to turn the hearts of the parents to the children, and now he has turned the hearts of the children to the parents. This leads us to hope that he will not come and smite this part of the earth with a curse. This awakening resembled a sudden and unexpected shower, rather than an expected and settled rain.—Although it was sudden, I think the young converts in general appeared to be well instructed into the great truths of the gospel, and to have their convictions and comforts arise in view of these truths, instead of phantoms and imaginary discoveries. It is more than we dare expect, that all these children and others, who now think they love Christ, will follow him unto the end; but I think we have reason to hope that something has, in this revival, been done among that people, which will for ever be to the praise of the glory of divine grace.

On my way to Nine Partners, I preached a sermon at Chenango Point, and one at the Great Bend. While there I preached two sabbaths, administered the sacraments of baptism and the Lord's supper—preached three lectures, and spent three afternoons in examining candidates for communion—attended one or two conferences, and made several family visits. On my way home, I preached one sermon at Lawsville, and another at the Great Bend.

Extract of a letter from the Rev. Eliphalet Steele of Paris, New-York, to a Clergyman in Connecticut, dated Sept. 28, 1809.

REV. AND DEAR SIR,

IT is good to be here. The people under my particular charge are now experiencing the manifestations of God's sovereign grace, in a remarkable revival of religion: Remarkable on account of the suddenness of its taking place, and its general and extensive spread. There are but few who are not solemnized, and it is spread over almost all the society. It is among old and young, particularly the latter. It is remarkable also for the number of instances of overwhelming distress. Some such instances there commonly are in a time of awakening, but here they are frequent. The following circumstances will give you some idea of the engagedness and zeal of people. No house but the meeting house can accommodate those who attend conference on the evening of the Lord's-day. Except Saturday night, there is a conference every evening, sometimes two or three in different parts of the society.

I have only given you a sketch of what I would have narrated

more diffusively had I time. But here is enough to let you see that God is now appearing in his glory to build up Zion in this place. Come magnify the Lord with me, and let us exalt his name together. Bless the Lord, O my soul!

INTELLIGENCE FROM INDIA.

St. Thome, or Jacobite Christians.

(Continued from p. 399.)

"THE service in their church is performed very nearly after the manner of the church of England; and when the metropolitan was told that it was hoped that one day an union might take place between the two churches, he seemed pleased at the suggestion.

"The present Metropolitan, Mar Dionisius, is now old and infirm, but a very respectable character, and of the most venerable and prepossessing appearance. A person has been sent from Mousul, a city in Mesopotamia, to succeed to his station, in the event of his decease; but this stranger, ignorant of the language of the country, with the character of being violent in his temper, and not averse, as it is supposed, to the views of the Romish church, it is to be hoped, will be prevented from ever taking charge of this precious remnant of a pure and valuable people.

"The Metropolitan has several archdeacons and deacons under him, who act as Vicar-Generals. They have fifty-five churches: and the number of their people, as given in to the Resident, is estimated at 23,000.

"The residence of their Metropolitan is at Candenatte,—twelve or fourteen miles inland from Cochin. In some of their churches divine service is performed in the Syrian and Latin ritual alternately, by the priests of the Christians of St. Thome, who have adhered to their ancient rites, and those who have been united to the church of Rome.* When the latter have celebrated mass, they carry away the images from the church before the others enter.

"The character of these people is marked by a striking superiority over the Heathens in every moral excellence; and they are remarkable for their veracity and plain dealing. They are extremely attentive to their religious duties; and abide by the decision of their Priests and Metropolitan in all cases, whether in spiritual, or, as I heard, in temporal affairs. They are respected very highly by the Nairs, who do not consider themselves defiled by assosiating with them, though it is well known that the Nairs are the most particular of all the Hindoos in this respect; and the Rajahs of Travancore and Cochin, admit them to rank next to Nairs. Their numbers, it is conjectured, are under-rated in the statement given to the Resident, as it is generally supposed that they may be estimated at 70 or 80,000. They are not persecuted; but they are not permitted to make converts, by the governments under which

* This shows a spirit of toleration and Christian liberality, very different from the bigotry of the Romish Church.

they reside ; and it is supposed, that many respectable Hindoos would be happy to join their sect, were it not for this circumstance : but at present they suffer, as far as I can learn, no other hardship.

" If good men from Syria could be obtained, not as parish priests, but to superintend and regulate their concerns, I conceive it would be a great blessing to these good people.

" The direct protection of the British government has been already extended to them ; but as they do not reside within the British territories, I am somewhat doubtful how far it may be of use to them.

" To unite them to the church of England, would, in my opinion, be a most noble work : and it is most devoutly to be wished for, that those who have been driven into the Roman pale might be recalled to their ancient church ; a measure which it would not, I imagine, be difficult to accomplish, as the country governments would, it is supposed, second any efforts to that purpose.

" Their occupations are various as those of other Christians ; but they are chiefly cultivators and artizans ; and some of them possess a comfortable, if not a splendid independence. Their clergy marry in the same manner as Protestants. Their residence is entirely inland.

Syrian Roman Catholics.

" These people, as stated above, were constrained to join the Latin church, after a long struggle for the power of maintaining their purity and independence ; and still appear a people perfectly distinct from the Latin church, being allowed to chant and perform all the services of the church of Rome in the Syrio-Chaldaic language by a dispensation from the Pope. They live under the authority of the Metropolitan of Cranganore and the Bishop of Verapoli, and dress differently from other priests. They wear a white surplice, while the priests of the Latin communion wear black gowns, like the Capuchin friars of Madras. The Roman Catholic Syrians, it is thought, are much more numerous than the members of the original church. Their clergy are spread through the ancient churches, and, by retaining their language, and acting under the direction of the church of Rome, they leave no means unessayed to draw over their primitive brethren to the Latin communion. It appears to me, that they are allowed to use their original language, and to frequent the original church, entirely with this view ; and as far as I can learn, their numbers are gaining ground. There are said to be eighty-six parishes of Roman Catholic Syrians subject to the dioceses of Cranganore and Verapoli. Their priests to the number of four hundred, are styled Catanars, which is a Syrian appellation ; their congregations are reported at 90,000, (old and young included,) agreeably to the last return transmitted to Rome.—There is an inferior order of priests, who are called Chiamas, in number about 120. The Hindoos have, as far as I can learn, a much greater respect for the Christians of the

original church, than for the converts of the Latin communion; which may be accounted for by their not associating with the lower orders of people.—Attached to each church is a convent, where the Catanars reside in community, there being three, four, or five to each church.—The service is performed weekly, in rotation.—There is a seminary at the college of Verapoli for the education of the Syrio Roman Catholics, and also one for the Latin church. The Syrio Roman Catholics are chiefly engaged, as already mentioned, in drawing their ancient brethren within the Romish pale; but it appears that some of them have been employed formerly in extending the general object of conversion over the peninsula. I saw one of their churches, at a village near Pillambaddy, about thirty miles on the Madras side of Trichinopoly; and I heard of several others. They had at this village adopted the use of a sawmy coach, like that of the Heathens, with the Crucifix and the Virgin Mary in it, instead of the Hindoo sawmy.—Their church was much out of repair; and the ignorance of the few Christians remaining in charge of it is striking: the letters I, N, R, I, over the figure of our Saviour on the cross, being absolutely inverted; nor did the priest who visits them ever notice the circumstance. They read prayers in Malabar, according to the ritual of the church of Rome. Their church appears to have been once respectable, but now is fallen into decay.

Latin Roman Catholics.

Within the provinces of Travancore and Cochin there are one arch-bishop and two bishops. The arch-bishop of Cranganore, and the bishops of Cochin and Verapoli.

"The two former have sees, the latter is titular. The arch-bishop of Cranganore and the bishop of Cochin are nominated by the queen of Portugal, after the following manner:—Three names are sent, (when either of these sees become vacant,) by the sovereign of Portugal to the Pope; and the Roman Pontiff is bound to select the name that stands first, and to issue his brevet or patent accordingly.

"They are subject in all spiritual concerns to the primate of Goa; who has power also during a vacancy, of sending from Goa a *locum tenens*, who is styled *Padre Governador*.—Both sees are at this moment filled by such.

"The titular Bishop, who resides at the college of Verapoli, is appointed directly by the Pope, and is subject to no jurisdiction but that of his holiness, or the propaganda at Rome.—This mission being more susceptible of control and regulation than the others, has been countenanced by the honorable company, as the following copy of a Proclamation issued by the government of Bombay will show.

"PROCLAMATION.

"The honorable the Court of "Directors of the honorable "English East-India company, "having been pleased to order "that the ecclesiastical jurisdic-

"tion of the Roman Catholic "churches under this govern- "ment, shall be withdrawn from "the Archbishop of Goa, and "restored to the Carmelite Bish- "op of the apostolic mission, the "President in Council has ac- "cordingly resolved, that the "said restitution shall take place "on the first of the ensuing "month; from which time he "hereby enjoins all the Catho- "lic inhabitants in Bombay, as "well as the several factories "and settlements subordinate "thereto, to pay due obedience "in spiritual matters to the said "bishops, on pain of incurring "the severe displeasure of gov- "ernment.

"*By order of the Honorable* "*the Governor in Council,*
(Signed) WILLIAM PAGE,
Secretary.

"Bombay Castle,
"2d Aug. 1791."

"The priests attached to the college of Verapoli are all Carmelites, united to the apostolic mission at Bombay, but not subject to it. The jurisdiction of each is not marked by distinct bonds; the parishes and churches being so intermingled, that it is difficult to form a right notion of their extent. The Bishop of Cochin, however, may be said to have a control over all the Romish churches situated on the sea coast, immediately, (with few exceptions,) from Cochin to Ramnad, and thence round the whole island of Ceylon: the churches are numerous; but as they are in general poor, and are obliged to be supplied with priests from Goa, it would appear that one vicar holds, upon an average, five or six churches. The number of Christians composing these Churches must be great, as all and every of the fishermen are Roman Catholics. The Bishop of Cochin usually resides at Quilon. There are very few European clergy, (not above seven or eight,) under the three jurisdictions, and none of them men of education; and it cannot be expected that the native priests, who have been educated at Goa, or at the seminary at Verapoli, should know much beyond their *missals* and *rituals*.—The Latin communicants, in the diocese of Verapoli, are estimated at 35,000. The catechuman suffers no persecution on account of his religion, when once converted; but the country governments are excessively jealous upon this point, and do their utmost to discountenance any conversion.

"The converts are from various casts, viz. Chegas or Teers, Muckwas and Pullers; and there can be no doubt but that many of higher casts would be baptized, if they did not dread the displeasure of their governments.

"It is well known that the Roman religion was introduced by the Portuguese, at the commencement of the sixteenth century; the number converted in each year, upon an average, reach to nearly 300:—the number of course, naturally diminishes. The morality of the converts is very loose: and they are generally inferior in this respect to the heathens of the country.

GENERAL OBSERVATIONS.

"Reflecting on the whole subject, several suggestions present

themselves to my mind; and I shall not be considered as deviating from the line of my profession, or the intention of your Lordship, in calling for my Report, by offering some opinions to government, which in a moral and political view, seem of the highest importance. It appears from the foregoing statement, that pure Christianity is far, very far, from being a religion for which the highest cast of Hindoos have any disrespect; and that it is the abuse of the Christian name, under the form of the Romish religion, to which they are averse. We have, my Lord, been sadly defective in what we owed to God and man, since we have had a footing in this country, as well by departing most shamefully from our Christian profession ourselves, as in withholding those sources of moral perfection from the natives, which true Christianity alone can establish; and, at the same time, we have allowed the Romanists to steal into our territories, to occupy the ground we have neglected to cultivate, and to bring an odium on our pure and honorable name as Christians. The evil would be less, were it not well known that many of the Romish priests, and their people, who have thus been allowed to grow numerous under our authority, are supposed to be far from well affected to the government under which they reside; indeed, in many instances, the Romish clergy are the natural subjects of nations at enmity with ourselves, at the same time that they are eminently qualified by their influence in their profession, to do us the greatest mischief, by spreading disaffection throughout every part of the extended country. The Roman Catholic religion, my Lord, I believe I may say, without offence to truth or charity, has almost always been made a political engine in the hands of its governments; and we must be blinded indeed, by our own confidence, if we do not calculate on its being so used in this great and rich country, where it has established a footing amongst an ignorant people; especially when it is so well understood that our eastern possessions have been a subject of the greatest jealousy to all the rival nations of Europe. In my humble opinion, my Lord, the error has been in not having long ago established free* schools throughout every part of this country, by which the children of the natives might have learn-

* To give English morals to the natives in their purity, we must, I imagine, make them read English books. Translations have hitherto been very defective in the different country languages; besides, they must be extremely circumscribed in number. I do not think the natives will come to us freely but to learn English. This they consider as the key to fortune; and, on the coast the most strict of the Bramins will have little hesitation, as far as I can learn, in permitting their children to attend a free school for the purpose of learning it; for they despise us too much to suppose there is any danger of overturning the principles of Braminism. But their ill-founded, ridiculous principles must be shaken to the very foundation, by the communication of such liberal knowledge as a Christian can instil into the minds of youth, and fix there by means of English books; and all this, without making any alarming attack directly on the religion of the Hindoos.

ed our language, and got acquainted with our morality.—Such an establishment would, ere this, have made the people fully acquainted with the divine spring, from whence alone British virtue must be acknowledged to flow. This would have made them better acquainted with the principles by which we are governed: they would have learned to respect our laws, to honor our feelings, and to follow our maxims: whereas they appear to me, generally speaking, at this moment, as ignorant of their masters as on their first landing on these shores. I speak not of interfering with their religious prejudices, or endeavoring to convert the natives by an extraordinary effort on the British government. Conversion, in my opinion, must be the consequence which would naturally flow from our attention to their moral instruction, and their more intimate acquaintance with the English character.

"I do not mention this as an experiment, the result of which might be considered as problematical; the experiment has been already made, and the consequences have proved commensurate with the highest expectation which reasonable men could entertain. The Danish Mission, united with the Society for propagating the Gospel, have sent some good men into this country, with the laudable view of spreading true Christianity throughout our Eastern possessions: and the names of Swartz, Gerrické and others, will ever be remembered by numbers of our Asiatic subjects, of every cast and description, with veneration and affection; and there are happily still living some amongst us of the same character.

"It is true, that the object they had more particularly in view, has, in some measure, failed: and few good converts, it is generally imagined, have been made; but let it be remembered also, that they have labored under every possible disadvantage; they have scarcely enjoyed a mere toleration under our government, and received no kind of assistance whatsoever; that they were few in number, and perhaps I may say, without injustice, that they erred, (as the best might err,) in the means which they adopted: but that they have done much good by the purity of their lives, and by their zeal in spreading instruction.—This will admit of no denial; and I doubt not that I may say, without the danger of contradiction, that few and poor as these men have been, without authority or power to support them, a greater and more extended portion of heart-felt respect for the European character has been diffused by their means throughout this country, than by all the other Europeans put together. We have, in my humble opinion, my Lord, kept ourselves too far from the natives: we have despised their ignorance, without attempting to remove it,—and we have considered their timidity, (the natural result of their being trampled upon by one race of conquerors after another,) also as an object for our contempt; at the same time, that we have viewed the cunning of their character, (which is ever the natural resource of igno-

rance and weakness,) as the completion of all that is vile and deceitful.—Thus have we continued a system of neglect towards the interests of our native subjects, in points the most essential to their every happiness, throughout the whole of our governments in this country.—Fain, my Lord, would I see a change in this particular; and I seize the opportunity which the present moment affords, to press the justice and the policy of the measure on the attention of your Lordship's government.

Having the honour to remain,
With the highest respect,
My Lord,
Your Lordship's faithful and
obedient humble servant,
(Signed) R. H. KERR.
Senior chaplain of Fort St. George.
"*Madras, Nov.* 3, 1806."

LITERARY INTELLIGENCE.

"The Rev. Dr. Buchanan, who left Bengal some months ago, with the view of proceeding to Travancore, to inquire into the state of the Syrian Christians, arrived in that country about the beginning of November last, having travelled from Calcutta to Cape Comorin by land. His highness the Rajah of Travancore was pleased to afford to Dr. Buchanan the most liberal assistance in the prosecution of his inquiries. About the middle of November, Dr. Buchanan proceeded from the sea coast into the interior of the country, North-east from Quilon, to visit the ancient Syrian churches, situated amongst the low hills at the bottom of the high Ghauts, which divide the Carnatic from Malayala. The face of the country in general, in the vicinity of the mountains, exhibits a varied scene of hill and dale, and winding streams. These streams fall from the mountains, and preserve the vallies in perpetual verdure. The woods produce pepper, cardamoms, and cassia, or wild cinnamon: also frankincense and other aromatic gums. What adds much to the grandeur of the scenery in this country is, that the adjacent mountains of Travancore are not barren, but are covered with teak forests, producing the largest timber in the world.

"The first view of the Christian churches, in this sequestered region of Hindostan, connected with the idea of their tranquil duration for so many ages, cannot fail to excite pleasing emotions in the mind of the beholder. The form of the oldest buildings is not unlike that of some of the old parish churches in England; the style of building in both being of Saracenic origin. They have sloping roofs, pointed arch windows, and buttresses supporting the walls.—The beams of the roof being exposed to view, are ornamented; and the ceiling of the choir and altar is circular and fretted. In the cathedral churches, the shrines of the deceased bishops are placed on each side of the altar. Most of the churches are built of a reddish stone, squared and polished at the quarry; and are of durable construction, the front wall of the largest edifices being six feet thick. The bells of the churches are cast in the founderies of Travancore. Some of them are of large dimensions; and have inscriptions in Syriac

and Malayalim. In approaching a town in the evening, the sound of the bells may be heard at a distance amongst the hills; a circumstance which causes the British traveller to forget for a moment that he is in Hindostan, and reminds him of another country. When Dr. Buchanan arrived at the remote churches, he was informed by the inhabitants that no European had, to their knowledge, visited the place before. The Romish priests do not travel thither, there being no church of their communion in that quarter.

"The number of Syrian churches is greater than has been supposed. There are at this time, fifty-five churches in Malayala*, acknowledging the Patriarch of Antioch. The church was erected by the present bishop, in 1793.

"The Syrian Christians are not Nestorians. Formerly, indeed, they had bishops of that communion; but the liturgy of the present church is derived from that of the early church of Antioch, called *Liturgia Jacobi Apostoli*. They are usually denominated *Jacobitæ*; but they differ in ceremonial from the church of that name in Syria, and indeed from any existing church in the world. Their proper designation, and that which is sanctioned by their own use, is *Syrian Christians*, or *The Syrian church of Malayala*.

* Malayala comprehends the mountains, and the whole region within them, from Cape Comorin to Cape Eli, whereas, the province of Malabar, commonly so called, contains only the Northern Districts; not including the country of Travancore.

"The doctrines of the Syrian church are contained in a very few articles; and are not at variance, in essentials, with the doctrines of the church of England. Their bishops and metropolitan, after conferring with his clergy on the subject, delivered the following opinion: "That an union with the English church, or at least such a connexion as should appear to both churches practicable and expedient, would be a happy event, and favorable to the advancement of religion." It is in contemplation to send to England some of the Syrian youth, for education and ordination.

"The present bishop, Mar Dionysius, is a native of Malayala, but of Syian extraction. He is a man of respectable caracter in his nation, and exercises himself in the pious discharge of the duties of his high office. He is now 78 years of age, and possesses a venerable aspect, his white beard descending low to his girdle. On public occasions he wears the Episcopal mitre; and is robed in a white vestment, which covers long garments of red silk; and in his hand he holds the pastoral staff. The first native bishop was ordained by the Romish church in 1663; but he was of the Romish communion. Since that period, the old Syrians have continued, till lately, to receive their bishops from Antioch; but that ancient patriarchate being now nearly extinct, and incompetent to the appointment of learned men, the Christian church in Malayala looks henceforth to Britain for the continuance of that light which has shone so long in this dark region of the world.

From information given by the Syrian Christians, it would appear that the churches of Mesopotamia and Syria, (215 in number,) with which they are connected, are struggling with great difficulties, and merely owe their existence to some deference for their antiquity; and that they might be expected soon to flourish again, if favored with a little support. It would be worthy the church of England to aid the church of Antioch in her low estate. The church of England *is now* what the church of Antioch *once was*. The mode in which aid can be best afforded to Christians under a foreign power in the East, is not chiefly by contributions of money, but by representing to those governments, with which we may have friendly intercourse, that these Christians are of the same religion with ourselves; and that we are desirous that they should be respected. The argument, from the sameness of religion, is well understood by all Asiatic princes, and can never fail when seriously proposed; for they think it both natural and obligatory that every government should be interested in those who are of its own religion. There are two circumstances which invite us to turn our eyes to the country of "the first generations of men." The tolerant spirit of Wahabian Mahomedans, is a fair prognostic; and promises to aid our endeavors to restore to an ancient community of Christians the blessings of knowledge and religious liberty. Another favorable circumstance is, that some of the churches in Mesopotamia, in one of which the Patriarch of Antioch now resides, are said still to remain in their pristine state, and have preserved their archives and ancient manuscript libraries. A domestic priest of the Patriarch, now in Cochin, vouches for the truth of this fact. We know from authentic history, that the churches between the rivers escaped the general desolation of the Mahomedan conquest, in the seventh century, by joining arms with the Mahomedans against the Greek Christians, who had been their oppressors. The revival of religion and letters in that once highly-favored land, in the heart of the ancient world, would be in the present circumstances of mankind, an auspicious event.

"The Syrian Christians in Malayala still use the Syriac language in their churches; but the Malayalim, or proper Malabar, (a dialect distinct from the Tamul,) is the vernacular tongue. They have made some attempts to translate the Syriac scriptures into Malayalim; but have not hitherto had the suitable means of effecting it. When a proposal was made of sending a Malayalim translation to each of their 55 churches, as a standard book, on condition they would transcribe it, and circulate the copies among the people, the elder replied, That so great was the desire of the people in general, to have the Bible in the vulgar tongue, that it might be expected that every man *who could write*, would make a copy on *ollas*, (palm leaves,) for his own family.

"It ought to be mentioned, to the praise of the present bishop of the Romish church on the coast of Malabar, that he has consented to the circulation of

the Scriptures throughout his diocese. The Malayalim translation acquires from this circumstance, an increased importance, since there will be now upwards of 200,000 Christians in Malayala who are ready to receive it. The translation of the New Testament, (which it is proposed to print first,) has already commenced, under the superintendence of the Syrian bishop. The true cause of the low state of religion amongst the Romish churches on the sea-coast and in Ceylon, is *their want of the Bible.* It is doubtful whether some of the Priests know that such a book exists! It is injurious to Christianity in India, to call men *Christians* who know not the scriptures of their religion: they might as well be called by any other name. Oral instruction they have none, even from their European priests.—The best effects may therefore be expected from the simple means of putting the Bible into their hands. All who are well acquainted with the natives, know that instruction *by books* is best suited to them. They are in general a contemplative people, and patient in their inquiries; curious also to know what it can be that is of importance enough to be *written*,—at the same time that they regard written precept with respect. If they possess a book in a language which they understand, it will not be left long unread. In Tanjore, and other places where the Bible is freely given, the Protestant religion flourishes; and produces the happiest effects on the character of the people. In Tanjore, the Christian virtues will be found in exercise by the feeble minded Hindoo, in a vigor and purity which will surprise those who have never known the native character but under the greatest disadvantages. On the Sunday, the people, habited in their best apparel, repair to the parish church, where the solemnity of their devotion in accompanying the public prayers, is truly impressive. They sing the old Psalm tunes well: and the voice of the full congregation may be heard at a distance. Prayers being ended, they listen to the sermon evidently with deep attention; nor have they any difficulty in understanding it, for they almost all, both men and women, can read their Bible.—Many of them take down the discourse on *ollas*, that they may read it afterwards to their families at home*. As soon as the minister has pronounced the text, the sound of the *iron style* on the palm leaf is heard throughout the congregation. Even the boys of the schools have their *ollas* in their hands; and may be seen after divine service reading them to their mothers, as they pass over the fields homewards. This aptitude of the people to receive and to record the words of the preacher, renders it peculiarly necessary that "the priests' lips should keep knowledge." Upon the whole, the moral conduct, upright dealing, decorous manners, and decent dress of the native Protestants of Tanjore, demonstrate the powerful influence and peculiar excellence of the Christian reli-

* It is well known that natives of Tanjore and Travancore can write down what is spoken deliberately, without losing one word. They seldom look at their ollas while writing, and can write in the dark with fluency.

gion. It ought, however, to be observed, that the Bible, when the reading of it becomes general, has nearly the same effect on the poor of every place.

"When the Syrian Christians understood that the proposed Malayalan translation was to accord with the English Bible, they desired to know on what *authorities* our translation had been made; alleging, that they themselves possessed a version of undoubted antiquity, namely, that used by the first Christians at Antioch; and that they could not depart from the reading of *that* version. This observation led to the investigation of the ancient Syrio Chaldaic manuscripts in Malayala; and the inquiry has been successful beyond any expectation that could have been formed.

"It has been commonly supposed, that all the Syriac manuscripts had been burned by the Romish church at the Synod of Udiamper, near Cochin, in 1599, but it now appears that the most valuable manuscripts were not destroyed: the inquisitors condemned many books to the flames; but they saved the Bible. They were content with ordering that the Syriac scriptures should be amended agreeably to the reading of the Vulgate of Rome; and these emendations now appear in black ink, and of modern appearance, tho' made in 1599: but many Bibles, and many other books, were not produced at all; and the churches in the mountains remained but a short time subject to Romish dominion, (if indeed they can be said to have been at any time subject to it;) for the native Governments have ever formed a barrier between the inquisition at Goa and the Christians in the mountains.

"In the acts of the Council of Nice, it is recorded that Joannes, Bishop of India, signed his name at that Council, A. D. 325.—This date corresponds with the Syrian year 636; for the primitive Syrian church does not compute time from the Christian æra, but from Alexander the Great. The Syriac version of the Scriptures was brought to India, according to the belief of the Syrians, before the year 636; and they allege that their copies have ever been exact transcripts of that version without known error, through every age, down to this day. There is no tradition among them of the churches in the southern mountains having ever been destroyed, or even molested.—Some of their present copies are certainly of ancient date.—Though written on a strong thick paper, (like that of some MSS. in the British Museum, commonly called *Eastern Paper*,) the ink has, in several places, eat through the material in the exact form of the letter. In other copies, where the ink had less of a corroding quality, it has fallen off, and left a dark vestige of the letter, faint indeed, but not, in general, illegible. There is one volume found in a remote church of the mountains, which merits particular description:—it contains the Old and New Testaments, engrossed on strong vellum, in large folio, having three columns in the page; and is written with beatiful accuracy. The character is Estrangelo Syriac; and the words of every book are numbered.—

This volume is illuminated; but not after the European manner, the initial letters having no ornament. Prefixed to each book there are figures of principal Scripture characters, (not rudely drawn,) the colours of which are distinguishable; and, in some places, the enamel of the gilding is preserved; but the volume has suffered injury from time or neglect, some of the leaves being almost entirely decayed. In certain places the ink has been totally obliterated from the page, and has left the parchment in its natural whiteness; but the letters can, in general, be distinctly traced from the impress of the pen, or from the partial corrosion of the ink.—The Syrian church assigns to this manuscript a high antiquity; and alleges that it has been for some centuries in the possession of their Bishops; and that it was industriously concealed from the Romish inquisition in 1599: but its true age can only be ascertained by a comparison with old manuscripts in Europe of a similar kind. On the margin of the drawings are some old Roman and Greek letters, the form of which may lead to a conjecture respecting the age in which they were written. This copy of the scriptures has admitted as canonical the Epistle of Clement, in which respect it resembles the Alexandrine manuscript; but it has omitted the Revelations,—that book having been accounted apocryphal by some churches during a certain period in the early ages. The order of the books of the Old and New Testament differs from that of the European copies,—this copy adhering less to unity of subject in the arrangement than to chronological order. The very first emendation of the Hebrew text proposed by Dr. Kennicott, (Gen. iv. 8.) is to be found in this manuscript. The disputed passage in 1 John v. 7, is not to be found in it: that verse is interpolated in some other copies in black ink, by the Romish church, in 1599.

"Thus it appears that during the dark ages of Europe, while ignorance and superstition in a manner denied the Scriptures to the rest of the world, the Bible found an asylum in the mountains of Malayala; where it was revered and freely read by upwards of 100 churches; and that it has been handed down to the present time under circumstances so highly favorable to accurate preservation, as may justly entitle it to respect, in the collation of doubtful readings of the sacred text.

[*To be continued.*]

POETRY.

THE following Hymn, though not without defects, has great beauties.....The Author is unknown.

MIGHTY GOD, while angels bless thee,
May an infant lisp thy name;
Lord of men as well as angels,
Thou art ev'ry creature's theme.

Lord of ev'ry land and nation,
Ancient of eternal days;
Sounded thro' the wide creation,
Be thy just and lawful praise.

For the grandeur of thy nature,
Grand beyond a seraph's thought;
For created works of power;
Works with love and wonder wrought.

For thy Providence that governs,
Thro' thy empire's wide domain;
Wings an angel, guides a sparrow,
Blessed be thy gentle reign.

But thy rich, thy free redemption,
Dark thro' brightness all along;
Tho't is poor, and poor expression,
Who dare sing that awful song!

Brightness of thy Father's glory,
Shall thy praise unutter'd be?
Fly my tongue such guilty silence;
Sing the Lord who di'd for me.

Did archangels sing thy coming?
Did the shepherds learn their lays?
Shame would cover me ungrateful,
Should my tongue refuse thy praise.

From the highest throne in glory,
To the cross of deepest woe;
All to ransom guilty captives.
Flow my praise, for ever flow.

Go return! immortal Saviour!
Leave thy footstool, take thy throne;
Hence return, and reign for ever,
Be the kingdom all thine own.

Donations to the Missionary Society of Connecticut.

1809.				
Oct. 10.	Rev. Aaron Cleveland, collected in new settlements,			$ 6 67
11.	Rev. Daniel Waldo,	do.	do.	22 17
Nov. 1.	Rev. Ebenezer Kingsbury,	do.	do.	24 —
				$ 52 84

CONNECTICUT

EVANGELICAL MAGAZINE;

AND

RELIGIOUS INTELLIGENCER.

VOL. II.] DECEMBER, 1809. [NO. 12.

[As the public take a great interest in the life, character, and death, of the late Governor Trumbull, the following excellent discourse, delivered on occasion of his death, before the Legislature of the State, is inserted in this work, by request of a great number of the readers of the Magazine.]

A Discourse, occasioned by the Death of his Excellency Jonathan Trumbull, Esq. Governor of the State of Connecticut, and delivered, at the request of the General Assembly, in the Brick Church in New-Haven. By Timothy Dwight, D. D. President of Yale-College. Published by the request of the General Assembly.

PSALM XXXVII. 37.

MARK THE PERFECT MAN, AND BEHOLD THE UPRIGHT: FOR THE END OF THAT MAN IS PEACE.*

THE *perfect man*, in scriptural language, is the same person with *the upright*. Perfection, in the absolute sense, it is hardly necessary to observe, is never found in the present world.

Every object, both in the natural and moral kingdom, is here stamped with mutability, decay and dissolution. In every thing earthly, there is much, that is of too little value in the sight of God to deserve a lasting existence. The world itself, as well as its furniture, and inhabitants, is destined to a speedy termination, and will soon be blotted out of being. A great part of all that, which forms the complicated idea of Man, will follow

* This discourse was far advanced before the Writer was informed, that the Rev. Mr. Ely had chosen the same Text for his Sermon, delivered at the Funeral of Governor Trumbull.

the general destiny. Even the mind, if renewed here, will, like the body which it inhabited, enter the world of life, shorne of many attributes, which have hitherto formed much of its character.

But, although no child of *Adam* is perfect on this side of the grave, there are many who are in some degree, possessed of those characteristics, which, when unmixed and unalloyed, constitute perfection. All these are, on this account, styled in the Scriptures *perfect*. This name seems also, to be sometimes given to those of them especially, who sustain the character, referred to, in superior degrees. In this manner we may, without violence, construe the language of the text.

The man of this character the Psalmist directs us to *mark*; that is, to *observe with attention and care*; as an object, which claims our solemn regard, and which to us may become particularly useful. In the view of this divine writer; in the view, let me add, of the Great Being, under whose inspiration he wrote this passage; there is something in the character and conduct of such men, which, when duly regarded by us, will naturally be productive of real and important good.

All upright men are not, however, equally interesting, nor equally profitable, objects of this attention. Nor can all men derive equal instruction, or equal benefit of any kind, from the contemplation of the same upright man. Good men, however good, when possessing humble faculties, filling very limited spheres of life, and acting in retired and obscure stations, furnish, usually, fewer lessons of instruction, and present fewer motives to excellence, than those, who, with more enlarged minds, are placed by their Maker in more elevated stations. Still every such man is, to those who mark his life, a profitable source of improvement; really to all who observe him; peculiarly to those who resemble him in character and station. As moral beings, all men are substantially on a level: and the most enlightened, refined, and dignified, may learn wisdom and excellence from the humblest votary of righteousness and truth. He, who fails of becoming wiser and better by reading the story of the Shepherd of *Salisbury Plain*, may rest satisfied, that he fails, because he loves neither wisdom nor virtue.

But the history of *Abraham*, *Moses*, *David*, or *Paul*, is, nevertheless, instructive in a still higher degree. The Cottager, who cannot even read, may be a source of improvement to his fellow cottager in almost every thing which can be useful to him; but will not very naturally, nor very often, become an object of the notice, or even of the knowledge, of persons in the higher walks of life. Nor would his worth, when observed and acknowledged, usually come home to the hearts of such persons with all the commendations, and enforcements of which virtue is capable. But when this glorious excellence finds a seat in minds of a superior structure, and is raised to distinction of place and influence, it becomes visible to the surrounding world; attracts the

attention of multitudes; appears in numerous instructive and persuasive forms; and is arrayed in a delightful and most engaging splendour. In this situation, all men behold, and mark the perfect man, with the highest advantage.

The reason, given in the text for obedience to the injunction, which it contains, is eminently impressive: "For the end of "that man is peace." This declaration is capable of two meanings; both just, and highly important. One of them is, that *the death of such a man is peaceful;* as being undisturbed by apprehensions of future evil, cheered by the approbation of a good conscience, serened by the hope of acceptance beyond the grave, and illumined by the *Faith*, which, to him becomes *the evidence*, and *the substance*, of eternal glory.

The other is, that *the future being of the perfect man, is, of course, prosperous, and delightful.* The object, indicated in the former case, is deeply interesting; in the latter, of infinite moment. Who can be indifferent to the gloom, the pains, the terrors, of death? Who must not think a deliverance from these evils, and the possession of the enjoyments contrasted to them, a desirable, a divine, consummation of our probationary state?

Who would not toil and struggle through life, and exult at death, with the assured prospect of finding, in the approaching world, a destiny, formed only of virtue, happiness and honour. How accordant with the design of the Scriptures, how suited to the character of their Author, is a precept, which directs us to the contemplation of so instructive an object, for the attainment of a good so divine?

Rarely has it happened, that mankind have been called upon to contemplate an example of the character and conduct referred to in the text, by which more, or more profitable, sources of instruction have been furnished, than by the excellent Magistrate, whose death has created so general a mourning throughout this State. Summoned by a call, invested with the highest human authority, to the employment of exhibiting a respectful view of his character on this occasion, I have felt myself bound to make the attempt. It will be attended with many imperfections: still it is hoped, that it may, in some degree, be useful to those who hear me.

Governor Trumbull was the son of a man, who, by the public acknowledgment was one of the most dignified and useful, one of the wisest and best, Rulers, whose names adorn the pages of History. In the steps of this honourable Parent, the Son trode, through life, with an undeviating course. Soon after he had finished his education, he began to serve his Country: first in the Legislature, and then in the Revolutionary army. Here, in respectable stations, he continued, with a short interruption, through the war. Soon after the establishment of peace, he was chosen again into the Legislature, of which he was regularly a member until the present American Constitution was adopted. He then was elected a Representative, and soon after a Senator, of the United

States. From the last station he was removed to the second, and then to the first Chair of Magistracy, in his native State. To the latter he was annually elected by his fellow citizens, until he was removed by death. In all those situations, he acquired, uniformly the approbation and respect of those with whom, and of those for whom, he acted. Not a spot is left upon his memory: distracted as was the season of his public life, and difficult as was the task of satisfying the demands of those whom he served. Such a career, only honourable to himself, and only useful to his Country, is a proof of his worth, which can never be assailed by hostility, questioned by criticism, nor impaired by time. Experience has assayed the ore, and proved it to be pure gold. On it his Country has authoritatively stamped the image, and inscribed the testimony, of her own approbation: and has thus given to it an undisputed currency through the world.

It is impossible to contemplate with sobriety and discretion the life of such a man, in such circumstances, without profit. Men in all stations may learn from it the most useful lessons. The citizen may gain the wisdom and worth, which will happily form his personal character, and direct his private concerns. The Statesman, in addition to these interesting attainments, may learn from him how to conduct with skill, success, and honour, the concerns of his Country.

Every wise and good man necessarily involves many excellencies in his character. Of these some are, of course, common to other men of this character; and some are, comparatively, of inferior importance. An observer of life, who would derive from this source the most profitable instruction, will naturally rest his eye on those traits, which are peculiar to the object of his contemplation; and on those, which by their importance, are especially fitted to engross attention. In the present case, what would usually flow from choice, becomes the result of necessity. Were the preacher to descant, particularly, on the various and complicated excellence of his theme; an extent of time must be allowed him, which would be wholly inconsistent with the demands of the present occasion. The personal and domestic virtues of Governor Trumbull might easily be insisted on with pleasure, and profit, through a volume. Who, unless peculiarly dull, or unhappily reluctant, might not learn from him amiableness of character, and exemplariness of life? By his side, whose integrity would not be strengthened; whose disposition would not be rendered more sweet and lovely; whose sentiments would not be refined; whose manners would not be polished; whose discretion would not be improved; whose life would not be adorned with increasing propriety, and superior worth? Who, in a word, would not become a better father, a better husband, a better neighbour, a better friend, a better man?

On these subjects however, interesting as they are, I cannot dwell. Adhering to the rule mentioned above, I shall take

the liberty to select for your contemplation the following subjects; which, if I mistake not, were prominent features in the character of this great and good man.

I. *The Energy of his mind was supremely directed to practical objects.*

To the human mind there are *three scenes of employment*, in which, at times, it has acquired the distinction customarily termed *greatness:* the field of fancy: the field of speculation; and the field of action. The first is peculiarly the province of the sculptor, the painter, and the poet. The philosopher occupies the second; and the orator claims them both. The third is peculiarly the scene of effort to the hero, the statesman, and the patriot. It is scarcely necessary to observe, that these remarks are made in a comparative sense only; or that, in greater or less degrees, fancy, reason, and action, are common to all men.

The end of all *thought* is *action:* and the whole value of thought consists in this; that it is the proper, and the only, means of accomplishing this end. He therefore, who is employed in acting virtuously, and usefully, fills a nobler sphere of being, than he, who is busied in that course of thinking, from which the action is derived. The proof of this assertion is complete, in the maxim, that the end is always of more importance than the means.

It is a remarkable characteristic of human nature, *that few speculative men become eminently useful in the active spheres of life.* Habits of speculation, long continued, and extended far, render the mind unfit for those vigorous efforts of activity, by which alone the practical concerns of mankind are prosperously managed. Speculative men, also, occupy most of their time, and thoughts, in devising, and establishing, general principles. Active men are chiefly employed in those details of business, which are indispensable to its success, and without which general principles are matters of mere amusement. Of these details almost all speculative men are impatient. Such men at the same time interweave, of course, their own theoretical views in every scheme of business, with which they are concerned. The energy of their minds is also employed, and exhausted, on their speculations: while the active business, to which they are destined, and ought to be devoted, engages only their feebler efforts: the dregs, the settlings, of their thoughts. From these causes, and others connected with them, it arises, that a theoretical man is always a bad Ruler. To such men, however, there is often attached no small splendour of reputation. Whenever this is the fact, and they are raised to important offices of government, they regularly disappoint, and mortify, their admirers. Their official life is unproductive, inefficacious, and, with regard to the business which they are expected to do, lazy. Their views are visionary; and their designs, however well intended, totally unsuited to the objects, at which they professedly aim. Men they regard, not as they are, but as their im-

agination has fashioned them; and the world, not as we actually find it, but as it is viewed by an excursive fancy. Hence their plans, instead of being fitted to promote the real welfare of man, are only a collection of waking dreams; a course of political Quixotism; regulating the affairs of a state in much the same manner, as the adventures of *Amadis de Gaul* would regulate those of a private individual.

The excellent person, whom we are contemplating, was a direct contrast to all this. Devoted to active employments from the beginning, accustomed to the various business of man, and sharpened in his discernment of practical subjects by the actual management of them, and by a long continued intercourse with those who were skilled in that management, he was habitually trained to that patient attention, that critical observation, and that skilful conduct, which are so useful, and so indispensable, in all business of real importance. By observing, watchfully, every thing which was useful, and every thing which was noxious, in public affairs; the measures which ensured, and the measures which failed of, success; he learned, in an unusual degree, the manner, in which success is obtained. Of this position his political life furnishes the most decisive proof. Not a single visionary measure, not a capricious expedient, not a fetch, not a whim, disfigures his public character, or presents a subject for a single disgraceful sentence in his political history. The story is all of one sort; and is told in one style. When he entered upon his public life, he struck a key; and moved in exact harmony with it to the end.

As his character was thus wise, and uniform; so it was eminently honourable. To the subjects, which have been mentioned, *he gave the whole vigour of his mind.* He was *engrossed* by them, as a Poet by the theme of his song; or the man of taste by the improvement of his villa. In all the successive spheres which he filled, his life, and his measures, were eminently useful; and deserved, and gained, the approbation of his own mind, and that of his country.

II. *He was not less remarkable for his Prudence.*

This attribute of the human mind is chiefly employed in preventing evil. In a world, where evil is so rife, and so ready to mingle with our concerns, the necessity of this characteristic is absolute, and its value inestimable. Rash, headlong men, and the admirers of such men, have, indeed, very generally disesteemed it, because all its dictates condemn their folly, and the mischiefs, to which it continually gives birth. But the Wisest of mankind wrote the book of Proverbs, *to give to the young man knowledge and discretion;* and the Son of God has said, "*I Wisdom dwell with Prudence.*" Perfectly accordant with these declarations is the exhibition, made of this subject by Experience. The mischiefs, done to every human interest through the want of prudence, are endless in their multitude and incalculable in their importance. A single imprudent act has often destroyed a reputation, built up by the honorable labors of many years; a

family, firmly established in prosperity; an army, apparently invincible, in the full career of victory; and a country, safe, to the human eye, from every enemy and every danger.

Talents, energy, and effort, are under God, the acknowledged means of procuring blessings. But of what value are blessings, which exist, only to vanish; and are gained only to be lost: a cup of *Tantalus*, receding from the hand, just ready grasp it: a bubble, bursting at the moment, when it has begun to facinate the eye with its enchanting colours? But Prudence is the only human means of securing the blessings which we acquire: the Dragon, watching the garden of the *Hesperides*, and alone preserving its golden fruit from accident, fraud, and rapine. As much more valuable, as the secure possession of enjoyments is, than the mere acquisition, so much more estimable is this single virtue, than all those splendid attributes, and atchievments, which awaken silly pride, and excite stupid admiration.

The prudence of the man, whom we this day lament, bordered upon perfection. With his life, conversation, and views, and with many of those who best knew him, I have been long and intimately acquainted, yet I know not, that I ever heard him utter an imprudent word; nor that an imprudent act is recorded in his history. No such act has appeared in his public life: nor has any such act in his private life been communicated to the world. Those who come after him, will find nothing in his administration to censure, lament, or repair. Yet the season of that administration was one of the most difficult which this country ever knew; one of the most perplexing both to wisdom and virtue: a season, in which imprudence would have done more harm, than, perhaps, at any other period in the history of this State; and in which prudence has probably done more good.

To his possession of this attribute, in so high a degree, the *Moderation*, for which he was so remarkable, eminently contributed. Men are immoderate both in their imagination and their feelings. In the former case we style them *romantic*; in the latter, *ardent* and *sanguine*. Men of the former class are visionary; of the latter, rash. At the schemes of the former class we smile: at the measures of the latter, when concerned with our serious interests, we tremble. All prudent men are found among the moderate. An immoderate man is constitutionally, and pre-eminently, imprudent.

For moderation, in both these respects, *Governor Trumbull* was highly distinguised. His imagination, although a fruitful source of pleasure, in private conversation, to those around him, was never suffered to mingle with his practical concerns, nor to intrude upon his serious pursuits. To sanguine expectations, ardent projects, and rash measures, he seems to have been constitutionally a stranger. Contented to view men, and measures, as they were, his mind annexed to them nothing adventitious: neither light nor shade; neither beauty nor de-

formity. He chose to see every thing in its native colors; and in this manner saw it with a truth and correctness, which no sanguine man ever attained. To this mode of contemplating every subject all his plans, and measures, were conformed. They were, therefore, universally the plans, and measures, of sound, unbiassed common sense; and never the dreams of fancy, nor the headlong projects of inconsiderate ardour.

A remarkable proof of this trait in his character is found in the fact, that he rarely made use of a superlative; i. e. for the purpose of exaggeration. Words of this class are the favorite language of men, who are strongly influenced by imagination, or under the control of ardent feelings; men, who, as every one knows, are not unfrequently of a vibrating, variable character. His calm, unchanging mind found a peculiar satisfaction in describing, asserting, and, universally, in unfolding his views of objects, as they appeared to the intellect, and in conformity to naked truth. Men, in whom this characteristic is found, usually possess moderation, and stability also, in a peculiar degree, and peculiarly engage the confidence of their fellow men.

The benefits of this mode of thinking are both numerous and important. The measures, to which it gives birth, are more than any other, suited to the real state of things; and are therefore easily and advantageously executed. They are attended with the least anxiety concerning their success; and most rarely create pain and disappointment by their failure.—They ensure the reputation of wisdom to their author; and most effectually preserve the confidence, as well as the interests of those, by whom he is employed.

Another characteristical part of his prudence was *a disposition to ask the advice of others.* We are taught by the voice of Infinite Wisdom, that *in the multitude of counsellors there is safety.* To this truth the temper of his mind was peculiarly congenial. Eminently *independent*, he was at the same time far removed from *self-dependence.* As he had no points to carry, and no favourites to advance; as the public good was his real and only object; it was to him of no consequence, by whom useful measures were originated, provided they were actually originated; nor to whom the reputation of doing good, was due, provided the good was really done. Hence he was ever ready to ask, and to respect, the opinions of discreet men. In this way he obtained, continually, the best views, which could be furnished, concerning important subjects; and was prepared to act in the most safe and salutary manner. Of this conduct, so accordant with his own disposition, he had an illustrious example in his great Master, the immortal Washington; to whose *prudence* the American States are scarcely less indebted for their happiness, than to his *arms.*

III. *Our late excellent Chief Magistrate was no less distinguished for Firmness of mind.*

It is not strange, that a person, whose sentiments, manners, and conduct, were so uni-

form an aspect of softness and gentleness; who so readily yielded both his gratifications, and his labours, to the convenience of those around him; and who in private life seemed hardly to discover, that he had any inclinations of his own; should be thought to possess a yielding, gentle character only. Such an opinion, I am persuaded, was extensively spread among his countrymen in this, and in other parts of the Union. But no opinion was ever more erroneous. It is questionable whether there is a firmer and more independent man living. Every approaching storm he contemplated with composure: every shock, however rude, he sustained with immoveable steadiness of mind. That cheerful serenity of countenance, which most of those, who hear me, remember so distinctly, and, as I persuade myself, with peculiar pleasure, never forsook him in the most threatening seasons. Troubles, instead of moving him, seemed only to give him an opportunity of shewing the stability of his character.

On the importance, dignity, and usefulness, of an attribute, so highly respected by all men, as firmness of mind has ever been; especially in a Ruler; it is unnecessary to insist. A mere glance at the mischiefs, effectuated by the contrary character, will sufficiently elucidate this subject to the satisfaction of the most sceptical inquirer. Let him, who is at a loss concerning the subject, cast his eye upon the transactions of *Europe*; and observe both the republics, and the monarchies, of that Continent, ruined by the timid counsels and wavering measures, by the indecision and inefficiency, of their irresolute Rulers, vibrating between hope and fear, between resistance and submission; and he will ask for no further illustration.

IV. *He was in an eminent degree attached to the Manners, and Institutions, of his native State.*

The literary world has been filled with discourses concerning Republics, and their various appendages. In other countries, as well as in this, the press has been loaded with observations concerning Republican forms of government, Republican rights, Republican institutions, Republican virtues, and Republican manners. Either these subjects are very imperfectly understood; or multitudes of those, who converse, and write, about them, can hardly be acquitted of sinister designs. Their practice and their declarations certainly have, in many instances, very little accordance. The State of Connecticut is more absolutely Republican, than any other, which for a long period has existed in the world. Its constitution of government was originally formed, and established, by the freemen in person. Its laws; its institutions, which are the result of its laws; its manners, which are the effect of both; its virtues; and, I might add, its vices to a great extent, also; together with its rights, duties and interests, are all entirely Republican. *A man as such*, is, in this state, possessed of more real consequence, than in any other. More than half, I believe not far from three fourths, of its freemen hold, at

some period of life, offices either civil or military; and thus actually share in the government of the state. The state is divided, successively, into counties, towns, parishes, and school districts: all of them bodies holding, in subordination to the legislature, the powers of government over their local affairs; and thus superintending with peculiar felicity every interest, public and private, of every individual. Here, also, no man, as such, has any other power, beside his mere, bodily strength. All power exists in the law: and this is powerful without any assignable limit. But the real power of law itself lies in the fact, that it is actually, and not in pretence only, the public will. Men, here, have generally sufficient intelligence to discern, that Government is essential to their happiness; and to perceive that their own government is peculiarly auspicious to this desirable object. Hence they feel a *real approbation* in this case; and exercise a *real choice;* facts scarcely predicable of the great body of the inhabitants, in most other countries. In this lies the chief strength of our political system.

For this System, and all its parts, and consequences, the people of this state are under God, indebted *to education and habit.* It could not be established, nor, if established, could it be supported, in any other country on the globe; not, I apprehend, even in its sister country, *Massachusetts.* It could not have come into existence, even in Connecticut, among any other set of men, except those, or such as those, who gave it birth; nor among them, in any circumstances of a different nature. It could not be maintained by any people, except their descendants.

At the same time, it is at least in my own view, the best government, which has hitherto existed. I do not intend, nor am I so ignorant as to believe, that any form of Government is good in the abstract; or good for every people; but I intend, that under this government the inhabitants are, and even have been, more free and happy, than any other people ever were, since the beginning of time; and that their government is, at once suited to their character, and the means of their happiness. It has, indeed, lost something, in modern times, of its former excellence: but it still retains more that is valuable, than can be found elsewhere; and more, than, if once lost, will ever be regained.

As these mighty advantages have been preserved, hitherto, by the power of habit; and as habit depends for all its power on custom, and continual repetition; it is evident, beyond a question, that he, who loves this state; or who in other words, is a *Connecticut Patriot;* will equally love its laws, institutions, and manners. Such a patriot was the late *Governor Trumbull.* It was from these views, that heset that high price on *the "steady habits" of this State;* for which he has been sometimes censured by persons, who probably, had little considered the subject: while he has been applauded for it by others, as being a sentiment equally honourable to his patriotism and his wisdom.

Permit me, on this occasion, to say, that this is an attachment, in which every citizen of this state ought ever to follow this bright example; an attachment, which every citizen ought invariably to feel, and ardently to cherish: an attachment, which every citizen will feel, who clearly understands, and faithfully regards, the well-being of himself, his family, or his country.

Permit me further to say, that, should the Ruler of the Universe, provoked by our manifold sins, suffer our ignorance, our folly, our crimes, or the hand of a foreign enemy, to destroy this singular system, the brightest spot, which since the apostacy, has been found on this globe, would be shrouded in darkness, without a promise of returning day.

V. *This great and good Man was peculiarly attached to the Religious System of our Ancestors.*

The religious doctrines, which the planters of *New-England*, particularly of the *Plymouth*, *Massachusetts*, and *Connecticut* Colonists, brought with them to this Continent, have not unfrequently been styled *the Doctrines of Grace*, and *the Doctrines of the Reformation*. That they are, substantially, the genuine doctrines of the Gospel, is satisfactorily evinced by two very interesting considerations.—The first of these is, that they have been the doctrines of those, who in every age have claimed the character of Orthodox; and who by their adversaries have been acknowledged to possess it in the public estimation. By this I intend, that, from the age of the Apostles, they were those, in whom the Apostolic Church was regularly continued from period to period; so as to be, in each period, the same body with that, whose early history is contained in the acts of the Apostles; with that, to which the several Apostolic Epistles were addressed. Let me add; they were those, in whom almost, if not absolutely, alone the Christian character has appeared with uniformity, and lustre. That this body of men has judged justly concerning the doctrines of the Gospel, and received them, at least in substance, as they are there revealed, cannot, I think, be questioned even with plausibility, or decency. That they have mistaken them, regularly, thro' such a succession of ages, and yet brought forth their proper fruits in an evangelical life, is to me incredible. The fact would certainly establish this remarkable conclusion; that error has been productive of incomparably more piety and virture in the world, than the truth of God.

The second proof of this assertion is, what has indeed been hinted already, that these doctrines have effectuated, among those who have embraced them, almost all the moral excellence, which has appeared in the Christian world. If we may be allowed to understand the Apostles in the plain meaning of their declarations, these doctrines produced the mighty change which took place, among Jews and Gentiles, in the first and second centuries. In the same manner they renewed a great part of the Christian world in what is emphatically

called the Reformation. To them, so far as my information extends, every Revival of Religion owes its existence. From them, and those who received them, nearly every attempt to reform, and christianize mankind, to publish the Gospel in their various languages, and to gather them into the fold of the *Chief Shepherd*, has obviously sprung. In them, let me add, the creeds and confessions of all the Reformed churches harmonize, without an exception of any serious moment.

Had we no other proof of the excellence of these doctrines, beside their happy influence in the colonization of *New-England*, and the beneficial character, which they have been the means of instamping on our laws, institutions, and manners; even these would furnish a strong presumption in their favour. It will be remembered, that I have mentioned these objects as forming a combination, in my own view singular, as well as eminently happy. Such colonies never existed since the world began. No others were ever formed in such a manner, or by such bodies of men. No others have permanently produced such consequences, or given birth to such a state of society.

That this wise and excellent man should have received doctrines, so sanctioned, so beneficent to the interests of mankind; that he should have regarded them with a reverence, and submission, due to the revealed will of God; and that he should have adhered to them with a firmness, which, though calm, gentle, and catholic, was at the same time immovable; was to be expected by all, who were acquainted with his real character. He regarded them as the glory of his country, the glory of the Church, the glory of the Gospel, and in this world, the peculiar glory of its Author. He loved all who loved them: he honored all, by whom they were honored and defended.

VI. *The Piety of this excellent Man was, at least, an equally distinguished trait in his character.*

There are certain attributes, which mankind have agreed to admire, and applaud. This admiration, and this applause, have chiefly followed extraordinary talents, and extraordinary actions. *Goodness* has, I acknowledge, had, at times, and in particular circles of mankind, its friends, and panegyrists.—But *Greatness* has almost alone fascinated the human eye, and engrossed human praise:—Greatness, not accompanied by virtuous designs, nor directed to useful ends; but employed in promoting censurable purposes, and leaving behind it no traces, except those of corruption, suffering, and sorrow. But this is not the noblest attribute, these are not the most honorable efforts, of an immortal mind.—There is a character, superior in its nature, and more deserving of commendation. There is a character, which commends itself to the unbiassed dictates of Reason; which, wherever it appears, awakens the smile of conscience; and which diffuses a cheering, glowing satisfaction through the heart. There is a character, which claims respect in the heavens; and calls forth

the accents of commendation in the regions of immortality; a character, on which the firstborn love to dwell; which Seraphs acknowledge as the counterpart of their own excellence; and which the UNCREATED MIND beholds with complacency, immutable and eternal. This character, imperfect indeed, but real, is sometimes assumed by man; even in this world of debasement and sin. It is *the holiness, the virtue, of the Gospel; the love of God, the love of man, accompanied*, because those who assume it are originally sinners, *by Repentance towards God, and faith towards our Lord Jesus Christ.* This character is the light of minds; varying, without decay, through all the colours of beauty and glory. It is gold seven times purified, instamped with the image of Jehovah, and burnished with increasing splendor throughout the ages of eternal being.

This character is most usually found in the vale of humble life; and less frequently, than a benevolent mind could wish, in the superior walks of man. In the present case, however, it has adorned the chair of state. The illustrious Subject of this discourse was not only *a great*, but, so far as this character can be proved to the human eye, *a good* man: *great* and good *in the sight of the* HIGHEST. The piety and benevolence, the repentance and faith, of the Gospel shone, with uncommon beauty, in the uniform, evangelical tenor of his life; lighted up the daily smile of serenity in his aspect; diffused a Christian moderation over his affections and conduct; exhibited itself as *pure, peaceable, gentle, easily entreated, full of mercy and good fruits, without partiality, and without hypocrisy*; enabled him to sustain, immovably, the burdens which he was called to bear, and to meet with a steady eye every approaching danger; and finally enabled him, serenely, to encounter the last enemy, and to triumph in the conflict with death and the grave.

"*The end of the perfect and upright man*," says the Psalmist, "*is Peace.*" Of this truth, a more illustrious exemplification has, perhaps, rarely been given, since the days of inspiration were ended, than this excellent person exhibited on his dying bed. The disease, to which he untimely became a victim, was protracted to a considerable length; and was of such a nature, as to assure him, that its termination must be death. The approach of this enemy was, therefore, seen by him at a distance; and was seen to be certain, and regular in its advances. In the fullest exercise of his reason, he contemplated the awful object, as it must ever be contemplated by a wise man, with deep and solemn, but at the same time with remarkably serene and undisturbed thought. He, who had raised him up for his service, and made him his own by the blood of the cross, and the SPIRIT of sanctification, forsook him not at this momentous period. Every day of his sickness, almost, brought with it its share of pain and suffering; and that, frequently intense, and sometimes extreme. Yet no day heard him utter a single murmur; or saw the tenor of his mind disturbed for a moment.

His happy uniformity of character accompanied him to the last; except that he shone with clearer splendor, as he approached the evening of his life. Death, long and often realized, seemed familiar to him; and was robbed of its sting, and stripped of its terrors. Humble, but peaceful; submissive, but collected; supported by an invisible hand; and trusting for salvation in a righteousness, not his own; he replied to an intimate friend, who suggested to him the reason for consolation and hope, furnished by the tenor of his life, "O Sir, I place no reliance there. If I have been enabled to do my duty, I was raised up for that purpose; and it is no ground of merit in me. But I have the fullest confidence in the satisfaction, which has been made. There I have always placed my hopes. It is that alone, which can render me secure. It is ample; it is full; and as free as full." From this source he derived his enviable composure; here he found *the peace, which passeth all understanding.*

His views of *the future world* were strong, bright and exulting; and he earnestly, but with the most patient submission, wished for the hour, which might terminate his residence in *this.* The scenes before him, he considered with intense emotions, as wonderful and glorious; and expressed his views concerning them in a manner deeply affecting. Still, he was duly mindful of the objects which he was about to leave behind him*.

To his family, severally, he gave his blessing with peculiar tenderness, and a solemnity, resembling that, which is found in the history of the Patriarch. "My dear children," said he, to this beloved circle, "if you have seen any thing in my life, wherein I have followed Christ, be ye followers of my example."

I have mentioned this excellent man as a Patriot. Well aware am I, that on this subject proof is superfluous. Still, I cannot forbear rehearsing one of his dying supplications, in which this character was very honourably, as well as very affectingly, exhibited. Clasping his hands, and lifting up his eyes to heaven, he cried with great fervor, "I beseech Almighty God to bless our dear Country; and to give the people wisdom to choose the things that are for their peace. I implore the divine blessing upon this State:" a prayer, to which, it is hoped, every heart in this house will subjoin Amen.

Such, my brethren, was the character of the man, whose death we this day so justly lament. How desirable was his life! How distinguished even from that of most other excellent men. As a child of *Adam*, we cannot doubt, that he had

* It deserves to be remembered, that Governor Trumbull, amid the severe sufferings of his last sickness, mentioned, several times, with deep concern the melancholy and miserable death, which closed the miserable life of *Thomas Paine*; and ardently wished to find in some of his last expressions a hope of his acceptance beyond the grave. The reader cannot fail to perceive, in this fact, a strong resemblance to the spirit of *Stephen*, praying for his murderers; and to the spirit with which the *Redeemer* said, "Father, forgive them, for they know not what they do!"

many imperfections: but, as he appeared to the eyes of mankind, his character is unsullied with a spot. In his private, and in his public life, he has left nothing in his history, which can occasion pain to his family, a blush to his friends, or regret to his country. Fair at first, it became regularly more and more fair unto the end.

How enviable was his death! Who, with such a confidence in the Redeemer, such a rational hope of forgiveness and acceptance with God, such a delightful testimony of a good conscience, that he had lived to the glory of his Maker, and the good of his fellow men, would be unwilling to bid adieu to this sinful, suffering world? He died on the borders of three score years and ten. He died in the possession of all his usefulness. He died full of peace, and full of hope; with triumphant faith and evangelical exultation.

How copious and affecting a source of instruction is here presented to our view! How gracefully, and how honourably, did he adorn those relations, out of which grow domestic endearment, and domestic happiness! What a blessing to his own amiable family! How persuasive an instructor! How edifying an example! How delightful, as well as how mournful, an object of their remembrance! How rich a blessing to his country! How affecting a contrast to most of those, who have ruled mankind! The great body of these men have lived only to gratify themselves, and to distress their fellow men. Their character has been merely that of wild beasts, prowling for prey. Intrigue, falsehood, fraud, and violence, have debased their administration; and pollution of every kind deformed their private life. Their career has been preceded by alarm and terror; announced by groans, and sighs, and tears; saddened by plunder and beggary; and shrouded by devastation and ruin. It has been crimsoned with blood; it has smoked with slaughter; it has been awfully illumined by the light of conflagration. Their death has been hailed as an æra of returning hope to mankind: and their departing spirits have been followed into the regions of invisible being by the united curses of a suffering world.

The path of this illustrious Man has, on the contrary, been a mere and delightful course of benevolence and piety; a *shining light, shining more and more unto the perfect day.* Respect and love pursued his progress; joy brightened before him; and sorrow at his approach wiped her tears, and relumed her melancholy countenance with returning smiles. His mourning Country followed his bier; affection and reverence surrounded his interment, and shed their tears on his grave. Hope with an animated aspect, and a kindling eye, pursued his flight into eternity; and with unutterable emotions beheld him enter the gates of immortality.

From this illustrious example what Ruler, what Christian, what Man, may not learn wisdom and worth? Were every *Ruler* to resemble him; the page of history would no longer be written in blood; nor the progress of time spread with sackcloth. His administration

would every where diffuse joy; his example every where awaken, extend, and adorn, the religion, sent down from heaven. Were every *Christian* like him; Christianity would cease to be the object of contempt and obloquy; and compel by its native loveliness the veneration, and applause, even of its enemies. Were every *Man* to exhibit the same character; the world would cease to wear any longer its gross and gloomy aspect, be shorne of its thorns and briers, and assume once more the bloom, the fragrance, and the beauty, which once adorned the garden of God.

My Brethren, you have heard this imperfect exhibition of the character, so beautifully displayed by the Man, whose death has convened this assembly. The essential excellencies of this character may be transplanted into the life of every person present. The true use, to be made of this recital, is perfectly conveyed in our Saviour's application of the parable of the good *Samaritan*, "*Go ye, and do likewise.*"

On Perseverance in Prayer.

No. I.

In the present life, the friends of God are in a state of severe trial. They are ever attended with a great variety of wants and distresses. Their various and constant sufferings, and necessities are suited to induce them ever to look unto God for needed mercies. Accordingly in their greatest difficulties, saints have looked unto God with the greatest importunity. In the hundred and twenty-third Psalm, there is a very pleasing account of the confidence and perseverance, with which the friends of God, waited upon him for relief, under their heavy sufferings. "Unto thee lift I up mine eyes, O thou that dwellest in the Heavens. Behold, as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden, unto the hand of her mistress; so our eyes wait upon the Lord our God, until that he have mercy upon us." As obedient and submissive servants wait upon their superiors with attention and constancy, so saints are here represented as waiting upon God. Though God should try the faith and patience of his friends by delaying to answer their requests, yet they ought to persevere in waiting upon him for mercy.—It is proposed now to consider what waiting upon God for mercy implies; and why saints should persevere in waiting upon God for mercy.

I. What does waiting upon God for mercy imply? It implies,

1. A sense of unworthiness and ill desert. The mercy of God consists in the exercise of goodness to guilty creatures.—It can be shown to none but such creatures as are unworthy of any good and deserving of evil. And none but they, who are sensible of their unworthiness and ill desert, will ever truly ask for mercy. For none will ever ask for that, of which they feel no need. Every one, then, who waits upon God for

mercy, feels himself to be unworthy of any favor and deserving of the divine displeasure.

2. Waiting upon God for mercy implies an hope of obtaining what is sought. No one will ever seek what he has no hope of receiving. Though all mankind are sinful and guilty creatures, yet God has shown himself to be very merciful. He has laid a foundation on which sinners may hope to receive and enjoy his favor. But though God be merciful, and though sinners be convinced of their ill-desert, yet they will not look unto God for any favor, unless they have some hope of obtaining it. Sinners, who are under conviction, being of a self-righteous and unhumbled spirit, often sink into despondency. And saints, often, have but a small degree of that hope in God, which they ought to feel. But neither saints, nor sinners will wait upon God for mercy, unless they hope to obtain needed favors.

3. Waiting upon God for mercy implies a simple dependence upon him for what is desired. In the bible, saints are often described as withdrawing their eyes from all creatures, and from all appearances, and as placing them wholly upon God. If we expect to receive favors on account of our supposed goodness, or our exertions, or requests, we do not look unto God for mercy. Or when we profess to look unto God, if our eyes are partly placed on favorable appearances, or partly turned to creatures, God is not the being on whom we are waiting. Many imagine they are looking unto God, while their hopes and expectations rest on creatures, or on such favorable appearances as seem to promise the good they are expecting. For when creatures fail, and fair appearances vanish, they are in total darkness, and are at once discouraged. But all, who wait upon God, withdraw their expectations from themselves, and from all creatures and appearances, and looking unto God, with a single eye, rely wholly upon his perfections for what they desire.

4. Waiting upon God implies an earnest desire of mercy.—Men generally suppose they need the mercy of God. And there are many, who at sometimes offer their requests to God in a careless and heartless manner. Though the favors they profess to ask, be not granted, they are unconcerned, and do not renew their petitions.—They refuse to persevere in imploring the mercy of God, and to wait upon him until he is pleased to bestow what they have asked.—Such conduct proves that they do not greatly desire the favors they pretend to ask. The attention is easily diverted from an object, which does not deeply impress the mind and interest the heart. A person is content, though he should not possess a favor, which is not much desired. We are soon weary of waiting for such benefits as we do not greatly value. None then will persevere in waiting upon God, unless their desires for mercy are very ardent.

5. Waiting upon God implies an urgent pleading for needed mercies. They, who continue,

through difficulties and discouragements, to wait upon God, must be supposed to have important reasons for their conduct. These reasons they will urge with earnest and importunate supplications. Job, in his bitter complaints, describes the spirit, by which they, who are waiting upon God, will be actuated. He says, "O that I knew where I might find him! that I might come even to his seat! I would order my cause before him, and *fill my mouth with arguments.*" The church, when looking unto God, is described by the Psalmist, as imploring his mercy, in the most earnest cries, and urging their requests by the most persuasive motives. They say, "Have mercy upon us, O Lord, have mercy upon us: for we are exceedingly filled with contempt. Our soul is exceedingly filled with the scorning of those that are at ease, and with the contempt of the proud." The prayers of the saints, which are recorded in the holy scriptures, always contain important arguments in favor of their petitions. And none will ever persevere in waiting upon God for mercy, unless they can urge important reasons for the bestowment of the mercies which they ask.—Let us then,

II. Show why saints should persevere in waiting upon God for mercy.

1. Saints ever need the mercy of God. God hath said,—"the soul that sinneth, it shall die." He also says of mankind, "there is none righteous, no, not one. All have sinned." As all have sinned, and deserve eternal death, which is the proper wages of sin, the present enjoyments of saints, and all the blessings they will ever enjoy, are the fruit of divine mercy.—Saints have not only sinned in time past; but they are also now sinning every day. They are conscious that they do not love God with all their hearts, and that whatever they do is not wholly done to his glory, as he has commanded. Though the sins of saints now seem to themselves very many and very great, yet they realize that their sins are ever increasing. They are therefore ever becoming more guilty and more needy of divine mercy. There is then increasing reasons, why saints should wait upon God. The psalmist was excited to implore the mercy of God, by a consideration of his iniquity. He says, "Lord, be merciful unto me; heal my soul, for I have sinned against thee." Again he says, "for thy name's sake, O Lord, pardon mine iniquity; for it is great," And again—"O remember not against us former iniquities; let thy tender mercies speedily prevent us; for we are brought very low." Saints will continue to sin, as long as they live, and they will continually become more deserving of divine wrath. Their increasing ill-desert and necessities urge Christians ever to wait upon God for mercy with increasing constancy and importunity.

2. God commands his friends to persevere in waiting upon him, for mercy. He says by the psalmist,—"wait on the Lord; be of good courage and he shall strengthen thine heart; wait, I say, upon the Lord." By Solomon he says,—"wait on

the Lord and he shall save thee." And by the prophet Hosea,—"wait on thy God continually." The Lord Jesus Christ, "spake a parable to this end, that men ought always to pray and not to faint." The Holy Spirit by the Apostle commands Christians to pray "always with all prayer and supplication in the spirit, and to watch thereunto with all perseverance and supplication for all saints." It is also written,—"pray without ceasing." And again,—"watch unto prayer." Every rational creature is bound to obey all the divine commandments. And God commands his saints, in the most endearing and persuasive manner, to watch unto prayer with all perseverance. Every saint then is bound, by the divine command, to persevere in waiting upon God for mercy.

3. God promises to show mercy to all, who persevere in waiting upon him. He says,—"call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me." And it is written,—"the Lord is nigh unto all them that call upon him, to all that call upon him in truth. He will fulfil the desire of them that fear him: he also will hear their cry, and will save them." God declares by the prophet Isaiah, "I said not unto the seed of Jacob, seek ye me in vain." But he has said, "then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, here I am." It is also written, "Ask and it shall be given you; seek and ye shall find; knock and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Or what man is there, whom if his Son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father, who is in Heaven, give good things to them that ask him?" Christ says to his disciples,—"whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it." From these declarations it plainly appears that God has promised to grant whatever is asked in holy prayer. Can any deny the truth of these precious promises? Can any believe they are true, and yet refuse to wait upon God in persevering prayer?

4. Every one, who has persevered in waiting upon God, has obtained mercy. To mention the blessings, which have been obtained by prayer, it would be necessary to give an history of the whole church and of every saint. When in the greatest darkness and perplexity, and attended with the greatest difficulties and discouragements, Christians have persevered in looking unto God, he has granted the desires of their hearts. Every one, who reads the bible, is acquainted with the mercies, which were obtained by the prayers of Jacob and Moses, Joshua and Sampson, Hannah and Samuel, David and Asa, Jehosaphat and Hezekiah, Mordecai and Esther, Ezra and Nehemiah, Elijah and Elisha, Daniel and Jonah.

Of the great number, who truly applied to Christ for mercy when he was on the earth, no one was ever denied the favors he asked. After his ascension, all the disciples continued with one accord in prayer and supplication. In answer to their prayers the wonders of divine power and grace were wrought on the day of Pentecost.—When Peter was cast into prison, the prayers of the church prevailed for his deliverance.—In answer to Peter's prayer, Dorcas was restored to life, and so was Eutychus in answer to the prayer of Paul. From the days of the Apostles, unto the present time, the history of the church and the experience of every saint, abundantly prove that they who wait upon God, shall not be disappointed. In answer to the cries of saints, multitudes of sinners have been converted and churches have been established, enlarged and beautified. In later years God has remarkably heard and answered the prayers of his people. The experience of every Christian testifies that their spiritual life and joy depend upon their looking unto God. When they cease to watch and pray, they fall into temptation, and are involved in darkness. But their evening sighs and tears before the Lord, are turned into a morning song. When Christians have been filled with anxiety under their distresses and have sought relief by their own contrivances, or by looking unto creatures, their troubles have usually increased. But by looking unto God, they have obtained deliverance. The history of the church and the experience of every saint do powerfully urge us to persevere in waiting upon God for mercy.

5. To all, who persevere in waiting upon God, he is able and willing to grant the greatest blessings. God has proclaimed his name, saying, "The Lord, the Lord God, merciful and gracious, long suffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression and sin." This proclamation of the divine perfections is not designed to excite expectations, that will be disappointed. "For as the heaven is high above the earth, so great is his mercy towards them that fear him." The psalmist says unto God, "Thou, Lord, art good, and ready to forgive, and plenteous in mercy unto all them that call upon thee." And it is written, "the same Lord over all is rich unto all that call upon him. He giveth to all men liberally and upbraideth not." However the desires of saints may be enlarged in prayer, it is evident from what God has said that they shall be abundantly satisfied.—Men are prone to look, with confidence, unto their fellow creatures for favors. But, "it is better to trust in the Lord than to put confidence in men. It is better to trust in the Lord, than to put confidence in princes." The ablest and the best of men often disappoint those persons, who look unto them for favors. But God always surpasses the expectations of every one, who waits upon him for mercy. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath

prepared for them that love him." The friends of God should persevere in waiting upon him with enlarged desires. For, "He is able to do exceeding abundantly above all that we can ask or think."

6. Without the mercy of God no one of the human race can ever enjoy the least favor. All mankind deserve the wrath and curse of God, both in the present and in the future life. The mere mercy of God is the source of all the benefits that are ever enjoyed by the children of men. Unless the mercy of God prevent, every one of the millions, who are now upon the earth, will fall into endless perdition. Without the mercy of God, they would at once be deprived of all their present blessings and become completely and forever wretched. To the mercy of God we and all our fellow creatures are indebted for all our worldly enjoyments, and for all our spiritual privileges. Unless the mercy of God prevent, all our present blessings will become accursed. Can we refuse to call upon God for that mercy, which is the source of all our enjoyments? Can we refuse to persevere in calling upon God for that mercy, which prevents us, and the millions of our fellow men every moment from falling into the endless torments and despair of hell?

7. Every one who perseveres in waiting upon God for mercy, will forever enjoy blessings of infinite value. God forgives the sins of all who rely upon his mercy. He sheds abroad his love in their hearts, by the holy spirit. He supports and rejoices their souls amid all the dangers and sorrows of the present life. And he gives them a joyful and triumphant death. He sanctifies them wholly, in spirit, and soul, and body. He receives them after the trials of this life, into the mansions of perfect peace, and love, and joy. At the resurrection, the Lord Jesus Christ will change their vile bodies, that they may be fashioned like unto his glorious body.—Their souls and their bodies, being reunited, and being perfectly beautiful and glorious, they shall be placed, at the final judgment, on the right hand of the judge. Then shall he say unto them, "Come, ye blessed of my "Father, inherit the kingdom "prepared for you from the "foundation of the world."—Being admitted into heaven, they shall be perfectly blessed, in the full enjoyment of God, to all eternity.

[To be continued.]

FOR THE CONNECTICUT MAGAZINE.

On Grieving the Holy Spirit.

IN conforming to the world, professors of religion act unworthy of their calling, and forget that they should be lights in the world, holding forth the word of life. It is *this* which binds their affections down to earth, and prevents their progress towards heaven. It is *this* that grieves the Holy Spirit, and causes him to leave them in darkness, in which they see no light. Would they grow in grace—would they mount as on eagle's wings, they must lay aside all corrupt communication

with the world, look unto Jesus, and be settled in the principles and practice of the gospel, not being afraid of appearing singular, when placed in competition with the wicked.

"Grieve not the Holy Spirit of God," says the Apostle.—In these words, the Holy Ghost mercifully condescends to our weakness, in representing himself to us, and teaching us, after the manner of men. He styles himself *grieved*, when he is treated in the manner, in which we are treated, when we feel grieved. Grief is a passion composed of sorrow and disappointment. Thus, when we endeavor to please and benefit our neighbor, and he takes it ill of us, we are grieved: we are disappointed in our good intentions, and hurt in our feelings. In like manner, when we refuse to submit to the self-denial and obedience of the gospel, and resist the benevolent operations of the Holy Ghost, he is grieved. He speaks of himself as hurt and disappointed in his views towards us. *Grieving the Holy Spirit*, is a phrase peculiarly applicable to the coldness, deadness, and ingratitude of believers, or open professors of religion: and, if I mistake not, is never used with respect to any others. It supposes he had received such professions of friendship from us, that he might justly expect friendly, and not ungrateful returns. As it was a peculiar aggravation of Christ's sufferings, that he was wounded in the house of his friends; so, the neglect, resistance, or any ill treatment from his professing friends, peculiarly grieves the Holy Spirit. Whatever coldness, contempt, and resistance he might expect from his enemies, he most certainly, hast just cause to expect friendship and gratitude from his professing friends; and the contrary, must peculiarly wound and afflict him.

My design in this essay, is to notice some things in which professors of religion grieve the Holy Spirit of God. This, indeed, is not a pleasant task;—however, it may have a tendency to awaken some careless professors to a sense of duty, and excite them to walk more worthy of their calling.

It is the express exhortation of the apostle, that professors of religion walk worthy of their vocation, and, in all lowliness and meekness, endeavor to keep the unity of the spirit in the bond of *peace*. The Spirit of Christ, that dwells in believers, is a spirit of love and peace. *Peace* is the legacy which Christ left for his followers. All ought to have it, and certainly would have it, did they not grieve the Holy Spirit, whose office it is to give it. So far as professors receive and live in this spirit of peace, they walk in character. God and conscience are friendly. But when they let down their watch, and conform to the world in pride, vanity, and impatience, they, like the world of unbelievers, run into divisions, strife, and debate, by which the Holy Ghost is grieved; and they are often permitted to press forward in their own ways, till some awful providence recalls them to duty, through heavy sorrows and bitter repentance.

Divisions in the church of

Christ, and strife among them, are exceedingly offensive to the Holy Spirit of God. They prevent all progress in the Christian life among individuals of the parties, and vastly injure the cause and interest of the Redeemer. Would we experience the awakening, renewing, edifying, and comforting influences of the Holy Spirit, we must live in *peace*. There is no other way. So certain as we resign the Christian graces of humility, meekness, patience and godly fear; and conform to the temper and practice of the world, the God of peace will not dwell among us.

It is observable also, that many professors of religion, by conforming to the world in an unsettled and wavering state of mind respecting gospel truths, grieve the Holy Spirit of God. Imagining themselves to be in safety, they take little or no pains to grow in the knowledge of our Lord Jesus Christ, forgetting the apostolic exhortation, which saith to them, "Henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of man, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, grow up into him in all things, who is the head, even Christ."

The reason why professors do not grow in the knowledge of Christ lies wholly in themselves, for we have the assurance of holy writ, that, "if we incline our ears unto wisdom, and apply our heart to understanding; if we cry after knowledge, and lift up our voice for understanding; if we seek her as silver, and search for her as for hidden treasures; then shall we understand the fear of the Lord, and find the knowledge of God."—The Holy Spirit always gives right and correct impressions of gospel truths; and it is through our inattention or prejudice that we mistake him, and err in any of the capital and essential doctrines of Christ.—By these means, we are subjected to wavering in or wandering from the truth, while we imagine ourselves to be right; and thus, lose the edification and comfort, which otherwise, the Holy Spirit would give us in gospel truths.

This unsettled and wavering state of mind, respecting gospel doctrines, will also account for much of that coldness, deadness, ignorance, and sectarian division, which prevails among professors of religion. Many think better of themselves than they ought to think, and are tossed to and fro, relying on their own wisdom and the speculations of conceited men, more than on the teachings of the Holy Ghost. And thus, they unwisely imitate the sophists of this world, who are "always learning, and never able to come to the knowledge of the truth." Hereby, the Holy Spirit is grieved, and his witnessing and sealing influences lost; and, of consequence, they remain in stupidity, or else, live in fear and bondage all their days, and never know the liberty of the sons of God.—Let such professors be exhorted no longer to grieve the Holy Spirit, but rather to entertain him in their hearts, without deceit and without hypocrisy—to receive and

stand steadfast in the truth, always abounding in the knowledge of the Lord.

In considering the imperfections of professors, we must not forget, that even among them, the name of God, his word, ordinances, and providence, are not always treated with that reverence and respect which is due. Such irreverence must be highly displeasing to God. If professors do not reverence God and his ways, where shall we look for respect? If the children of his household appear against him, and take part with his enemies, do they not awfully forsake God, and heinously grieve his Holy Spirit? Such conduct does not admit of excuse.—We may bear neglect and disrespect from enemies and strangers; but when they come from professing friends and children, who have shared in all our cares and affections, they are insupportable—they wound the very soul. How much more will the Holy Spirit of God, the Father of all mercies, be grieved, when we treat him with irreverence and disrespect?—He declares that he cannot forget his Church—that they are engraven on the palms of his hands. All his works of creation, providence, and grace, are calculated to separate from the world, and build up a visible church on earth, preparatory to the church triumphant in heaven. How ungrateful, then, must be the conduct of those professors, who, by disrespectful and irreverent words and actions, obstruct this glorious work of the Holy Spirit? Yet, how often do we forget Him, and he is not in all our thoughts? How inattentive are we to the means of salvation? How apt to murmur under providential dealings? How apt to complain of the self-denial and obedience of the gospel, and of divine sovereignty? How often do we speak unadvisedly with our lips; and sit in silence, while others reproach our religion and our God? And, are there not professors of religion, who entertain such mean and gross ideas of the person and nature of God, and of the divinity of Christ, as are totally unworthy of the divine character? Such things grieve the Holy Spirit, and call for immediate repentance—for a walk of greater circumspection towards God and religion.

We may in the next place remark, as connected with the above observations, that the professors of religion grieve the Holy Spirit of God, by a careless and negligent use of the means of grace. A consideration of what God has done for our salvation, St. Paul urges, as a reason for walking worthy of the vocation wherewith we are called. We ought to live in the unity of the Spirit, in the bond of peace, from the consideration that there is but one Body, one Spirit, one Lord, one Faith, one Baptism, one God and Father of all, who hath given various means, gifts, and graces, for the perfecting of saints and the edifying of the body of Christ. Our inattention to what God has done for our salvation, to the means of edification and sanctification, is ingratitude to him, and grieving to his Holy Spirit.

Yet, how ready are many professors to neglect their bibles, meditation, and secret prayers!

How many, either wholly, or in a great measure, neglect the evening and the morning sacrifice—seldom or never pray in and with their families! Thus, the bonds of the covenant, which they have taken upon themselves, are not fulfilled; and, their families are not educated in the nurture and admonition of the Lord. How many are so absorbed in their worldly concerns, that on their social visits and collections, they are utterly unwilling to enter into any religious conversation; and perhaps, think it *uncivil* to inquire into each others' spiritual welfare! How often is the Sabbath profaned, the house of God and his sealing ordinances neglected, by those, who call themselves *his friends!* In a word, is not our time of probation sadly mispent—devoted to the world more than to God?—Our leisure hours, which are many, are too often filled up with idleness, vanity, and folly, rather than in reading, meditation, self-examination, prayer, and religious conversation.—Thus the great errand of life is left undone; the Father of all our mercies is offended, and his Holy Spirit grieved.

Can it be strange if such professors are dead, while they have a name to live? Can it be strange if they live in darkness, fears, and doubts; and feel no sensible evidence of the sealing of the Holy Ghost? And should such builders of straw and stubble be finally saved, will it not be as by fire? May God Almighty, give us grace to consider our ways before it be too late; and enable us to maintain the Christian character, in all holy conversation and godliness.

I will only notice further, that professors grieve the Holy Spirit of God, when they oppose his work of awakening, conviction, and sanctification; either in themselves or others. Conviction of sin and the gospel new-birth are the peculiar work of the Holy Spirit—the mighty power of God; and infinitely beyond the influence of all moral suasion. Through the operations of the Holy Ghost, men are born unto God, and without them, none can be saved.

It was a peculiar privilege promised to the church, that in the gospel days, God would pour out of his Spirit upon all people, and "One should say, I "am the Lord's; and another "should call himself by the "name of Jacob; and another "should subscribe with his "hand unto the Lord, and sir-"name himself by the name of "Israel," that is, Christ: he should assume the name and character of a Christian. This, indeed, was a glorious promise. God would not only take here and there one, as in his ordinary providence, but *pour out* of his Spirit—there should be large effusions of divine influences on the people, and multitudes should be converted unto God by Jesus Christ.

This promise of Jehovah, by the mouth of *Isaiah*, was remarkably fulfilled in the days of the Apostles. And every season of general awakening, from that time to this, has witnessed to the faithfulness of God. Many of us can testify to a glorious work of the Holy Spirit, in the

New England churches, within a few years past. Great effusions of the Spirit have been poured out on many churches and congregations; and many persons have subscribed to the Lord, and sir-named themselves by the name of Israel. And not a few, we charitably hope, spring up as among the grass, as willows by the water courses. They grow in grace, bear fruit, and are an honor to their profession.

Now, it is not uncommon, that in every society we find some persons opposed to such a glorious work of the Spirit, on their own hearts. They hate to see their own vileness and will not believe God to be very angry with them: accordingly, they endeavour to persuade themselves, that the work of the Spirit is a delusion; and, by every mean in their power, cast off fear, and stifle their convictions. Such conduct, however, is presumptuous and awfully dangerous; for, should they succeed in their attempts, there will be little probability of their ever experiencing such another spiritual favor—they do despite to the Spirit of all grace. Also, many, perhaps most of this class of people, are violently set against, what is called *religious stirs*. The mention of such appearances excites all their indignation. They mock, and scoff, and do every thing in their power, to oppose the work of spiritual conviction among their neighbours: they even blasphemously call it a delusion, and the work of the devil.

Such things we have experienced; and may still expect, from the enemies of the cross of Christ. But, with shame of face be it spoken, professors there are, who have joined in this opposition to the work of God in general awakenings. This is specially dishonoring to God, and grieving to his Holy Spirit. When the professed members of his household lift up the heel against him, it is awful indeed. Yet, how many professors of religion have, both openly and privately, opposed the religious stirs in our land; and spoken contemptuously of conviction of sin by the Spirit of our God? And, are not such found, even among those who pray in their families and in the house of God, for the out pouring of the Holy Spirit on our churches and congregations? How absurd and unaccountable is this conduct! How ungrateful to the Spirit of all grace, one hour to pray for his divine and awakening influences, and the next, to speak lightly of them; and, by every mean, endeavor to impede and bring into contempt his sacred work!—That there should be some irregularities among the subjects of the special operation of the Holy Spirit, is, generally, to be expected, especially, among those who have enjoyed little opportunity for instruction. To these, at such a time, every thing is new, amazing, and unaccountable; and they will express their feelings and surprise, according to their natural constitutions, habits, and education. But such irregularities can never justify professors, in their opposition to this sacred work of the Spirit; they ought to know how to allow in such cases, and to judge according to truth.—Many of

them, however, we charitably hope have a zeal for God, though, in these instances, we think not according to knowledge. They, doubtless, have acted unadvisedly, and without sufficient information.—But after all that can be said in extenuation of such conduct, it is to be feared, that we may, too justly, apply to some of them, the words of our Saviour to the caviling Jews,—"I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you: if God were your Father ye would love me."

When the professed followers of Christ speak lightly, or act openly against seasons of spiritual awakening, they heinously grieve the Holy Spirit of God. They bring dishonor on religion; and cast impediments in the way of spiritual conversions, vastly more than all the open enemies of the gospel, could have done without them. Let such take heed to themselves, lest there be in any of them an evil heart of unbelief, in departing from the living God.

It becomes all of us, who are professed followers of the Lamb of God, to depart from iniquity. Let us carefully examine into the true state of our souls, and know our own selves. Are we sealed of the Spirit of God, we need know it, that we may take the comfort of it: but have we deceived ourselves with a false hope, it is high time to discover it; for that knowledge which shall come too late, will be a dreadful knowledge. At any rate, we have too often grieved the Holy Spirit, and have cause for repentance and humiliation. We have been too much conformed to the world in pride and vanity; in impatience, strife and debate; in many evil communications, which have proceeded out of our mouths, and in many deeds of the flesh. We have been too unsettled in the truths of religion; too irreverent towards God in our thoughts, words and actions; too improvident of our time; and too negligent in the use of the means of salvation. To which we must add, that the awakening and convincing influences of the Holy Spirit on our own hearts, and on the hearts of others, have been too much opposed, or too coldly received by many, perhaps by all of us.

As followers of Jesus, we ought always to bear in mind, that, by living in those things which grieve the Holy Spirit, we highly offend God the Father, who provided the plan of our salvation—we highly offend God the Son who bare our sins in his own body on the tree, that we might live—we grievously wound our own souls, and have need to tremble, lest we be found to have believed in vain. We also set a bad example before others. Whether professors or not, they will be very apt to follow, and do as we do. Thus, the blood of souls may be found in our skirts. And, lastly, it highly dishonors our profession. Both our sins and our weaknesses prove weapons in the hands of infidels and wicked men, to dishonor God and religion. They watch for our halting, and then mock and scoff at us and our God.

These things call for immediate attention and reformation

Let us not stand to confer with flesh and blood, but, without delay, step forward as lights in the world, holding forth the word of life. And, "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, if there be any praise, let us think on these things; and the peace of God which passeth all understanding, shall keep our hearts and minds through Jesus Christ."

JOB.

Harmony of the Law and Gospel in the salvation of Sinners.

THERE is no subject, on which men are more exposed to false conceptions, than the relation which the law and the gospel have to each other, in the government of men to whom salvation is offered. Some appear to apprehend there is a certain kind of opposition between the law and the gospel; that the law and the justice of God are attempting to effect one purpose, while the gospel and divine grace are engaged in a different design. Some apprehend that the gospel is given to lower the requirements of the law, and bring men into a condition, through which they may be happy in the friendship of God with a less degree of holiness than the original commandment required.

Others apprehend, that by the gospel, men are taken from the power of the law, in such a sense, that it has not its original right to direct them in all things, the whole temper of their hearts and practice of their lives.—— Neither of these apprehensions is according to truth, and they arise from not carefully attending to the relation between the law and the gospel in the sovereign dealings of heaven with the children of men. David, who was one of the earliest prophets, informs us that "Mercy and truth have met together, and righteousness and peace, embraced each other." The law and the gospel are perfectly harmonious in their moral nature, and in their requirements. If it had not been thus, the royal singer of Israel could not have written, Mercy and peace have embraced truth and righteousness. Christ took an early opportunity, in his public ministration, to correct errors of the kind which have been mentioned "Verily, I say unto you, until heaven and earth pass, not one jot or one tittle shall pass from the law, until all be fulfilled." It is an easier thing that the whole universe be annihilated; it is more reasonable, and more reconcileable with the eternal perfections of Jehovah, that the whole created universe should be brought to its final destruction, than it is that the law of God should be repealed in any duty which it enjoins, or any penalty which it threatens. There is no other so fixed a purpose in all the counsels of the supreme mind, as it is that the law shall be maintained, shall prevail, shall be executed for ever, without any alteration of its requirements or repeal of its penalties.

It is natural for sinful creatures to fall into error on this point. Knowing this to be the case, Christ embraced an early opportunity to forewarn them of the danger. Unholy minds do not love the law, they feel an opposition to its nature, find that it condemns them, and are ready to view it as an enemy. They are conscious that the holy dispositions and duties required by the original commandment are not pleasing to their hearts; and when they find a Saviour offering redemption, on their own sinful principles, they imagine that he is taking part with them against the instrument of their death; either by changing its pure nature, or its awful penalties. But it is so far from these ways in which Christ becomes a Saviour, that the gospel gives strength to the law, and renders it more irrepealable and obligatory on creatures, more glorious in itself, and more awful in its threatenings against guilty creatures than it would have been, if a gospel had not intervened.

The following considerations evince the harmony of the law and gospel in all the divine dealings with men.

Both give us the same representations of the moral perfections of God. In both the same holy nature, will and attributes are manifested. Although the gospel may contain a more full and high display of Godhead, it is by the same attributes as were revealed in the law. In each he appears of one uniform character and will from eternity to eternity, and as unchangeable in his moral attributes as he is in his natural essence. The law describes him infinitely holy, true and righteous; so doth the gospel. If it be said that the gospel eminently displays the goodness of God, in his treatment of creatures; so doth the original moral law. It was goodness which first dictated every moral precept, which doth now, and ever will maintain every precept in its full force. That goodness dictated every precept of the commandment, appears from this, that it is a law, in all respects, calculated to promote the happiness of a universe, and of individuals which are social and rational in their nature. If it was good in God to create us with such rational faculties, powers and conceptions as we possess, that goodness would have been frustrated, unless he had given a law by which their exercise might be conducted to the obtainment of happiness, and there is no other rule of moral conduct, except what we have received from God, which will make us happy as individuals, as members of society, and as subjects of his most wise government. Therefore the same goodness appeared in giving the law as in proclaiming the gospel of reconciliation. The Lord said that it was his goodness, he made to pass before Moses, when he came down on Mount Sinai to give the law and show his glory. A display of divine goodness is a display of his glory, whether it be made in the law or in the gospel. For God to have left his creatures after he had made them, without giving such a law as he did, would have proved the greatest want of goodness; yea it would have been leaving them to mis-

ery, such misery as they now feel by transgression. Misery always goes in company with a wicked temper and actions.—The precepts and penalties of the commandment are equal evidence of divine goodness. The penalty enforces what the precept in infinite wisdom commands.

We have considered the goodness of God as being equally displayed in the law, and in the gospel.

Next let us consider his justice. The law denounces the penalty of perfect justice. The gospel reveals a suffering Saviour, enduring the penalty for all who come to him by a holy and saving faith. So that it appears, by attending to the subject, that the law and the gospel represent the moral character of God to be the same, in all respects. The same goodness, the same justice, the same opposition to sin, the same universal holiness in his nature, the same determination to make holy beings happy and sinful beings miserable, are seen in one dispensation as are declared in the other. In giving the law he says, he will by no means clear the guilty, remaining such; and Christ, in declaring his office as a mediator says, that he came not only to proclaim the acceptable year of the Lord, but the day of the vengeance of our God on all who remain in unbelief.

On this subject it may be further observed, that the law and the gospel require the same temper, character and practice in men. Moses said, "thou shalt love the Lord thy God with all thy heart, strength and mind." Jesus Christ directed the same. When it was enquired of our divine Lord, "what good thing shall I do that I may inherit eternal life?" His answer was, "keep the commandments." Let your temper and practice be such, in all respects, as the law requires, and you shall obtain eternal life. The holiness required by the law and the gospel is the same. All the representations of a Christian temper describe it as consisting in a conformity to God, and a conformity to God and his law are the same.

The subject may be illustrated further by considering, that the whole which Christ did when he came into the world to save men, was to glorify the lawgiver and to magnify the law through his own sufferings and obedience. Thus he made an atonement, and purchased the Spirit for our sanctification. The sufferings of Christ, when he stood in the place of sinners, under the government of infinite wisdom, answered the same purpose, as would have been effected by their enduring the pains of eternal death.

The graces and virtues of life, were his obedience to the law. He encourages salvation only to those who are renewed and sanctified by his Spirit. The design of his purchasing the Spirit was, through this influence, to restore his people to that personal holiness, which the law hath from the beginning required; neither without this can they ever attain the happiness of heaven.

The Christian salvation is so far from encroaching on the rights of the law, that, with respect to those who are saved, it

is fully honored. It has condemned them, it has declared them dead in trespasses and sins, and has executed the penalty in the person of Jesus our Redeemer. There hath been no repeal of the penalty, for it hath been suffered by the Lamb of God, for all his redeemed ones, and before they attain complete redemption, they shall be brought to a state of perfect obedience. So that the way in which men are saved by the gospel is by bringing the law and its irrepealable obligation more fully into view than it ever was before; by appointing it an eternal rule of the Christian temper and obedience; by Christ's enduring the penalty, in its full intention, for all those who believed in him; and by their restoration, through the Spirit, to the same temper which the law originally enjoined.

In this view of the perfect harmony between the law and the gospel, what hath the latter done for sinners that the former could not? The law could not furnish a substitute to suffer and die in our stead; this the gospel hath done: The law could not promise that God would accept the sufferings of a substitute in the stead of the believer; this the gospel hath done: The law could not furnish an awakening, renewing and sanctifying Spirit to recover our hearts into a conformity to its own precepts; this is done by the purchase of Christ in the gospel. The law could only teach men their duty, and condemn them for not doing it; but the gospel doth more. It enjoins the same duties, condemns all who do not perform them; at the same time, brings with it a sanctifying power to deliver from sin, and consecrate the whole soul a minister of righteousness unto God and the praise of his grace.

The preceding reflections admit many salutary inferences.

The gospel does not encourage any one with final salvation, until he is brought into conformity to the divine law, and made partaker of a Christian temper. All men ought frequently to propose to themselves the following questions: I read the gospel, have I any right to hope therefrom? The gospel is a proclamation of peace to a world of guilty sinners, on certain conditions. I am committed to my own care, and it is infinitely interesting to me that I be saved. Does this gospel extend to my case, and deliver me from my wretched condition by nature? Certainly, every man ought to propose these question to himself, and the subject of this paper leads to a correct answer.—If the temper of our minds is restored to conformity with the law; if we love and practise all that holiness which it requires; if we have become of a disposition that we can say, "Oh! how I love thy law for it is my daily delight, and the meditations of my heart thereon are sweet," then we are in a safe state, thro' the gospel of reconciliation. If we have been renewed in the temper of our minds, and delight in the divine determination to maintain his commandment in its full glory; then the gospel will preserve us from everlasting death. If there be any rebellion in our hearts against the commandment, there is the same against the gospel, for they

sweetly coincide concerning all human duty. Some apprehend there is no condemnation in the gospel; but this is a great mistake. The gospel condemns every exercise and action which is forbidden by the law; yet with this great difference. The law condemns without a power of recovering; the gospel follows, condemning the same things, but offers a restoration to the favor of God on certain conditions. Those conditions are that we again love and obey the Son which we disobeyed; become of the same temper which creatures possessed before their apostacy; and look to God, through the merits of his Son for the pardon of all iniquity, and the influences of his Spirit to renew our hearts and preserve us in a holy temper.

If God was just in condemning creatures who rebelled against his original commandment, he must be the same in rejecting those, who refuse the moral purity of the gospel; for the holiness of each is the same; except it be in degree, there is no difference between the holiness of Paradise and of Heaven. We must then look to the affections of our hearts and the practice of our lives, which is a distinguishing mark of their moral nature, to determine whether the gospel hath delivered us from the reigning power, and the destroying guilt of sin.—If we have a beginning but a sensible sanctification from sin; a conformity to the holy nature of God and his law, we may hope for a final redemption; and it is only by this rule we can determine whether our condition is safe or the contrary.

This subject proves that the doctrine of a renewal and sanctification of our hearts by the Spirit of God, is essential to the christian scheme of grace. Rejecting this doctrine with respect to ourselves, amounts to a rejection of the whole gospel. The law could have made us happy, and conducted us to eternal glory, if we had not by apostacy violated its precepts: the gospel is designed to recover us by a restoration to obedience. This can be done only by a renewal of our hearts, from the natural and unholy state of men. Jesus Christ knew his own gospel, and the purpose to which he was consecrated by the Father, when he said, "Marvel not "that I say unto you, ye must "be born again." Also, when he said, "Verily, verily, I say "unto you, except a man be "born of the Spirit, he cannot "enter into the kingdom of "God." If this be true, and Christ in his holy word hath said it, the influences of the holy Spirit, which practical disbelievers deride, are necessary for our salvation. The law left us condemned, under the wrath of God, and the power of a hard heart. When infinite goodness conceived that design of saving fallen men, which now amazes angels, he saw our need of assistance in returning to him.—In the gospel, he made provision for our help. There is as much need of the Spirit to assist us in returning to our duty, as there was of a Saviour's blood to expiate our guilt. Those persons, although they may profess to be Christians, who think lightly of a work of the Holy Spirit on our hearts, do

thereby give demonstrative evidence that they are ignorant of experimental religion. They may have a name to live, while they are really dead, in trespasses and sins; may think themselves in the path to heaven although descending the broad road to death.

Eternal life consists in unmixed holiness, such views of God as finite minds can receive, and a perfect devotion to his service. Until there be found in us this recovery to holiness by the gospel, we must be wretched beings; convicted by our own consciences, and wretched by our own temper; wretched in time and for eternity. Men may roll from opinion to opinion, from schem to scheme; they may turn from one course of life, and from one denomination of christians to another; they may be zealous and inflamed with a boisterous zeal in their pretensions; but are neither safe, or happy, until they have turned to God, their maker and redeemer. When they have obeyed God thro' faith and repentance, their hearts are placed at rest, by having obtained a satisfying object of enjoyment; their consciences become peaceful; God through Christ becomes their friend; and the whole universe presents objects for their blessedness. Nature itself, on any other principles, stands directly opposed to happiness. The glorious nature of God, the powers and qualities of rational existence, the circumstances of social connection, the structure of created minds, and the events of a most wise providence, all forbid happiness, to those who have not unfeigned piety; and all these are not to be changed in compliance with the perverse humors of a sinner. The motto affirmed by the will of the Creator, and engraven on the pillars of the universe is this: "HE WHO IS HOLY, IS HAPPY; AND WHOEVER IS UNHOLY, MUST BE UNHAPPY FOREVER.

AMEN."

LITERARY INTELLIGENCE.

(Concluded from p. 439.

"THERE are many old Syriac manuscripts besides the Bible, which have been well preserved: for the Synod of Udiamper destroyed no volumes but those which treated of religious doctrine or church supremacy.—Two different characters of writing appear ever to have been in use among the Syrian Christians,—the common Syriac and the Estrangelo. The oldest manuscripts are in the Estrangelo.

"But there are other ancient documents in Malayala, not less interesting than the Syrian manuscripts. The old Portuguese historians relate, that soon after the arrival of their countrymen in India, about 300 years ago, the Syrian Archbishop of Angamalee, by name Mar Jacob, deposited in the fort of Cochin for safe custody, certain tablets of brass; on which were engraved Rights of Nobility and other privileges, granted to the Christians by a Prince of a former age; and that while these tablets were under the charge of the Portuguese, they had been unaccountably lost, and had ne-

ver after been heard of. The loss of the tablets was deeply regretted by the Christians; and the Portuguese writer, Gouvea, ascribes their subsequent oppressions by the native powers, to the circumstance of their being no longer able to produce their charter. It is not generally known that, at a former period, the Christians possessed regal power in Malayala. The name of their last king was Beliarte.—He died without issue; and his kingdom descended, by the custom of the country, to the king of Cochin. When Vasco de Gama was at Cochin, in 1503, he saw the sceptre of the Christian king.

"It is further recorded by the same historians, that besides the documents deposited with the Portuguese, the Christians possessed three other tablets, containing ancient grants, which they kept in their own custody: and that these were exhibited to the Romish Archbishop Menezes, at the church of Tevelecar, near the mountains, in 1599, the inhabitants having first exacted an oath from the Archbishop, that he would not remove them. Since that period little has been heard of the tablets. Though they are often referred to in the Syrian writings, the translation itself has been lost. It has been said that they were seen about 40 years ago; but Adrian Moens, a govenor of Cochin, in 1770, who published some account of the Jews of Malabar, informs us that he used every means in his power, for many years, to obtain a sight of the Christian Plates; and was at length satisfied they were irrecoverably lost; or rather, he adds, that they never existed.

"The learned world will be gratified, to know, that all these ancient tablets, not only the three last mentioned exhibited in 1599, but those also, (as is supposed,) delivered by the Syrian Archbishop to the Portuguese, on their arrival in India, which are the most ancient, have been recently recovered by the exertions of Lieut. Col. Macaulay, the British Resident in Travancore; and are now officially deposited with that officer.

"The plates are six in number. They are composed of a mixed metal. The engraved page on the largest plate is 13 inches long by about 4 broad. They are closely written: four of them on both sides of the plate, making in all eleven pages. On the plate reputed to be the oldest, there is writing perspicuously engraved in nail-headed or triangular-headed letters, resembling the Persepolitan or Babylonish. On the same plate there is writing in another character, which has no affinity with any existing character in Hindostan. The grant on this plate appears to be witnessed by four Jews of rank, whose names are distinctly written in an old Hebrew character, resembling the alphabet called *The Palmyrene*; and to each name is prefixed the title of *Magen*; that is, Chief.

"It may be doubted whether there exists in the world another document of equal antiquity, which is at the same time, of so great a length, and in such faultless preservation as the *Christian Tablets* in Malayala. The Jews of Cochin, indeed,

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The *Unitas Fratrum*, or Moravians, are a Christian denomination, who, though small in number, compared with many others, have attracted the attention and esteem of all. They are distinguished for the following things: an attachment to the holy Scriptures, in their own understanding of them; purity of morals, and simplicity of manners; fidelity in the education of children; and zeal in Missionary labors.—The character and zeal of this small branch of the church is worthy of the Christian eye.

The Editor, after much examination, could find no summary of their origin and history so complete as in Buck's Theol. Dict. from which the following is extracted.

THE Moravians, are a sect generally said to have arisen under Nicholas Lewis, count of Zinzendorf, a German nobleman of the last century, and thus called because the first converts to their system were some Moravian families. According to the society's own account, however, they derive their origin from the Greek church in the ninth century, when, by the instrumentality of Methodius and Cyrillus, two Greek monks, the kings of Bulgaria and Moravia being converted to the faith, were, together with their subjects, united in communion with the Greek church. Methodius was their first bishop, and for their use Cirillus translated the scriptures into the Sclavonian language.

The antipathy of the Greek and Roman churches is well known, and by much the greater part of the Brethren were in process of time compelled, after many struggles, to submit to the see of Rome. A few, however, adhering to the rites of their mother church, united themselves in 1176 to the Waldenses, and sent missionaries into many countries. In 1457 they were called *Fratres legis Christi*, or Brethren of the Law of Christ; because, about

that period, they had thrown off all reverence for human compilations of the faith, professing simply to follow the doctrines and precepts contained in the Word of God.

There being at this time no bishops in the Bohemian church who had not submitted to the papal jurisdiction, three priests of the society of United Brethren were, about the year 1467, consecrated by Stephen, bishop of the Waldenses, in Austria; and these prelates, on their return to their own country, consecrated ten co-bishops, or co-seniors, from among the rest of the presbyters. In 1523, the United Brethren commenced a friendly correspondence, first with Luther, and afterwards with Calvin and other leaders among the reformers. A persecution, which was brought upon them on this account, and some religious disputes which took place among themselves, threatened for a while the society with ruin; but the disputes were, in 1570, put an end to by a synod, which decreed that differences about non-essentials should not destroy their union; and the persecution ceased in 1575, when the United Brethren obtained an edict for the public exercise of their religion. This toleration was renewed in 1609, and liberty granted them to erect new churches. But a civil war, which, in 1612, broke out in Bohemia, and a violent persecution which followed it in 1621, occasioned the dispersion of their ministers, and brought great distress upon the Brethren in general. Some of them fled to England, others to Saxony and Brandenburg; whilst many, overcome by the severity of the persecution, conformed to the rites of the church of Rome. One colony of these, who retained in purity their original principles and practice, was, in 1722, conducted by a brother, named Christian David, from Fulneck, in Moravia, to Upper Lusatia, where they put themselves under the protection of Nicholas Lewis, count of Zinzendorf, and built a village on his estate at the foot of a hill, called Hutberg, or Watch Hill. The count, who, soon after their arrival, removed from Dresden to his estate in the country, shewed every mark of kindness to the poor emigrants; but being a zealous member of the church established by law, he endeavored for some time to prevail upon them to unite themselves with it, by adopting the Lutheran faith and discipline. This they declined; and the count, on a more minute enquiry into their ancient history and distinguishing tenets, not only desisted from his first purposes, but became himself a convert to the faith and discipline of the United Brethren.

The synod which, in 1570, put an end to the disputes which then tore the church of the Brethren into factions, had considered as non-essentials the distinguishing tenets of their own society, of the Lutherans, and of the Calvinists. In consequence of this, many of the reformers of both these sects had followed the Brethren to Herrnhut, and been received by them into communion; but not being endued with the peaceable

spirit of the church which they had joined, they started disputes among themselves, which threatened the destruction of the whole establishment. By the indefatigable exertions of count Zinzendorf these disputes were allayed; and statutes being, in 1727, drawn up and agreed to for the regulation both of the internal and of the external concerns of the congregation, brotherly love and union was again established; and no schism whatever, in point of doctrine, has since that period disturbed the church of the United Brethren.

In 1735, the count, who, under God, had been the instrument of renewing the Brethren's church, was consecrated one of their bishops, having the year before been examined and received into the clerical orders by the Theological Faculty of Tubingen. Dr. Potter, then archbishop of Canterbury, congratulated him upon this event, and promised his assistance to a church of confessors, of whom he wrote in terms of the highest respect, for their having maintained the pure and primitive faith and discipline in the midst of the most tedious and cruel persecutions. That his Grace, who had studied the various controversies about church government with uncommon success, admitted the Moravian episcopal succession, we know from the most unquestionable authority; for he communicated his sentiments on the subject to Dr. Secker, while bishop of Oxford. In conformity with these sentiments of the archbishop, we are assured that the parliament of Great Britian, after mature investigation, acknowledged the *Unitas Fratrum* to be a Protestant episcopal church; and in 1794 an act was certainly passed in their favor.

This sect, like many others, has been shamefully misrepresented, and things laid to their charge of which they never were guilty. It must, however, be acknowledged, that some of their converts having previously imbibed extravagant notions, propagated them with zeal among their new friends in a phraseology extremely reprehensible; and that count Zinzendorf himself sometimes adopted the very improper language of those fanatics, whom he wished to reclaim from their errors to the soberness of truth; but much of the extravagance and absurdity which has been attributed to the count is not to be charged to him, but to those persons, who, writing his *extempore* sermons in short hand, printed and published them without his knowledge or consent.

This eminent benefactor to the United Brethren died in 1760, and it is with reason that they honor his memory, as having been the instrument by which God restored and built up their church. But they do not regard him as their head, nor take his writings, nor the writings of any other man, as the standard of their doctrines, which they profess to derive immediately from the Word of God.

It has been already observed, that the church of the United Brethren is episcopal; but though they consider episcopal ordination as necessary to qual-

ify the servants of the church for their respective functions, they allow to their bishops no elevation of rank or pre-eminent authority; their church having from its first establishment been governed by synods, consisting of deputies from all the congregations, and by other subordinate bodies which they call *Conferences.* The synods, which are generally held once in seven years, are called together by the elders who were in the former synod appointed to superintend the whole unity. In the first sitting a president is chosen, and these elders lay down their office; but they do not withdraw from the assembly: for they, together with all bishops, *seniores civiles*, or lay elders, and those ministers who have the general care or inspection of several congregations in one province, have seats in the synod without any particular election. The other members are, one or more deputies sent by each congregation, and such ministers or missionaries as are particularly called to attend. Women, approved by the congregations, are also admitted as hearers, and are called upon to give their advice in what relates to the ministerial labor among their sex; but they have no decisive vote in the synod. The votes of all the other members are equal.

In questions of importance, or of which the consequences cannot be foreseen, neither the majority of votes nor the unanimous consent of all present can decide; but recourse is had to the *lot.* For adopting this unusual mode of deciding in ecclesiastical affairs, the Brethren allege as reasons the practices of the ancient Jews and the apostles; the insufficiency of the human understanding amidst the best and purest intentions to decide for itself in what concerns the administration of Christ's kingdom; and their own confident reliance on the comfortable promises that the Lord Jesus will approve himself the head and ruler of his church. The *lot* is never made use of but after mature deliberation and fervent prayer; nor is any thing submitted to its decision which does not, after being thoroughly weighed, appear to the assembly elligible in itself.

In every synod the inward and outward state of the unity, and the concerns of the congregations and missions, are taken into consideration. If errors in doctrine or deviations in practice have crept in, the synod endeavors not only to remove them, but, by salutary regulations, to prevent them for the future. It considers how many bishops are to be consecrated to fill up the vacancies occasioned by death; and every member of the synod gives his vote for such of the clergy as he thinks best qualified. Those who have the majority of votes are taken into the *lot*, and they who are approved are consecrated accordingly; but, by consecration, they are vested with no superiority over their Brethren, since it behoves him who is greatest to be the servant of all.

Towards the conclusion of every synod a kind of executive board is chosen, and called *The Elders Conference of the Unity.* At present it consists of thirteen elders, and is divided into

four committees, or departments.—1. The *Missions* department, which superintends all the concerns of the missions into Heathen countries.—2. The *Helpers* department, which watches over the purity of doctrine and the moral conduct of the different congregations.—3. The *Servants* department, to which the economical concerns of the Unity are committed.—4. The *Overseers* department, of which the business is to see that the constitution and discipline of the Brethren be every where maintained. No resolution, however, of any of these departments has the smallest force till it be laid before the assembly of the whole *Elders Conference*, and have the approbation of that body. The powers of the *Elders Conference* are, indeed, very extensive: besides the general care which it is commissioned by the synods to take of all the congregations and missions, it appoints and removes every servant in the Unity, as circumstances may require; authorizes the bishops to ordain presbyters or deacons, and to consecrate other bishops; and, in a word, though it cannot abrogate any of the constitutions of the synod, or enact new ones itself, it is possessed of the supreme executive power over the whole body of the United Brethren.

Besides this general *Conference of Elders*, which superintends the affairs of the whole Unity, there is another conference of elders belonging to each congregation, which directs its affairs, and to which the bishops and all other ministers, as well as the lay members of the congregation, are subject. This body, which is called the *Elders Conference of the Congregation*, consists, 1. Of the *Minister*, as president, to whom the ordinary care of the congregation is committed, except when it is very numerous, and then the general inspection of it is entrusted to a separate person, called the *Congregation Helper*.—2. Of the *Warden*, whose office it is to superintend, with the aid of his council, all outward concerns of the congregation, and to assist every individual with his advice.—3. Of a *Married Pair*, who care particularly for the spiritual welfare of the married people.—4. Of a *Single Clergyman*, to whose care the young men are more particularly committed.—And, 5. Of *those Women* who assist in caring for the spiritual and temporal welfare of their own sex, and who in this conference have equal votes with the men. As the *Elders Conference of each Congregation* is answerable for its proceedings to the *Elders Conference of the Unity*, visitations from the latter to the former are held from time to time, that the affairs of each congregation, and the conduct of its immediate governors may be intimately known to the supreme executive government of the whole church.

In their opinion, episcopal consecration does not confer any power to preside over one or more congregations; and a bishop can discharge no office but by the appointment of a synod, or of the Elders Conference of the Unity. Presbyters among them can perform every function of the bishop, except ordination. Deacons are assistants

to the presbyters much in the same way as in the church of England; and in the Brethren's churches, deaconesses are retained for the purpose of privately admonishing their own sex, and visiting them in their sickness; but though they are solemnly blessed to this office, they are not permitted to teach in public, and far less to administer the sacraments. They have likewise *seniores civiles*, or lay elders, in contradistinction to spiritual elders, or bishops, who are appointed to watch over the constitution and discipline of the Unity of the Brethren, over the observance of the laws of the country in which congregations or missions are established, and over the privileges granted to the Brethren by the governments under which they live. They have economies, or choir houses, where they live together in community: the single men and single women, widows and widowers, apart, each under the superintendance of elderly persons of their own class. In these houses every person who is able, and has not an independent support, labors in their own occupation, and contributes a stipulated sum for their maintenance.—Their children are educated with peculiar care; their subjection to their superiors and elders is singular, and appears particularly striking in their *missions* and *marriages*. In the former, those who have offered themselves on the service, and are approved as candidates, wait their several calls, referring themselves entirely to the decision of the lot; and, it is said, never hesitate when that hath decided the place of their destination.—In *marriage*, they may only form a connexion with those of their own communion. The brother who marries out of the congregation is immediately cut off from church fellowship. Sometimes a sister, by express licence from the Elders Conference, is permitted to marry a person of approved piety in another communion, yet still to join in their church ordinances as before. A brother may take his own choice of a partner in the society; but as all intercourse between the different sexes is carefully avoided, very few opportunities of forming particular attachments are found, and they usually rather refer their choice to the church than decide for themselves. And as the lot must be cast to sanction their union, each receives his partner as a Divine appointment; and, however strange this method may appear to those who consult only their passions or their interest, it is observable, that no where fewer unhappy marriages are found than among the Brethren. But what characterizes the Moravians most, and holds them up to the attention of others, is their missionary zeal. In this they are superior to any other body of people in the world. "Their missionaries," as one observes, "are all of them volunteers; for it is an inviolable maxim with them to *persuade* no man to engage in missions. They are all of one mind as to the doctrines they teach, and seldom make an attempt where there are not a half a dozen of them in the mission. Their zeal is calm, steady, persevering. They would reform the world, but are

careful how they quarrel with it. They carry their point by address and the insinuations of modesty and mildness, which commend them to all men, and give offence to none. The habits of silence, quietness, and decent reserve, mark their character. If any of their missionaries are carried off by sickness or casualty, men of the same stamp are ready to supply their place."

As they stand first on the list of those who have engaged in missionary exertions, we shall here insert a farther account of them and their missions, with which I have been favored by a most respectable clergymen of their denomination: "When brethren or sisters find themselves disposed to serve God among the Heathen, they communicate their wishes and views to the committee appointed by the synods of the Brethren to superintend the missions in a confidential letter. If, on particular enquiry into their circumstances and connexions, no objection is found, they are considered as candidates. As to mental qualifications, much erudition is not required by the Brethren. To be well versed in the sacred scriptures, and to have an experimental knowledge of the truths they contain, is judged indispensably necessary. And it has been found, by experience, that a good understanding joined to a friendly disposition, and, above all, a heart filled with the love of God, are the best and the only essential qualifications of a missionary. Nor are in general the habits of a student so well calculated to form his body for a laborious life as those of a mechanic. Yet men of learning are not excluded, and their gifts have been made useful in various ways. When vacancies occur, or new missions are to be begun, the list of candidates is examined; and those who appear suitable are called upon, and accept or decline the call as they find themselves disposed."

"The following are the names of the settlements of the United Brethren in Heathen countries.

"Begun in 1732, in the Danish West India islands, *In St. Thomas;* New Herrnhut, Nisky. *In St. Croix;* Friedensberg, Friedensthal. *In St. Jan;* Bethany, Emmaus.—In 1733: *In Greenland;* New Herrnhut, Lichtenfels, Lichtenau.——In 1734: *In North America;* Fairfield in Upper Canada, Goshen on the river Muskingum.—In 1736: At the *Cape of Good Hope;* Bavians Kloof (renewed in 1792).—In 1738: In *South America;* among the negro slaves at Paramaribo and Sommelsdyk; among the free negroes at Bambey, on the Sarameca; among the native Indians at Hope, on the river Corentyn.—In 1754: In *Jamaica;* two settlements in St. Elizabeth's parish.—In 1756: In *Antigua;* at St. John's, Grace Hill, Grace Bay.——In 1760: Near *Tranquebar*, in the *East Indies;* Brethren's Garden.—In 1764: On the *Coast of Labrador;* Nain, Okkak, Hopedale.——In 1765: In *Barbadoes;* Sharon, near Bridgetown.—In 1765: In the *Russian part of Asia;* Sarepta.—In 1775: In St. Kitt's; at Basseterre.—In 1789: In *Toba-*

go; Signal Hill (renewed in 1798).

"The Brethren had three flourishing settlements on the river Muskingum, *Salem*, *Gnadenhuetten*, and *Schoenbrunn*, before the late American war, during which these places were destroyed, and the inhabitants partly murdered, partly dispersed. The settlement Fairfield, in Canada, was made by those of the Indian converts, who were again collected by the missionaries. In 1798, a colony of Christian Indians went from thence to take possession of their former settlements on the Muskingum, which have been given to them by an act of Congress, and built a new town, called Goshen. Part of the Indian congregation will remain at Fairfield, in Canada, as a good seed; our missionaries entertaining hopes that the Gospel may yet find entrance among the wild Chippeway tribe inhabiting those parts.

"The mission among the Hottentots at the Cape of Good Hope was begun in 1736, by George Schmidt, a man of remarkable zeal and courage, who labored successfully among these people, till he had formed a small congregation of believers, whom he left to the care of a pious man, and went to Europe with a view to represent the promising state of the mission, and to return with assistants. But, to his inexpressible grief and disappointment, he was not permitted by the Dutch East India Company to resume his labors; some ignorant people having insinuated that the propagation of Christianity among the Hottentots would injure the interests of the colony—Since that time to the year 1792 the Brethren did not cease to make application to the Dutch government for leave to send missionaries to the Cape, especially as they heard that the small Hottentot congregation had kept together for some time, in earnest expectation of the return of their beloved teacher. He had taught some of them to read, and had left a Dutch Bible with them, which they used to read together for their edification. At length, in 1792, by the mercy of God, and the kind interference of friends in the Dutch government, the opposition of evil-minded people was over-ruled, and leave granted to send out three missionaries, who, on their arrival, were willing, at the desire of the governor, to go first to Bavians Kloof, about one hundred and sixty English miles east from Capetown, and there to commence their labors on the spot where George Schmidt had resided.—Their instructions from the government in Holland granted them leave to chuse the place of their residence, wherever they might find it most convenient; but the circumstances of the colony at that time would not admit of it. Since the English have made themselves master of that country, they have built a new chapel; and from the favor and protection which the British government has uniformly granted to the Brethren's missions, we have the best hopes that they will remain undisturbed and protected in their civil and religious liberty. The late Dutch government at the Cape

deserve also our warmest thanks for the kind manner in which they received and protected the missionaries, promoting the views of the mission to the utmost of their power.

"When the missionaries first arrived at Bavians Kloof, in 1792, it was a barren, uninhabited place. There are at present [1802] five married missionaries residing there, and about 1300 Hottentots.

"The settlement near Tranquebar, on the coast of Coromandel, was made in the year 1760, at the desire of the Danish government, chiefly with a view to bring the Gospel to the inhabitants of the Nicobar islands. After a persevering but fruitless attempt to form an establishment at Nancawery, one of the Nicobar islands, for that purpose, the whole plan was defeated by the following circumstances: The Danish government, finding the advantage gained by their settlement on these islands not to answer the great expense attending it, withdrew their people, who had already suffered greatly by the unwholesomeness of the climate; and the Brethren residing there being left alone, and all communication cut off between Tranquebar and the Nicobar islands, it became necessary to purchase a vessel to convey provisions and other necessaries to the missionaries. This was done with great expense and hazard for some years, when in the American war, the vessel was taken by a French cruizer, though belonging to a neutral state. No redress could be obtained from the French, and the Brethren at Tranquebar were obliged immediately to procure another vessel, lest the missionaries in Nancawery should be left destitute. The enormous expense and loss incurred by these events, and the sickly state of the missionaries, made it necessary to recall them; and thus not only the mission in these islands, but the first aim of the Brethren's settling in the East-Indies, was frustrated. Since that time, no success has attended the mission near Tranquebar. Some brethren, indeed, went to Serampore and Patna, where they resided for a time, watching an opportunity to serve the cause of God in those places; but various circumstances occasioned both these settlements to be relinquished. By a late resolution, the East India mission will be suspended for the present, the expenses attending it having of late years far exceeded our ability.

"Sarepta, near Czarizin, on the Wolga, in Russian Asia, was built chiefly with a view to bring the Gospel to the Calmuck Tartars, and other Heathen tribes in those vast regions, among whom an opening might be found. Hitherto no success has attended the Brethren's labors, though their exertions have been great and persevering, and equal to those of any of our missionaries in other countries. Some Brethren even resided for a considerable time among the Calmucks, conforming to their manner of living in tents, and accompanying them wherever they moved their camp in the *Steppe* (immense plains cover-

ed with long grass.) They omitted no opportunity of preaching unto them Jesus, and directing them from their numberless idols and wretched superstitions, to the only true God, and the only way of life and happiness; but though they were heard and treated with civility, no impression could be made upon the hearts of these Heathen. At last, the greatest part of the Calmucks quitted those parts. Meanwhile the Brethren were visited by the German colonists living on the Wolga; and through God's blessing, societies were formed and ministers of the Gospel provided for most of the colonies by their instrumentality. Thus the mission has answered a very beneficial purpose.

"The most flourishing missions at present are those in Greenland, Antigua, St. Kitt's, the Danish West India islands, and the Cape of Good Hope. A new awakening has appeared of late among the Arawacks and free negroes in South America, the Esquimaux on the coast of Labrador, and in Barbadoes; and the latest accounts give us the most pleasing hopes of success in those parts. In Jamaica the progress of the missions has been but slow. However, of late, some of the most considerable planters in that island, being convinced of the utility of the mission, generously undertook to provide for the support of more missionaries, and measures have been adopted accordingly, to which, we humbly trust, the Lord will give success in due time. Several attempts to carry the Gospel into other parts of the earth made by the Brethren have not succeeded. In 1735, missionaries were sent to the Laplanders and Samojedes; in 1737, and again in 1768, to the coast of Guinea; in 1738, to the negroes in Georgia; in 1739, to the slaves in Algiers; in 1740, to Ceylon; in 1747, to Persia; in 1752, to Egypt; of which we omit any particular account for brevity's sake. In Upper Egypt there was a prospect of their being useful among the Copts, who were visited for many years.

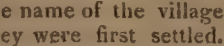
"A society for the furtherance of the Gospel among the Heathen was instituted by the Brethren in London as early as the year 1741, for the more effectual co-operation with and assistance of the said missions department, in caring for those missionaries who might pass through London to their several posts. The society was after some interruption in their meetings, renewed in 1766, and took the whole charge of the mission on the coast of Labrador upon themselves; besides continuing to assist the other missions as much as lay in their power, especially those in the British dominions. As no regular communication was kept up with the coast of Labrador by government, a small vessel was employed to convey the necessaries of life to the missionaries once a year; and here we cannot help observing, with thanks to God, that upwards of twenty years have now elapsed, during which, by his gracious preservation, no disaster has befallen the vessel so as to interrupt a regular annual communication, though the coast is very rocky

and full of ice, and the whole navigation of the most dangerous kind.

"In Amsterdam a similar society was established by the Brethren in 1746, and renewed in 1793, at Zeist, near Utrecht. This society took particular charge of the mission at the Cape of Good Hope; but the late troubles in Holland have rendered them unable to lend much assistance for the present. The Brethren in North America established a society for propagating the Gospel among the Heathen in the year 1787, which was incorporated by the State of Pennsylvania, and has been very active in assisting the missions among the Indians. These three societies do all in their power to support the great and accumulated burthens of the above-mentioned missions department, and God has laid a blessing upon their exertions. But they have no power to begin new missions, or to send out missionaries, which, by the synods of the Brethren's church, is vested solely in the Elders Conference of the Unity."

As to the tenets of the Moravians, though they acknowledge no other standard of truth than the sacred scriptures, they adhere to the Augsburg confession. They profess to believe that the kingdom of Christ is not confined to any particular party, community, or church; and they consider themselves, though united in one body, or visible church, as spiritually joined in the bond of Christian love to all who are taught of God, and belong to the universal church of Christ, however much they may differ in forms, which they deem non-essentials.

The Moravians are called Herrnhuters, from Herrnhuth, the name of the village where they were first settled. They also go by the name of Unitas Fratrum, or United Brethren.



Expostulation with sinners in Christian lands who are doctrinally ignorant.

THE prophet, in the name of his God, said to the ancient church, "What more could have been done to my vineyard, that I have not done?" Jesus Christ expresses the same truth in a still more solemn manner in the parable of Dives and Lazarus: "If they hear not Moses and the prophets, neither will they hear though one come from the dead." The instruction of God's providence and word is the greatest it can be. There can be no additional evidences for the truth, that will have any tendency to influence men's minds. If their understanding is not enlightened, if their reason is not convinced, if their conscience is not awakened by what God hath done; increasing the number of means will be of no benefit. Means of information are exhausted, and they are so complete, that, as we conceive, no additional weight, or number can be made. The truth cannot be set in fairer view. If this was true of ancient Israel, if it was true of the day when Christ was on earth, how much more true of us, who have the word of God

completed, and all the additional evidence of Providence from that time to the present?

As means of information, we have the word of God, which most explicitly reveals all that can be of any benefit for us to know, or that can assist us in honoring him, or securing our own eternal blessedness.

I do not propose to enter into a dispute, whether the scriptures are the word of God, but only to recapitulate what they tell us, and what information we there get to assist in duty and our own salvation. As to those persons who openly deny the scriptures, or say they are very doubtful of the truth, I consider them in a most perilous situation; they are in God's hand, they have made their choice, and must abide the consequences. Eternity will decide the question between them and us.

In God's word he has assured us of his own eternal and most glorious being, and so many of the counsels of his infinite wisdom as we can comprehend, or will assist us in duty and seeking happiness. In his word he has described his own character, and moral nature, and has told us every thing concerning himself, that our powers of understanding can comprehend. That he is most holy and righteous in all his actions; that his whole nature is in the highest manner opposed to all immorality, and will ever continue to be thus, and that the use which his infinite wisdom will make of sin is to display more highly his own holiness. In this revelation he declares himself the universal Creator of the world, of angels and men, and of all things that exist; they were made according to his wisdom, with such natures, and destined to such ends as his predestinating wisdom saw fit. All things are his property in the highest sense; not an angel in heaven, or a creature through the universe, can with truth call himself his own. He has told us of his own providence, both general and particular, that he never has, and never will leave his own works for a single moment; they are now in his hand, upheld by him, and will be so eternally. Individual men, families, nations, worlds, a universe, and eternity with all its events will be in his hands.

In this revelation he has given a law, that is good and wise, and completely adapted to all the relations which can subsist between creatures, and between them and their Creator. It is a law for our words, for our actions, and for our thoughts. It informs us how we should govern ourselves, how we should treat men in every condition. This law not only directs our visible actions, but the whole frame of our inward exercises, and what our hearts ought to be on all occasions. It is not possible, that a man should in any case propose the question, What is my duty, what ought I to do, and what will be safe? to which the revealed law of God will not give an answer. Those who are thoroughly acquainted with the holy scriptures, from their beginning to end, will not deny this. Many do not know this, being unacquainted with the scriptures, and many do not wish to use them for this purpose.

In his word he hath informed us what sin is, that we are all sinners, and how we became sinful. Also that sin consists in a heart departed from him, in love with the world, inordinately in love with ourselves, and in such passions and actions as exalt and gratify self, in opposition to our holy Maker, and to the injury of others.

In this word he declares himself a merciful being, and publishes his designs of grace to some of mankind. He has instructed us that sovereign mercy may choose its own way of pardoning, and what this way is. That it is through the righteousness and merits of Christ, and in no other.

Here he has described the character, the works, the obedience, the purchase, the intercession, the kingly power, and all the offices of the Redeemer as king in Zion. Here he has told us the necessity and nature of every Christian grace, the particular grace, by which we are made the people of Christ, the need of a divine sanctification by his own Spirit, what a heavenly temper is, and how we must know its exercise, how we should act as Christians, what duties we have to do for his honor, for our own good, and the good of mankind.

Further, This word is a key to his providence. The providence of God is a very mingled scene of mercies and afflictions, and needs a divine revelation as a key to unlock its mysteries. Here we learn the end of every mercy and of every trial; that they are proportioned by infinite wisdom, as the best means of reformation and of grace. They all teach us to be good, and obedient; and refractory as we are, that we still are every day in the best school for a state of reformation.

In this word of revelation, an endless eternity is set before us; and it is done in such a manner as none but he who inhabits eternity could execute. In eternity men will be separated, and all treated according to their previous conduct in a life of trial.

There is to be a day of judgment for every creature, when every action will be weighed in the balance of goodness and equity, and sentence passed according to the law and gospel. It will not be a transaction in the dark, but evidence of its equity unfolded before the universe. God will be justified and glorified in his sentence; different states will be appointed according to men's improvement of their advantages; blessedness to the obedient, and misery to the disobedient. This is an imperfect recapitulation of what God's word informs us, and those who will read with seriousness may see a God in every line, in the manner of expression, and in the greatness, equity and majesty of the plan.

All this is confirmed by the works of nature. When we look on the heavens, either by day or by night; when we behold the earth; when we contemplate the universe of beings as they are manifested to our senses, do they not carry evidence of such a God as is described in his word?—a being independent, of infinite power, of awful majesty, both great and good; a God of order and regularity,

a God providing in the midst of his immense work, and acting consistently through the whole? What can we conceive the powers and the laws of nature to be, but his power and his laws! what their order but his order! what their very existence, but the action of his agency!

Further, The very laws of nature, both of body and mind, produce happiness and misery, exactly to the same characters, and to the same actions, as his word declares. Is there a sin of the body, but what has a plague prepared by the laws of nature? Is there a sin of the mind, but what, by the very laws of our being, brings unhappiness with it, as his word describes; the unhappiness of guilt, of an evil conscience, of tormenting passions, and the fear of a dreadful God, who will at some day rise against us? His revealed description of the evils that follow sin, perfectly corresponds with what we find in nature, and by experience; so also do the rewards of religion in this world, health and peace of body, of mind, of conscience, and contentedness of the heart.

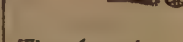
All the foregoing truths are confirmed by the daily dealings of divine providence. The providence of God may be called a continued, and second revelation, in the sight and feeling of all men, confirming the first. Does not the providence of God follow immoralities with special evils, and doing our duty with special benefits? He blesses, to teach us that his nature is goodness and love; and that there is hope for us, though we are sinners: he afflicts, to teach us our frailty, the creature's frailty, and the demerits of sin. When we idolize the creatures, he takes them away; when we forget eternity, he brings death by our side. The change and passing away of the world, confirms to us that the whole scene was meant for what his word represents; that we are here but a moment, this moment an anxious, trying and unsatisfying one, and then we are wafted into eternity. All the works of God's providence from the beginning, are a lecture of morality and religion. Nature, providence and revelation speak together

In addition to all this information, God has appointed the best ordinances and institutions to warn and assist men in religion. He has appointed his Sabbaths to be spent in public and private devotion, and in instructing ourselves, and our families. The Sabbath was meant to be a kind of heavenly sequestration from the world, to prepare us for a holy sabbatism of rest. We are also invited to many other forms of worship, social and private, in our families. We are enjoined the duty of prayer, which is an immediate converse of our own souls with God and another world. We have numerous institutions both of instruction and piety; and ordinances for communing with God. We are taken into covenant as an additional bond upon our fickle and imperfect hearts. The whole divine management is pointed to the great end of making us faithful in his vineyard.

To what has been written, it may perhaps be replied, Though

all this be true, something more is necessary; our hearts are unholy, and we cannot change them. We allow the truth, that men cannot change their own hearts, and need God's renewing and sanctifying power to effect the change. But remember that God can renew the heart; remember that the Spirit is purchased by our blessed Saviour, and there is a promise of his assistance. I will direct sinners to a way in which they may also have his Spirit. Is there a sinner in Christian lands but has such common assistance, as makes him able, if he pleases, to set apart a season of every day for solemn reading the holy scriptures? Can we not, by common assistance, set apart at the conclusion of every day, a portion of time to examine how it has been spent, whether we have offended God, or done our duty? Can we not, by common assistance, pray with our families, and converse on the things of religion? Can we not enter our closet, seven times a day, as David did, and pray to God in secret? Can we not, by common assistance, go to the sanctuary of God, and to other places of religion, and into serious company, instead of those which are only places of amusement and temptation? There is not a sinner but what may do all this by the common assistance which is given unto men: and where this is done with a desire to go further, or even with seriousness, God's Spirit always accompanies; and where this Spirit is encouraged, he comes in more plentiful measures of his awakening, convincing, and finally his sanctifying influences. These advantages every sinner has for obtaining heaven. They are denied to none of us. May it not therefore be said, as the prophet said to the Jews, "What more could have been done to my vineyard, that I have not done;" or, as Christ said, "If they hear not Moses and the prophets, neither will they be persuaded, though one come from the dead!" Until we improve common assistances in a right manner, let us not complain of a want of God's Spirit to do that which men cannot do for themselves. This is the way pointed out by God to obtain life; and such are our advantages for salvation. Although they who are unjust, remain unjust still; God will be glorious both in justice and mercy.

C. L.



The Ascension of Jesus Christ, and his Return to judge the world.

IT was worthy of infinite wisdom and goodness, to give to men the best evidence of Christian doctrines, and such events in the divine government as will conduce to obedience.—For this end, the apostles of our Lord were appointed as witnesses of his life, doctrines, works, resurrection, and ascension to glory; also, to testify his return to judge the world. At the end of forty days after he arose from the dead, in which time he often appeared and spoke to the apostles, of the things which pertained to the kingdom of God, as he was pronouncing a bles-

sing, he was parted from them and carried into heaven, until a cloud received him from their sight. At the moment of this grand event, two persons in white apparel appeared to the apostles, and gave the promise, "This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." This is a scene solemn in contemplation, and must have been more so in actual view, and the dignity with which it is described in the sacred scriptures is equal to the event. His ascension was the completing evidence of his divine mission from the Father, and that he would prepare mansions in his house, for the complete redemption of all who trusted in him. While we believe with reverent wonder the ascension of our Redeemer, let us remember that a greater event than this is to be seen by us all. Although he is gone to the Father, he shall return again, and of this return we shall all be witnesses. He ascended in the presence of a few, a sufficient number to be witnesses of the event; he shall descend in the presence of the whole earth, and every eye shall see him. He ascended in his own glory; he shall return in the glory of the Father. He ascended in solitude, and a cloud soon received him; he shall descend with a shout, and the trump of God, accompanied by the angels of heaven, and the clouds on which he is throned, shall be of flaming fire. He ascended to intercede, to govern the world by his providence and Spirit, and to forgive; he shall descend to judge and appoint rewards unto all according to their deeds.

Of this event the word of prophecy hath spoken very plain, and our faith is built upon many express testimonies of himself, and of the sacred writers. The inference which they draw is this "If all these things are to be dissolved, if we are all in our flesh to see the ascending Judge, and have a part in that great day, what manner of persons ought we to be in all holy conversation and godliness, looking for the coming of God?"

The actions of men appear in a very different light, as they are viewed in relation to our temporal pursuits; or in contemplation of Christ's return, and the last of these views is doubtless the most safe and just. In reviewing our lives we must find many bad affections and corrupt wishes; if we consider them only as having relation to this world, they will probably appear to us small sins, and cause but a light burden on our consciences; but view them in the light of that day, contemplate them as sins against the infinite holiness and goodness of God, as a violation of that moral obligation which subsists thro' the universe; contemplate them as the grounds on which the divine judgment is to be passed, when Christ divides the good from the bad, and thus as having a relation to the succeeding periods of our being, and they must appear to us as very great and dangerous sins. When enquiring what may, or what may not be lawfully done; it is certainly a safe practice to think how the action will appear to us

in the day of the Lord's return; or what we shall be able to say in our own justification when standing in the glorious presence.

Many of those unjust actions, into which we now slide easily, saying the harm is but small, considered in this view, would alarm our fears, and conscience would freely say, the guilt and the danger are great. Those idle words, those defamatory remarks on others, and those expressions which savor of profanity, for which we scarcely think ourselves criminal, when we conceive them brought up in the light of divine truth, and of a present Judge, will assume, in our opinion, quite another aspect. If all the daily occurrences of our lives, of our diversions, and the employments in which we spend our time were thus considered; it would immediately produce a great change in our manners; we should pass from levity to solemnity, and endeavor to preserve a conscience void of offence.

Reader, reflect habitually that this same Jesus, whose ascension in the presence of the apostles is testified, shall in like manner come from heaven and call thee to his bar. If we can bring ourselves to act under the impression of this truth, it may probably be the means of fitting us to see his coming with joy.

But for what purposes will he return? It will be first to judge, and secondly to reward us. The sacred prophecy of this event is most explicit, that all mankind shall be judged, and the enquiry extended to every part of the human character. Every one shall give an account of himself to God; there shall be a resurrection of the dead both of the just and the unjust; God shall bring every work into judgment, with every secret thing whether it be good or whether it be evil, and shall judge the secrets of men by him whom he hath appointed.—There is no action, no word so small as to be unnoticed. Of every idle word that men speak, they shall give an account in the day of judgment.

If there is any credit to be given to the whole matter, if there be at all a second coming of Christ, and a day of judgment, there is no reason why we should not also believe these descriptions of the enquiry and manifestations of all the thoughts, words and actions of men.—There cannot be more express declarations than those which we find, not in figurative but in plain language, that every idle word shall be brought into judgment, and that the secrets of men shall be judged.

Are the purposes of our hearts to be unfolded? How many motives, how many desires how many evil affections are there, which prudence forbids us to reveal to the nearest friend? how often should we be ashamed of ourselves in the presence of men, weak and degenerate as they are, if they could know us as we know ourselves? But God knows, and that which he knows he will judge.

If any think that this description carries the matter too far, the writer wishes no other apology but this, that it is thus said in the word of God. Let those who disbelieve read, and see if they can find any other construc-

tion for the plain testimonies of the scripture which have been recited. If we realized this how careful should we be to keep our hearts with diligence; for we do not even think merely for the present moment and for ourselves; but for another world, and for the honor of the Judge, when he comes to be glorified in his general government. How many covered scenes of sin, not conjectured by the world, or at most suspected without proof, will then unfold themselves? how many who now feel secure in the ignorance of other minds, ought to tremble for their reputation in the day of the Lord, when hidden things shall be brought to light?

Further, There is a ground of reason as well as revelation, which makes this general disclosure of the human character necessary. That will be as much the day of God's glory, as of our reward. It is the day in which he will give the fullest proof that his present government of the world is just and merciful, and that all the dispensations of his providence were appointed in the highest wisdom. Many of those dispensations, which now take place, are doubtless predicated upon such parts of our character as are secret from mankind; upon our affections, our desires and actions which are out of sight. It seems necessary that these things should be known for the glory of the supreme governor, that it may appear the appointments of his providence and grace have been worthy of an all perfect God; the display of these perfections will be an act of justice to the divine character, and the sight of this glory will be the happiness of his creatures.

Christ will return to reward us. If there be a truth which we ought to feel interesting to us, it is this, that our future condition will be determined by our present character. If our reward be a happy one, it will be proportioned to our present degree of holiness and good works; and if of unhappiness, according to our sin. In Christ's own description of the transactions and events of that great day, which is the most particular in all the scriptures, the approbation of the Judge is predicated upon the obedience and good works of his people, and his disapprobation of the wicked upon their want of that obedience and good works. The Son of man shall come in his glory, with his angels, and then he shall reward every man according to his works. We must all appear before the judgment seat of Christ, that every one may receive the things done in the body, according to that he hath done, whether it be good or whether it be bad. "I saw," says John, "the dead, small and great, stand before God, and the dead were judged out of those things, which were written in the books, according to their works."

By works in these passages we are to understand, both the condition of the heart and the visible actions which proceed from it. There are innumerable concurrent testimonies in the holy scriptures. It is a truth agreeable to the whole tenor of revelation. If we believe any thing of this event, with the evi-

dence that our state will depend on what we now be and do, it is strange that we are not more careful in self-government, in obeying God, and in acquiring and exercising a Christian temper and practice.

Doubtless it is through the merits and righteousness of a Saviour that God forgives our sins. It is free grace which gives the Spirit in our sanctification, and grace can never be too much adored. The most holy, and those who come to glory, will always be ready to praise the free grace of God; and the more holy they are, the more they will praise this grace, and the more sensible they will be that salvation is through and by faith in Jesus Christ.

There is no contradiction between faith and good works. In the Christian salvation they are equally necessary, and a true faith always produces personal holiness and good works. It is by our faith, or reliance on divine mercy through Jesus Christ, that we are justified or accepted by God; but it is by our holy hearts, and holy lives, that our faith is justified, or shown to be sincere. One of the errors into which professing Christians are very apt to fall, is a general reliance upon divine mercy, of such a nature as does not sanctify and cleanse them. It is no honor to God to rely on his mercy, and call him a gracious God, without endeavoring to resemble him; and it is not a sincere reliance on the righteousness of Jesus Christ, which does not endeavor to be righteous, to be pure, and to be holy as he was. Sinners may make themselves secure, on the idea of God's being very merciful to forgive through Jesus Christ, they may speak much of faith and of a Saviour's righteousness, and at the same time live bad lives; but this is a most licentious use of the gospel of free grace, and represents God as being very good, that men may be very bad; as introducing a gospel of glorious grace, that they may transgress a law of perfect reason and righteousness. Christian faith and holiness are united by God, and never can be separated by men; they are represented as being equally necessary for salvation, and are in the nature of things connected. Therefore we have every inducement to watch and pray, to strive for redemption, to keep the heart with all diligence, to be just and temperate, and to live in all things soberly and godly. Neither reason nor scripture, neither the nature of God, nor the nature of things, neither law nor gospel warrants us to hope in this world, any further than we do thus. When we come into the other world, it will not do to say, Lord, Lord, we have prophesied in thy name, we had a strong faith in thy sovereign goodness and in the merits of a Saviour; for we must also have good works to prove that our faith was genuine; we must have Christian holiness in heart and life, or obedience to all the laws of Christ to prove that we trusted in him.—It is on these general principles that Christ will come a second time to reward mankind, and that every eye shall see him. The faithful and obedient shall have a reward of glory proportioned to their

progress in the holy and good life, for there doubtless will be degrees in glory. The ungodly and the sensual, and those who have lived only for time, with its fashions and lusts, its useless amusements and perishing interests, shall meet the disapprobation of their Judge, and too late lament a misspent life.

VERITAS.

The appointed Weeks of Harvest.

THOUGH men are unmindful of God, yet he is not unmindful of them; and though men disregard the operations of his hand, yet he regards the operations of their hearts. He keeps his eye fixed upon them, to discover their views and feelings under his smiles as well as under his frowns; and when they appear to be insensible of either, he views their stupidity with peculiar displeasure. His people of old were very prone to disregard the displays of himself in his providence; and of this he complains in the holy scriptures. "Hear now this, O foolish people, and without understanding; which have ears, and hear not; which have eyes, and see not: Fear ye not me? saith the Lord: will ye not tremble at my presence which have placed the sand for the bound of the sea, by a perpetual decree, that it cannot pass; and though the waves thereof toss themselves, yet they cannot prevail; though they roar, yet they cannot pass over it? But this people hath a revolting, and a rebellious heart; they are revolted and gone. Neither say they in their hearts, let us now fear the Lord our God, that giveth rain, both the former and latter rain, in his season, he hath reserved unto us the appointed weeks of the harvest." Here God claims to be the governor of the natural world, and blames his ancient people for not discovering the hand of his providence in the regular succession of the seasons; which give a peculiar display of his being and perfections. And he ascribes their disregard to him, not to the want of a capacity, but to their want of disposition to see and acknowledge his glory.

Hence we may justly conclude, that God is highly displeased with those, who disregard the displays of himself, in bringing about the appointed weeks of harvest. It is proposed.

I. To show that God does bring about the weeks of harvest according to appointment.

II. To show that he gives peculiar displays of himself in bringing about this event.

III. To show that it is highly displeasing to God to disregard such displays of himself.

I. Let us consider, that God brings about the season of harvest according to appointment. It requires the same hand to govern the world which brought it into existence. The earth is hung upon nothing but the Almighty hand of God. He never has, and never could give it an independent existence. He upholds and governs it by a constant exertion of his power. Should he withdraw his almighty energy a moment, it would instantly cease to exist; or should he cease to move it,

all motion would immediately cease, and every thing become torpid and inactive. Hence it is demonstrably certain, that God governs the sun, moon and stars, and all the material creation. He causes the sun to rise and set, the clouds to gather, and distil in dews, in showers, and rains, and the seasons to follow each other in a regular succession. This regular succession of the seasons is necessary in order to bring about the weeks of harvest. All the seasons of the year have their influence in producing those fruits, which are gathered in harvest. The mild beams of the sun, and the gentle showers of autumn, the cold and frost and snow of winter, the genial warmth of the spring, and the fervid heat of the summer, are all necessary to bring the principal grain of harvest to maturity. So that God governs all the seasons of the year in reference to the harvest, which crowns the whole. And now it is easy to see, that the regular succession of the seasons must be owing to a divine appointment. When we see any of our fellow men act in a uniform, regular manner, from time to time, we naturally infer, that their regularity is owing to a previous fixt design. And we naturally expect, they will continue the same mode of conduct, unless they are by some means or other deterred from their purpose. Just so, we have a right to conclude, that God brings about the season of harvest, according to a previous fixt design in his own mind. He has, so far as we know, for nearly six thousand years, brought about this important season, without failing in a single instance. Though he has varied, with respect to the plenty or variety of fruits, yet he has never varied with respect to the annual succession of the seasons. And now we as naturally expect the continuance of harvest from year to year, as we do the rising and setting of the sun from day to day. But we are not left to the bare light of reason, with respect to this subject. God himself has told us, that he hath appointed the weeks of harvest, and will never fail to act agreeably to his appointment. "While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease." We proceed,

II. To show, that God gives peculiar displays of himself in thus bringing about the season of harvest. And,

1. He hereby gives an incontestible evidence of his being to all mankind. It is impossible to account for the regular succession of the seasons, and the annual return of harvest, without acknowledging the existence of some self-existent, independent, and intelligent being. No causes can produce regular effects, unless they are under the guidance of some wise and intelligent agent. Admitting the world were eternal, and all matter self-existent, still we could not account for regular motion and action, without a wise and powerful being to arrange, direct and move all material bodies. What God does, therefore, in causing the sun to rise, the rain to fall, the seas to ebb

and flow, the seeds to spring up, the grass to grow, and the grain to ripen in harvest, demonstrates that there is some invisible, wise and powerful agent, who orders and directs all these things. The apostle, therefore, argues the existence of God from his governing the seasons, and charges idolaters with criminality for not seeing this evidence. When they were about to offer sacrifices to him and Barnabas, they cried out, "Sirs, why do ye these things? we also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the *living God*, which made heaven and earth, and the sea, and all things that are therein: who in times past suffered all nations to walk in their own ways. Nevertheless he left not himself without a witness in that he did good and gave us rain from heaven and fruitful seasons, filling our hearts with food and gladness." This argument silenced the Gentiles, and diverted them from their idolatrous purpose. And the Jews in Jeremiah's day acknowledged before God this evidence of his divine existence and superiority to all false gods. "Are there any among the vanities of the Gentiles that can cause rain? or can the clouds give showers? art not thou he, O Lord our God? therefore we will wait upon thee: for thou hast made all things." God discovers his existence in every spire of grass, in every kernel of grain, and in every tree, and plant, and fruit that grows, as clearly as he does in the heaven and the earth. The regular succession of harvest gives as clear an evidence of the divine existence, as the angels saw, when the world was made. They saw nothing but the effect of divine power and operation; and we may see the same every day, and especially in every season of the year.

2. God not only discovers his existence, but also displays his perfections, in governing the seasons in reference to harvest. In order to bring about this beautiful and joyful season, he must govern the heat, the cold, the air, the winds, the clouds, the showers, the rains and the dews. And in ordering these, he acts like an absolute sovereign, without the least control from the inhabitants of the earth. He has reserved the times and seasons altogether in his own power. There is nothing more out of the reach of mankind than the seasons of the year, and the productions of the earth. These are constantly and absolutely dependent upon God, who governs them according to his own laws and appointment. He determines when each season of the year shall begin, and how it shall begin, whether favorably or unfavorably to the various soils, and productions of the earth. He determines whether there shall be extreme heat or extreme cold, or a more mild and moderate temperature of the air, and whether seed-time and harvest shall be extremely wet or extremely dry, or whether both shall be such as to produce a plenty or scarceness of food for man and beast. And as he determines so it must be; for none but he can govern the elements, and guide the winds, and

clouds, and cause the grass and grain to grow, and flourish and come to maturity. We can neither stand before his heat nor his cold; we can neither raise a cloud, nor direct its course, nor cause it to distil in gentle showers on one place or another. We can only stand and see the sovereignty of God in causing it to rain or not to rain; to cause the sun to shine or not to shine; and to cause the fruits of the earth to flourish, or to wither and perish. Thus God every day and every season, gives us a clear and often a very sensible manifestation of his sovereignty; and teaches us, that our lives, and health, and all our temporal interests and concerns are entirely at his disposal. Again, he reads us an instructive lesson, upon his wisdom, in the regulation of the seasons and productions of the earth. He discovers his wisdom in dividing the year into four such various and beautiful seasons. These different seasons we find are necessary to the production of a vast variety of the fruits of the earth. Some could not be produced without the united influences of all the seasons of the year. Such in particular are all the most important fruits of harvest. Some cannot be produced without a winter, some without a spring, and some without a summer, and some without an autumn. Ten thousand things useful for food and raiment, and medicine, are produced by this variety of the seasons, which could not be produced without it. The wisdom of God shines in ordering the seasons so, that in some parts of the world, there should be constant heat, in others constant cold, in others a constant variation of heat and cold. In all these different places different things are produced; so that the world is vastly enriched with good things, by means of winter and summer, seed-time and harvest, cold and heat. And as these various seasons render the earth capable of yielding ten thousand different trees, and fruits, and flowers and more substantial articles; so they give God an opportunity to display his manifold wisdom in the work of vegetation. When we look at the variety and uniformity in the leaves of the trees, and flowers of the field, and in ten thousand vegetables which spring out of the earth, we are naturally struck with the incomprehensible wisdom of that Being, who could give them such variety, beauty and vegetative life. The construction of a plant, or a flower, or a spire of grass, or a blade of wheat, infinitely surpasses the art of man, and displays a wisdom of contrivance, which no human understanding can comprehend. How manifold are the works of God, in wisdom has he made them all. And all this wisdom shines with peculiar beauty and lustre in the time of harvest, when the earth puts on all her beautiful garments.

In this season of the year likewise, God displays his goodness to all the world. He opens his hand, and satisfies the desires of every living thing. The fowls of the air, the beasts of the field, and the meanest creatures of the earth, find every thing they want, and feast

upon the bounties of providence, and fill the air with raptures of joy. The earth appears to be full of the goodness of the Lord, and every creature seems to feel and rejoice in the happy influence of it. But it is the prerogative of mankind to trace all these streams of goodness to their fountain, and discover the hand and heart of God, in all these acts of kindness and beneficence. While God is pouring into their bosoms all the blessings of harvest, he gives them the strongest expressions of his boundless benevolence and tender mercies which are over all his works. Yea, all his goodness to the animal creation, is designed to display his goodness to the human race, for whose benefit they were made, and are preserved from age to age. Man was originally made lord of the lower creation; and though he has forfeited the world, yet God hath not taken it from him, but continues him in the possession of it. Hence, says the psalmist, "The heavens, even the heavens, are the Lord's: but the earth hath he given to the children of men." In harvest, therefore, when the earth is pouring forth its riches in the largest profusion, God gives a striking display of his care and kindness to the children of men, in forming, preserving, and governing the whole world for their benefit.

We may further observe, that God displays not only his sovereignty, his wisdom and goodness, but also his faithfulness in governing the seasons, and bringing about the appointed weeks of harvest. God divided time into days and nights, seasons and years, from the beginning of the world. And he promised several thousand years ago, that summer and winter, seed-time and harvest, should not cease, while the earth remains. And according to these appointments and promises he has uniformly acted, ever since they were made. Every seed-time and harvest, therefore, exhibits an increasing evidence of God's faithfulness to his word, and of his immutability in carrying into effect his purpose of governing the seasons to the end of time. And this faithfulness serves to confirm the immutability of all his other purposes, respecting the moral state of the world, and the final condition of mankind. Hence our Saviour in the parable of the tares, makes use of harvest as a lively emblem of divine conduct in preparing the moral world for the day of judgment, and for their future and eternal state. The natural world was made for the moral, and times and seasons were appointed for the great purpose of forming the characters of men and preparing them for the scenes of eternity. Hence the regular succession of day and night, winter and summer, seed-time and harvest, is a continual demonstration of God's carrying into execution his eternal purposes respecting the happiness and misery of mankind to all eternity. By this he shews that he is not slack concerning his promises, as men count slackness, but that he is preparing all things as fast as possible for the day of judgment, and final consummation of all things.

Now it remains to show,

III. That God is highly displeased with those who disregard all these displays of his being and perfections, in governing the seasons, in reference to harvest. He has certainly much reason to be displeased with those who do not say in their hearts, "Let us now fear the Lord our God, who gives us the former and latter rain, who brings the fruits of the earth to maturity, and who reserves to us the joyful weeks of harvest, according to his promise and appointment. For,

1. This disregard to the being and perfections of God, in the time of harvest, manifests great stupidity. God gave mankind their eyes, and ears, and all their bodily senses and mental powers, for the great purpose of seeing, admiring and adoring the perfections of his nature, displayed in his works and providence. It must argue therefore great stupidity in such rational creatures, to overlook the hand and heart of God, in pouring down the blessings of his goodness, wisdom, faithfulness and sovereignty. God complains of the stupidity of such as disregard the displays of his glory, because they had eyes, and ears, and a capacity to discern and acknowledge his being and perfections, if they had not been stupid and foolish. And he represents such stupidity as far more absurd and degrading, than the stupidity of the animal creation. "Hear, O heavens, and give ear, O earth: For the Lord hath spoken: I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider." And God says by Jeremiah, "The stork in the heaven knoweth her appointed times, and the turtle, and the crane, and the swallow, observe the time of their coming; but my people know not the judgment of the Lord," the smiles and frowns of his providence. Such stupidity, in a time of harvest, when all nature is displaying the goodness and wisdom, the sovereignty and faithfulness of God, must be highly displeasing to their Creator, Preserver, and bountiful Benefactor.

2. God is highly displeased with those who are stupid in the time of harvest, because he knows their stupidity arises from the corruption of their hearts. He says by Jeremiah, "Neither say they in their hearts, Let us now fear the Lord our God, who giveth us the former and the latter rain, and reserveth unto us the appointed weeks of the harvest." The stupidity of mankind, in regard to God, is always owing to their love and attention to other objects. It is because men love the world and things of the world, that they forget and forsake God, the great Creator and benefactor of the world. They wander and love to wander from God, because they love the creature more than the Creator, and his gifts more than the giver. This is acting a most undutiful, disobedient and ungrateful part. They are under every tender tie, to love and adore their Creator and Benefactor, and by overlooking his hand and heart, and disregarding the rich displays of himself, they high-

ly provoke his displeasure, and justly deserve to be deprived of all good.

This leads us to observe,

3. That by disregarding the being and perfections of God, while he is pouring upon them the blessings of harvest, they are disregarding their own good, and exposing themselves to everlasting ruin. By abusing God, they abuse all the blessings he gives them; and by abusing these, they abuse themselves, and treasure up to themselves wrath against the day of wrath, and the revelation of the righteous judgment of God. Stupidity and ingratitude under divine favors, are extremely criminal, and serve above all things to ripen men for a speedy and aggravated condemnation. This is highly displeasing to God, who is not willing that any should perish, but that they know, and acknowledge, and love, and serve, and enjoy him for ever.

The language of his word and providence is, "Turn ye, turn ye, for why will ye die? As I live, saith the Lord God, I have no pleasure in the death of him that dieth, therefore, turn yourselves and live ye." To disregard this, is the height of guilt, folly, and presumption, and leads to endless ruin and sorrow. Let no one then even disregard the source of all their enjoyments. Let all behold, adore and glorify the great and blessed God, who so fully and clearly manifests his existence and perfections, "in reserving unto us the appointed weeks of the harvest."

AND.

Letter from Honestus.

MR. EDITOR,

IN the sixteenth chapter of John, the words of Christ to his disciples are thus written, "Nevertheless, I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart I will send him unto you." Was not the Holy Spirit meant by the Comforter? Was he not the agent of sanctification in every age of the church? Had not the disciples been the subjects of his influence previous to this time? Whence then the propriety of saying, "If I go not away, the Comforter will not come unto you."

HONESTUS.

.....

Answer to the Enquiry of Honestus. The Office of the Comforter.

BY the Comforter was unquestionably meant the Holy Spirit, or Holy Ghost, a divine person of the Trinity, and equally with Christ the Son, an agent in creation, in the government of the world, and in the salvation of sinners. He had been the special agent of sanctification in all who believed from Adam to Christ's time. The disciples had been the subjects of his gracious influence, and so must be every one who shall inherit the kingdom of heaven; still, the promise of Christ was properly addressed to his disciples.

The divine Spirit is the agent both of instruction and sanctification. Through his aid Abra-

ham saw the day of Christ and rejoiced; Moses gave the law; the sweet singer of Israel sang, the prophets pronounced the promises and the threatenings of God; and even Christ himself, considered as a man, cast out devils and taught the doctrines of the kingdom.

The Spirit or Holy Ghost instructs through instruments, and acts by means. In the life of the man Christ Jesus, he was a principal instrument of teaching men in the doctrines of the kingdom of God. When he ascended, the Spirit as the prime agent of instruction did not cease to act; but only the mode and secondary agents of communication were changed.

While Jesus Christ was on earth with his disciples, he taught them what the truth was; instructed them in the true doctrines of religion and their duty; and the Spirit spake to them through his mouth, and wrought miracles by his hand. They lamented his departure as the loss of their oracle; but he tells them, that when he was gone the mighty power of God the Spirit should act by and upon them, as in their sight, he had acted through him. They should not need his tongue to instruct and comfort them or the church, but be taught immediately of God the Holy Ghost, "He shall take of mine and shew unto you; and as I and the Father are one, have one glory and one interest, it is also true, that he shall take of God's truth and shew unto you."

Although these remarks are a primary answer to the Enquirer, some other things are necessary to be said to place the truth in a proper point of view.

There was doubtless a special fulfilment of this promise to the apostles, and some of the first instruments in the Christian church, which ought not to be expected in these latter days. The scriptures were not then completed. The doctrines and duties of the gospel could not be fully explained until after the death, resurrection, and ascension of the Son of God. The foundation must be completely laid, before the visible Christian superstructure could be finished. Christ, therefore, had said, "I have many things to say unto you, but ye cannot bear them now." It is not the most fit time to instruct you; and many of those things he never did say with his own lips. He left them to be revealed by his Spirit, who took of his Father's and shewed unto them, and to others, who were the appointed instruments of completing the Revelation of God. In these scriptures we have a standing testimony of all the truths, of the whole scheme of doctrine, the whole circle of duty, and every thing that was necessary for the perfection of his church in gospel holiness and order. Until this was done, we must suppose there was an extraordinary agency of the Spirit of God, which then ceased.

At that time new truths were communicated, old ones were explained, and new promises and threatenings were given; since that period, we have no right to suppose there has been any communication of new truths, unless we give that name to the confirmation by the prov-

idence of God in the government of mankind, of what was before known.

But though that extraordinary influence of the Spirit has now ceased, his operation on the mind is necessary for our salvation. There will be a fulfilment of the promise, "he shall take of mine and shew unto you," unto every one who has a just knowledge of the truth; he will continue to the end to glorify Christ, by teaching sinners that they need him, that he is the only Saviour, and by convincing them of the reality and serious nature of the truth, and by making them obedient in faith and love.

There is an actual influence of the Holy Ghost in the first production of serious enquiry, and in teaching men the great and solemn truths of the divine law. The revelation of divine truth will not make us attend, or feel that every command and threatening of God relates to ourselves and to our state hereafter. There will be a deep security until the Spirit of God awakens; the things of sense will overpower our evidence of the spiritual world; we shall read the divine law insensible of its meaning, and without an application to ourselves, and conscience will be secure in transgressing. This is actually the case with all who are secure in sin. As a matter of form, they will own themselves sinners, but feel it not,—feel not the guilt nor the certainty that the Lord is displeased, nor the danger that he will punish — No reasoning will convince them, because men cannot touch the heart and conscience. It is one of the qualities of unholiness, that it darkens the mind and hides the transgressor's own iniquity and danger from himself. This accounts for all the security of mankind, though death approaches, and eternity is near them, means will do nothing, warnings will be of no avail, until the divine agent, the Spirit himself, takes hold of the conscience.

Although we have the truth of God and the words of Christ on record, without a blessing, they are a lifeless letter. The Holy Ghost must take these truths of Christ and show them to the mind,—which will be an effectual manifestation. It is a discovery which will do more in a moment, than all the means of instruction, without a special blessing, can do for ever.

What does the Holy Ghost discover to the mind of a sinner? He first shows him the law, and then himself, his life, and heart. He shows him his relations to a holy God, which he had heard a thousand times, without troubling himself whether they had a meaning or not. He now sees they have a meaning very uncomfortable to every transgressor. He shews him the strictness, the spirituality, and the certainty of the commandment, makes him sensible of his own sin, not merely a few actual sins, but a heart full of iniquity, a heart under the sentence of the whole law, a conscience when awakened that cannot come to God by reason of guilt. He shows him that he is condemned in righteousness, and his mouth is stopped before his righteous Maker. He shows him that his

help must be in the mercy of the Almighty, an act of favor that has not been merited and therefore cannot be challenged.

If the influence of the Holy Spirit, or Comforter, be so necessary to awaken us from security, and teach us what the law is; all who believe this will doubtless agree that his influence is still more necessary to instruct us in the gospel, and make an application of it to our hearts. If he, and he alone teaches the disease, it is from him we must expect the healing. One is only bringing us to a knowledge of our true state, the other is actually changing our state; one is showing us ourselves, the other is revealing the glory, the all-sufficiency, and completeness of the gospel Saviour; one is pointing us to a knowledge of our guilt, the other is washing away that guilt; one is convincing us that we have nothing heavenly in our temper, and no holiness, the other is giving a new heart, and the first principles of that holiness which will grow up into heavenly glory. This work of grace the scriptures call putting a new heart into his people, creating them anew, making them like God himself, sealing them unto the day of redemption, by giving them that holiness which in the day of Christ will be an evidence, that they have a right by the covenant of grace to hope.

We see, therefore, that the Comforter, the Spirit of God, has a most important part in the salvation of men. He takes the truth of God and makes application of it to the mind. Our having this truth on record in the holy scriptures does not render his influence unnecessary, for it is he must give us just apprehensions, or we shall not have them; he must collect, and present strikingly to our minds the evidence of the spiritual world, or we shall not collect it for ourselves.—Means may give doctrinal information, but when given it will not be heeded. The unholy heart will put away the light, chusing to remain in darkness lest its deeds be reproved.

Religious Intelligence.

State of Religion within the bounds of the General Assembly of the Presbyterian Church, in the United States of America; from May 1809 to May 1810:—Extracted from the Minutes of the Assembly.

THE Committee appointed to collect and digest into a connected narrative, the information received in the free conversation concerning the state of Religion, submit the following report:

The General Assembly having heard a narrative of the state of religion within their bounds, are happy in having the opportunity of publishing an abstract of it, for the information of the churches under their care. And we begin with thanksgiving to the God and Father of our Lord Jesus Christ, for that grace with which it has pleased him to visit a goodly number of our churches. In many instances the arm of the Lord has been made bare; the prince of peace has displayed the power and glo-

ry of his grace, in the edification of his people, and the conversion of sinners. "Not unto us, O Lord, not unto us, but unto thy name be the glory."

The state of the church upon the whole is favorable; and in particular parts, the Spirit of God has been poured out in copious effusions. In many towns within the bounds of our sister churches in Connecticut, Vermont, Massachusetts, and New-Hampshire, the Gospel of Christ is seen to be the *power of God, and the wisdom of God to salvation.* Zion is there putting on her beautiful garments; there, is flowing with a full stream that river which makes glad the city of our God; and the great shepherd is leading his flock to the green pastures, by the living waters.

Advancing towards the south, we see the foot-steps of our glorious Redeemer, within the bounds of the Presbyteries of Long-Island, Hudson, and New-York. Jesus shows that he is able to save, even to the uttermost, by the conversion of old and hardened sinners, of open, avowed unbelievers, and of abandoned profligates. The slaves of Satan are delivered from their bondage, and admitted into the glorious liberty of the sons of God. In the western parts of the state of New-York, particularly in the newlysettled regions, the progress of religion has been great; that desert buds and blossoms as the rose, and promises, under the auspices of grace, to become as the garden of the Lord. It is mentioned as a proof of this, that in the space of eleven years, the number of ministers of Jesus, in that country, has increased from two to nearly fifty.

Although the revival in New-Jersey, of which the Assembly made report to the churches last year, has, in some degree, declined, yet we are delighted to hear that the precious fruits of it remain; that apostacies are very rare; that they who name the name of Christ, appear generally to walk worthy of their vocation; and that although the harvest seems for the present to be past, yet still, in many places, the gleanings are considerable.

In the Presbytery of Philadelphia the work of the Lord goes on, in the congregations of Cape-May, and Fairfield. Many souls are there brought from darkness to light, and from the power of Satan unto God.

There are tidings also from some parts of the Presbytery of Baltimore, which make glad the hearts of the friends of Zion.

The Assembly are happy to learn that the fruits of the great revival in some of the Southern States, which took place several years ago, still remain; that there, also, apostacies are very rare, and professors of religion appear to have their conversation in heaven. In some instances professional characters, formerly notorious for their adherence to the principles of infidelity, and for inattention to the duties of religion and morality, are now found publicly manifesting their attachment to the friends and doctrines of Christianity.

With pleasure we have received the information, that several Seminaries of learning have been favored with the special grace of God; and some of those youth

who are expected hereafter to influence public opinion and sentiment, have become disciples of a crucified Redeemer.

In addition to this general view of the good things which God has done for us, it is remarked, that the Missionaries employed by the General Assembly, and by other Missionary bodies within their bounds, have performed their services with fidelity, and, in several instances, with considerable success. The gospel has been carried to destitute places, and the sun of righteousness has risen, with healing under his wings, upon some of the dark and benighted regions of our wilderness. A goodly number of churches have been organized during the year past; and now in several places there is an earnest cry for the stated preaching of the gospel, where ten years ago there were none who cared for these things.—The Missions to the poor blacks in our country, have also been, in some degree, blest by the Head of the church, and even the heart of the savage has been melted by the all-subduing grace of God.

It is pleasing also to remark, that in some places, where infidelity appeared to have built her strong holds, the doctrine of Christ crucified has triumphed. The impious heresy of socinianism which reduces to the level of a mere man our blessed Lord and Saviour, has been also in some instances, considerably diminished.

The Assembly cannot forbear mentioning here, with great satisfaction, the institution of several Bible Societies, in addition to the one established nearly two years ago, in Philadelphia. We thank God that he has put it into the hearts of the pious and benevolent of various denominations, to devise and furnish the means of sending the scriptures, which alone are able to make men wise unto salvation, to the poor and needy. And we anticipate with joy, the happy effects which it is hoped will result from these institutions. It is our most ardent prayer that they may be increased, until all who dwell upon the earth, shall be favored with the word of God *the only infallible rule of faith and practice.*

The Assembly also acknowledge, with joy, the goodness of God in checking the progress of the errors, and healing the divisions which have prevailed for some years, in a few of the western churches.

In producing the happy effects which have been just detailed, God has done honor to his word and ordinances. As the Assembly cannot recognize *as genuine* any work in the hearts of men, bearing the name of religion, but that which is produced by the instrumentality of truth, acknowledges and honors that truth, so they observe as usual, a confirmation of this great principle in the reports concerning the state of religion, at the present sessions. In those parts of the church, without exception, in which vital religion has flourished, in the course of the last year, the fundamental doctrines of the gospel; viz. *the total depravity of human nature, the divinity and atonement of Jesus Christ, justification by his imputed righteousness, the sovereignty and freeness of divine*

grace, and the special influences of the Holy Spirit in the regeneration and sanctification of sinners, have been decidedly received and honored.

The means, in addition to the preaching of the word, which God has owned and blessed, are catechising and prayer meetings. And the Assembly hail it as an auspicious omen, that, upon many of his people and churches, God has poured out a Spirit of grace and supplication. We rejoice in being able to say that praying societies have considerably increased in the last twelve months. Let those who have been favored with the effusions of the Holy Spirit, persevere with increasing diligence in the use of those means which it has pleased God to bless: and let those who are still in a state of languor and coldness, remember that it is only in the diligent use of the means appointed by God, that they can expect to obtain his blessing. We recommend this the more earnestly, dear brethren, because although the state of the church, on the whole, is prospering, yet in some very extensive and populous regions of our country, religion declines, errors prevail, vice abounds, and souls are perishing. Let the friends of Jesus, throughout our land, united in one purpose, animated by one spirit, rise to more vigorous exertions for the promotion of vital piety. Let their time, and their talents, and their all, be devoted to the cause of God and of Christ. God has done and has promised enough to encourage our hopes, and animate our labors. The time is approaching, when Jesus will come in the glory and majesty of his grace; proceed from conquest to conquest, and fill the whole earth with his salvation. Try then, brethren, the utmost efficacy of prayer, and let every soul with fervor cry, *even so, come quickly, Lord Jesus! Amen.*

Attest,

JACOB J. JANEWAY,
Stated Clerk.

Bible Societies and Translations of the Holy Scriptures.

THE BRITISH AND FOREIGN BIBLE SOCIETY, for the encouragement of institutions of the same kind, have presented to the "New-York Bible Society" 100*l.* and to the "Connecticut Bible Society" 50*l.* Sterling.—These donations were accompanied with letters expressive of high satisfaction in the present glorious prospect of a dissemination of divine truth through the world.

Extracts from the Second Report of the Philadelphia Bible Society, May, 1810.

IN laying before the Society an account of their proceedings during the past year, the Managers experience pleasing emotions, anticipating that the report which they are now to make will gratify the Society with a view of its beneficial operation, and stimulate them to persevering and increased exertions for the advancement of the great cause which they have under-

taken. It will show that the field opened to the Society is far from being a narrow one, and that the sources from which they may reasonably expect an augmentation of the means of doing good, are various and diffused. And it is hoped that it will have a tendency to increase the number of the patrons of this institution, by satisfying those who have not yet recognized the necessity of a gratuitous distribution of the Holy Scriptures in our principal cities, that there are in reality, many other places, the necessities of which call loudly for the aid of Bible Societies; places where the Bible cannot easily be procured for money, or where many who are anxious to procure it are disabled by poverty from purchasing it. It will certainly administer the highest gratification to the society to receive intelligence of the numerous sister societies which are springing up in every part of the country to co-operate with us in our important work.

Since the last meeting of the Society there have been distributed 1514 English Bibles; 387 English New Testaments; 54 German Bibles; 196 German New Testaments; 45 French New Testaments; 1 Welsh Bible; and 1 Gaelic Bible.

A considerable share of these were dispersed over our own city and state, and perhaps more might have been distributed within these bounds, had the managers possessed larger funds; but as they have it in their power to supply these places at another time, they thought it preferable in many instances to listen to the claims of distant necessity, partly because it was greater, and partly because such favorable opportunities of supplying it do not frequently occur. With respect to the aid granted to remote places, they state that 50 English Bibles, and 50 English New Testaments, have been sent to the Rev. Thaddeus Osgood, a missionary on the frontiers of the United States, to be distributed among those who may, in his judgment, the most need them.

100 German New Testaments have been committed for distribution to the missionaries of the German Lutheran church.

25 English Bibles, and 25 English New Testaments have been sent to the Rev. John H. Rice, a missionary among the people of color in the state of Virginia, to be given to those of them who can read.

50 English Bibles, and 50 English New Testaments, were taken out to the Island of St. Croix, by Mr. Francis Markoe, one of the managers. These he distributed partly in person; and on leaving the Island, committed the remainder to the minister of the Episcopal church, to the society of the Unitas Fratrum, and to some other friends, who were kind enough to co-operate with this Society in carrying the light of the Scriptures into the abodes of darkness. The attention which the Society had paid to the necessities of these Islanders excited strong emotions of surprise and gratitude among them, and called forth a spirit of liberality in favor of our institution. General Harcourt, Lieutenant Govenor of the Island, became a member of this Society, by a

life subscription of fifty dollars; Dr. Edward Stephens, by a life subscription of fifty dollars; Mr. Peter Markoe, by a life subscription of fifty dollars; Mr. Isaac Dubois, collector of the customs, by a life subscription of sixty-four dollars; Mr. John Brown, by a donation of six dollars and the usual annual subscription of two dollars. There is reason to hope, that the Bibles sent to this island, will materially assist the exertions of those who are there laboring to diffuse the gospel of the Lord our Saviour.

50 English Bibles have been sent to the Rev. Mr. Atwater, president of Dickinson College, Carlisle, at his request, to be distributed in the prison and barracks in that town, and to such poor persons as may be desirous to have Bibles.

6 English Bibles, and 24 English New Testaments have been forwarded to the Rev. John Knoske in Berks county, at his request, to be distributed among the laborers at the furnaces in his neighborhood.

25 English Bibles have been sent to Mr. James Murray, Cambden county, S. C. at his request.

59 English Bibles, and 100 English New Testaments have been delivered to the Rev. Samuel Wooley, a missionary in the West-Indies. The representation which Mr. Wooley made to the managers of the necessities of the people among whom he labors, excites a hope that this gratuity will be of great service.

100 New Testaments to a Society about to be formed at Beaufort, in South Carolina.

12 English Bibles to the Rev. Mr. Freeman, to be distributed in the neighborhood of Bridgetown, New-Jersey.

The above are the chief instances in which the Managers had opportunity of extending the benefits of this Society to remote quarters. It may be added that in most of these instances the aid was solicited; and in all of them obviously necessary.

The Society will recollect being informed at the last meeting, that the British and Foreign Bible Society had voted a donation to our funds, of 200 pounds sterling. We have now to add that the whole of that sum has been received. In consequence of an order from the Managers, there were forwarded from London in April 1809, 100 French New Testaments, 50 German, do. 100 English, do. 100 Welsh Bibles, 50 Gaelic, do. 50 German do. These have been received, to the value of 70*l.* 13*s.* 8*d*, sterling; and the freight to the amount of 2*l.* 15*s.* 6*d.* sterling, generously relinquished by Mr. Hurry, owner of the ship in which they were imported.

The Society judging by our order that there must be a demand in this country for the Scriptures in various languages, and knowing that we could not supply ourselves with any but English Bibles, sent out in Feb. 1809, 150 French Testaments; 150 German, do.; 250 English, do.; 150 Welsh Bibles; 100 German, do.; 50 Gaelic, do.; 25 English nonpareil, do.

This Society will duly appreciate that ardent interest in our prosperity, and in the success of the general cause,

which occasioned these books to be sent us. It appears, however, that the Society in London over-rated the demand in this country for the French, Welsh, and Gaelic Scriptures; which is not at all strange, as it is now equally apparent that we ourselves had over-rated it. Experience has shown that opportunites of distributing these books are extremely rare; only 45 French Testaments, 1 Welsh, and 1 Gaelic Bible, having yet been disposed of by the Managers. This circumstance, however, does not interfere with our gratitude to our friends. But as the books could not be gratuitously disposed of by the Managers, they directed their Librarian to offer them for sale, that the proceeds may be laid out in the purchase of such copies of the Scriptures as are more needed in this country.

The British and Foreign Bible Society have also sent us a few copies of their Fifth *Report;* this, like their former reports, we believe, has contributed largely whereever it has been read to excite a zeal to imitate their extensive and beneficial labors. We have received also another public communication from that Society, which will be found in the appendix; from which it appears, that from their first institution till the 24th of March, 1809, they printed 52,454 Bibles, and 105,975 New Testaments in various languages, exclusively of those which they printed on the continent of Europe; and have distributed them over almost every part of Christendom.

When this Society was first organized, it was, after mature deliberation, determined not to pre-occupy a field which could be better cultivated by other laborers. They therefore limited themselves almost to their own state, and by a public address invited the friends of revealed truth to co-operate with them in the general object, by the erection of similar Societies.—It is with great pleasure that the Managers now report that a number of Bible Societies are already organized, and in operation, in different parts of the country; and that measures are in a prosperous train for the erection of others. They have received official information of the institution of

The Massachusetts Bible Society,—The Young Men's Bible Society of New-York,—The New-Jersey Bible Society,—The New-York Bible Society,—The New-Hampshire Bible Society,—The Connecticut Bible Society. They understand also that a Bible Society is about to be formed at Beaufort, in South-Carolina, and another in the city of Baltimore; and that some efforts have been made towards the formation of one in Charleston, (S. C.) With those Societies whose organization they have received official information, the Managers are in the habits of correspondence; and it may reasonably be expected that so many Societies operating each in its proper sphere, and mutually communicating and receiving information on the means of advancing the common object, will be eminently useful.

[To be continued.]

Memoir relative to the translation of the Sacred Scriptures; to the Baptist Missionary Society in England, dated Serampore, Aug. 14, 1807.

(Concluded from p. 278.)

25. OUR brethren will perceive, that in addition to the generous benefaction of the friends of religion in Britain, we have to acknowledge the liberality and the public spirit of our worthy friends in America, who have so cordially interested themselves in the work, that unsolicited by us, they have within the last two years collected and sent out for that purpose, nearly 6,000 dollars.

26. In the effort made to raise a fund in India for the purpose of translating, we acknowledge with gratitude the zeal of our worthy friends in the Establishment. This attempt succeeded in a considerable degree, and a sum was subscribed amounting to nearly 14,000 rupees: out of which fund we received monthly 300 rupees for Mr Lassar's salary, and the same sum towards the support of the translations in general, from May 1806 to 1807: since which time, the fund being reduced below 5,000 rupees, has been confined to the Chinese and Persian translations.

27. On examining this account, it will appear that the greatest expense attending this work is that of *printing*. This, by the end of 1806, had amounted to nearly 3,500, pounds, though confined almost entirely to the Bengalee; while that of translating had scarcely amounted to a third of that sum, although the Chinese, and indeed the whole of the translations, were included. This will enable us to speak with a degree of precision respecting the probable expense of finishing the whole of the twelve translations.

28. Of the expense attending ten of these, namely, the Sungskrit, the Bengalee, (Old Testament,) the Hindee, the Orissa, the Mahratta, the Telinga, the Kernata, the Guzzerattee, the Burman, and that in the language of the Seeks, we can speak with a good degree of certainty. The printing of the whole *ten* will probably be completed in about *four years*. Less than half that period, however, will probably complete the New Testament in several of these: as, the Sungskrit, the Orissa, the Hindee, and the Mahratta, as well as the whole of the Scriptures in the Bengalee. If, however, a pundit were retained in each of these languages, during the whole of that period, the expense of ten pundits on an average of about 25 rupees monthly, and 300 annually, would be for the whole ten a yearly sum of 3,000 rupees. So that 12,000 rupees will probably defray the remainder of the expense attending the *mere translation* of the New Testament into these ten languages.

29. The expense of *printing* each respective version can be easily calculated. It may probably be as follows:—

			Rupees.
The Sungskrit,	1000 copies,	about 600 pp. 4to.	5,000
The Hindee,	ditto,	700	5,500
The Mahratta,	ditto,	800 8vo.	4,000
The Orissa,	ditto,	700	3,500
The Guzzerattee,	ditto,	700 4to.	5,500
The Kernata,	ditto,	900 8vo.	4,500
The Telinga,	ditto,	900	4,500
The Seeks,	ditto,	700 4to.	5,500
The Burman,	ditto,	900 8vo.	4,500
The Bengalee, (last vol. of the Old Testament,) 1000 pages,			3,500
Printing,			46,000
Translating,			12,000
			Rupees 58,000

Or £. 7,250 sterling. When from this we deduct 12,371 rupees, or £. 1,546, the surplus now in our hands, (the sum advanced for printing these versions excepted,) the sum required to complete these ten versions will be about 46,000 rupees, or £. 5,750 sterling. So that about fourteen hundred pounds annually, for four years, will, as far as we can guess, enable us, not only to finish the whole of the Scriptures in the Bengalee, but also to translate the New Testament into the Sungskrit, the Hindee, the Orissa, the Mahratta, the Telinga, the Kernata, the Guzzerattee, the Burman, and the language of the Seeks, and print an edition of a thousand in each.

30. The expense of the Chinese and Persian translations is considerably more than that of the others. Mr. Lassar's wages are 300 rupees monthly, and Mr. Sabat's 200 rupees. In the Chinese the New Testament will probably be finished in two years. Mr. Lassar's wages will in that time, at 6,600 annually, amount to 7,200. If we allow two years and a half for the completion of the Persian, this will be 6,000 rupees. Together, 13,200 rupees, or £. 1,650 sterling.

31. The expense of *printing* the Persian will be rather less than that of the Sungskrit, as the New Testament may be comprised in about 500 pages quarto. We also have a fount of Persian ready. Nor is it probable that the expense of printing the Chinese version will much exceed, especially if we procure a brother from England capable of cutting the types, (or rather blocks,) as we have reason to expect. This would indeed curtail the grand article of expense; as these, being in the mode of stereotype, require only two men to throw off any number of copies at pleasure. Chinese paper can be procured in abundance at Calcutta. If to the 13,200 before, we add 10,000 more for the expenses of printing, this will make 23,200 rupees, or £. 2,900. So that about three thousand

pounds more, will, we trust, finish the translation of the New Testament in the Chinese and the Persian. If we add this sum to that required to complete the other ten, it will appear that somewhat more than *eight thousand pounds* are required to finish these *twelve translations* of the New Testament. It is with propriety that the sum for the two last versions is added; for although three thousand rupees remain of the fund subscribed in India, yet we have at present no ground to expect that any thing further will be subscribed; the whole must, therefore, as far as we can say, depend on the generous exertions of the friends of religion in Europe and America; and we cannot but feel thankful to our gracious God, that this work has been so far succeeded by him, as to require only the sum of *two thousand pounds annually for about four years*, to complete Translations of the New Testament in *twelve languages*, and to print an edition of a thousand copies in each of them.

32. As the Old Testament consists of a little more than thrice the quantity of the New, the expense of that part of the work is easily calculated. Several circumstances may also concur to reduce the expense; such as, facility in the work, improvement in the types, and other things of that nature. It is however scarcely necessary to touch on this part now, as the way being once opened in these languages by the completion of the New Testament, no one can doubt that the friends of religion will give every due encouragement to the translation of the whole Scriptures.

33. Thus far helped of God, we desire to adore his mercy and wisdom, and through you, dear brethren, to present our grateful and cordial acknowledgments to the friends of religion in England, Scotland, and America, who have so generously come forward to assist in the work. To press them to go forward, is as unnecessary as it would be unkind in us, after the liberality we have experienced, to doubt their future support.—Nor is it less superfluous to represent the nature of the work. It commends itself to the conscience and understanding of all who love the word of God.—Were it only for the assistance it will afford European Missionaries in attempting to spread the gospel in these languages, it would deserve attention: but we cannot help looking to something beyond this. It is promised, that the Spirit shall be poured out on all nations; to HIM alone it belongs to know the times and the seasons, but we cannot forbear hoping that the Spirit of God may be poured out on the natives of these respective countries in the perusal of his holy word; nor avoid foreseeing that, were He to vouchsafe this blessing on his word, the wilderness would soon become a fruitful field, and the desert blossom as the rose.

Intreating your earnest supplications for Divine assistance through the whole of this work,

and for the hastening of these glorious days,

We remain very dear Brethren,

Most affectionately yours,

W. Carey, J. Marshman,
W. Ward, J. Chamberlain,
R. Mardon, W. Moore,
J. Chater. J. Rowe,
W. Robinson, F. Carey.

Serampore, Aug. 14, 1807.

Notice for Charity.

SINCE the apostolic age, no event hath more strongly marked the presence of the great Head of the church to be with his people, than the rapid translation of the scriptures, into many languages of the Eastern heathen in Asia. The sun of righteousness is, indeed, rising with his brightest beams, upon those benighted but populous regions, and we trust millions will experience the healing there is in his wings. While the judgments of a holy God are desolating the lands which have enjoyed his word for ages, and have sunk into infidelity, he is giving the word of life to those who were necessarily ignorant of the gospel.

Reader, observe the contrast in the dealings of heaven! and let hardened infidels reflect, that their own state is more deplorable than the most ignorant heathen on earth; for the latter the Redeemer will appear, for the former judgment is reserved in store.

On those good men, who are engaged in the work of translation, the blessing of many shall rest for ever. They have demonstrated their sincerity, piety and ability for the great duty: the Spirit of God is doubtless with them, and they need nothing but pecuniary aid to accomplish the design. Can an American Christian deny his mite? What brother or sister in Christ doth not wish to meet the Asiaticks in heaven? For the facility of transferring donations, the readers of this Magazine are informed, that Mr. *Peter W. Gallaudet, Merchant, Hartford*, will receive and endeavor to transmit whatever may be given for this purpose.

A Letter from a dying Libertine to his Friend.

Dear Philo,

DEATH already seizes my extremities; but as my heart still survives, and checks me for the many follies you have been witness to in my former life, and the bad advice I have so often given you in regard to a future state. I think it my duty, by way of restitution, to send you my present thoughts, which can't be supposed to be any ways biassed, when I am waiting the dissolution of my mortal frame. For while you are reading these lines, I shall in all probability, be either groaning under the agonies of absolute despair, or triumphing in fulness of joy.

It is impossible for me to express the present disposition of my soul, the vast uncertainty I am struggling with; no words can paint the force and vivacity of my apprehensions; every doubt wears the face of horror, and would presently overwhelm me, but for some faint beams of hope, which dart across the tremendous gloom.

What tongue can utter the anguish of a soul suspended between extremes of infinite joy or eternal misery? I am throwing my last

stake for eternity, and tremble and shudder for the important event.—Great God! How have I employed myself! How have I consumed my days in a sinful lethargy! I never waked till now! I have but just commenced the dignity of a rational creature; till this instant I had a wrong apprehension of every thing in nature; I have pursued shadows; entertained myself and friends with dreams. I have been treasuring up dust, and sporting myself with the wind. While I look back on my past life, I find it all blank, a perfect vacancy, except some memorials of infamy and guilt. Oh! I never had a just apprehension of the solemnity of the part I am to act, till now.

It is this that arms death with all its terrors, else I could still mock at fear, and smile in the face of the gloomy Monarch. It is not giving up my breath; it is not being for ever insensible, that makes me shrink:—it is the terrible hereafter, the something beyond the grave, at which I recoil. Those great realities, which you know, I, in the hours of mirth and vanity, treated as phantoms, and as the idle dreams of superstitious brains, start forth and dare me now in their most terrible demonstrations. O Philo! my awakened conscience feels something of that eternal vengeance I have so often stupidly defied.

To what heights of madness is it possible for human nature to reach! What extravagance is it to jest with death! to laugh at damnation! as we have done in the greatest of our folly. Every thing in nature seems to reproach this levity in human creatures. The whole creation but man, is serious. Man has the highest reason to be so, while he has affairs of infinite consequence depending on his short, uncertain duration. A condemned wretch may with as good a grace go dancing to his execution, as the greatest part of mankind go on with such a thoughtless gaiety to their graves.

Oh, Philo! with what horror do I recal those hours of vanity we have wasted together! Return, ye lost neglected moments! How should I prize you above the eastern treasures! Oh! could I be permitted to live; to dwell with hermits; to rest on the cold earth; and once more stand a candidate for an immortal crown, and have my probation for celestial happiness; what worth is there in the vain grandeurs of a court! In sounding titles! In perishable riches! What consolation! What relief can they afford me!

I have had a splendid passage to the grave! I am in state, languishing under a gilded canopy; I am expiring on soft and downy pillows, and am respectively attended by my servants and physicians! My dependants sigh, my sisters weep, my father beareth a load of years and grief; my endearing wife pale and silent, conceals her inward anguish; my friend Euphormio, who was as my own soul, suppresses his sighs, and withdraws from me to hide his bursting grief. But alas! who can answer my summons at the high tribunal? Who can bail me from the arrests of death? Who will descend into the dark prison of the grave to relieve me there, or defend me from corruption?

Here they all leave me, after having paid a few idle ceremonies to the breathless carcass, that lump of clay, which perhaps may lie reposed in state, while my soul, my only sensible part, may stand trembling before my Judge. The love and gratitude of my friends, may perchance honor my remains with a stately monument inscribed with, *Here lies the great*——But, could the pale corpse speak, it would soon reply,

> .....False marble, where?
> Nothing but poor and sordid dust lies here. COWLEY.

While some flattering panegyric is pronounced at my interment, I may perhaps be hearing my just condemnation at a superior tribunal, where an unerring verdict may sentence me to everlasting infamy. But I find comfort in the promises of God, and hope for mercy through Christ. Therefore repent, and farewell, till we meet in the world of spirits.

THE

CONNECTICUT

EVANGELICAL MAGAZINE;

AND

RELIGIOUS INTELLIGENCER.

PUBLISHED MONTHLY.

VOL. V.

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CONDITIONS.

I. This work will be continued in monthly numbers through the year, each containing forty pages 8vo. printed on white paper with a handsome type, and a cover and contents on blue paper.

II. The price to subscribers, who receive less than 6 numbers for each month, will be 15 cents.

III. To those who subscribe for 6 and less than 12 numbers each month, 12 1-2 cents.

IV. To those who subscribe for 12 numbers each month, engaging to take them through the year, 12 1-2 cents and a thirteenth gratis.

V. Any Bookseller, or any Missionary Society who make themselves responsible for fifty numbers per month, shall have 12 1-2 per cent. deduction from the most favored terms above.

VI. Any person who will receive 25 numbers each month, and give evidence that they are distributed gratis to the poor, shall have them at the price mentioned in the last article.

The above are the prices at the office of publication. It is expected that payment will be made quarterly. Single subscribers who make full payment at the beginning of the year shall have 5 per cent. deduction.

It is expected that all letters will be post paid: if they are not, the postage will be charged in account.

An Index of the volume will be given at the end of the year.

CONNECTICUT

EVANGELICAL MAGAZINE;

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RELIGIOUS INTELLIGENCER.

VOL. V.] JANUARY, 1812. [No. 1.

A New-Year's Address.

AT the request of the Editor, a constant reader of this Magazine would solicit the attention of his fellow-readers to a few thoughts which are naturally suggested on the commencement of the New-Year.

By the good hand of our God upon us, we are enabled to greet the return of another new year. The most of us it finds in the enjoyment of many blessings of Divine Providence, with our cup filled with good things. Most of the reasonable prospects which we entertained at the commencement of the last year have been realized; many evils which we apprehended have been averted; from many difficulties in which we have been involved we have been most mercifully extricated; from accidents and dangers innumerable the kind hand of God has preserved us.

At the commencement of the year, nothing can be more suitable than a retrospective view of that just brought to a close. While we are beginning one year, we are finishing another. It is not easy to determine which event is, to a reflecting mind, the more interesting and solemn. As we enter upon a new year, we naturally fancy ourselves standing upon an eminence, with deep contemplation, viewing the past and the future, when innumerable thoughts, grand, painful, pleasing, terrible, rush upon the mind, and awaken all the feelings of the soul. We contemplate a year, to which our prospects had assigned many interesting events; in which we hoped for much enjoyment; in which we intended to have done much, or something at least, for our immortal interests, for our temporal welfare, for our connections, for our fellow-men, for the church of God; now numbered with the periods of ancient time, not to be recalled. That which could have been done in that year only, and has been omitted, which is true of

many things most important, must remain undone for ever. All the opportunities which it furnished for doing good, for obtaining good, for avoiding evil, for escaping danger, which were not improved, are passed to the account of eternal loss. All our moral actions during that period are carried to the book of God's remembrance, the leaf is turned over, the record will stand unaltered to the great day. All who have imbibed any corruption in their moral sentiments, have lost a station which it will be hard to regain.

We have to reflect, on this interesting occasion, that it hath pleased God to preserve our lives during the past year, to protract our season of preparation for eternity; while, during the same period, many of our friends and acquaintance, in similar circumstances in life, engaged in the same pursuits and prospects with ourselves, are removed to the eternal state. Who can forbear to say to himself, Why am I spared, why this discrimination, why is my friend removed, and I survive? We can answer only, in the language of the prophet, *O Lord God, thou knowest.* The greatest blessing which is enjoyed in this world is the privilege of seeking the Saviour and eternal life. This favor we have enjoyed, through the merciful forbearance of God, another year. The means of grace, from which this privilege receives its highest value, we possess in all their fulness.

The blessings of Divine Providence, which the past year has afforded us, in our individual or relative capacities, call for a grateful recollection. These have flowed from the kind hand of an heavenly Father, who overlooks our ill-desert and ingratitude, and supplies our wants from his inexhaustible mercies. All personal enjoyment, all the social endearments of life, all external and public blessings proceed from the same divine bounty.

In every review of the past, we find much to lament, we discover great cause of humiliation and regret. If such a review be honest and faithful, we discover many things in ourselves which could not bear the light, of which no consideration could induce an exposure to our fellow-men, which, nevertheless, are fully known to an all-seeing God. As they are known, they will be remembered by him, and, in his sight, they determine our characters. If we began the last year, in any measure, as we ought, we entered upon it with many resolutions, hopes, and prospects, concerning an amendment of life, and a more constant attention to the dictates of duty. We promised, in the presence of the searcher of hearts, if he would spare our lives, to spend the year for him; to make the interests of our souls and the service of Christ a principal concern; to watch against sin, and contend with every thing which might be offensive to him; to seek to do something to promote the spiritual interests of our fellow-men, and to lend our feeble efforts to advance the interests of the divine Redeemer. If we have forgotten these engagements, they have not been

forgotten by the Most High, and our neglect of duty is aggravated by a violation of the most solemn voluntary engagements.

There is no review of our past life which ought more universally to excite our lamentation, and which calls more justly for repentance, than unprofitableness. God our Creator has endued all rational creatures with certain powers, which qualify them to be useful to their fellow-creatures, and to do something for the honor of God. In the parable of the talents our Lord has given us a clear elucidation of this subject. The design of Heaven in giving to man his noble faculties, is expressed in that laconic precept, *Occupy till I come.* God requires the *use* of the talents with which he entrusts his people, for his service. The kingdom of Christ is the great object for which this world and all rational creatures were brought into existence. And such is the constitution of this kingdom, that its great Head can avail himself of all the efforts of all its friends for the advancement of its interests. The exertions and the prayers of the feeblest Christian that lives, in the humblest vale of poverty, are essentially important, and, by the wisdom of the divine Redeemer, will be used in aid of the erection of the holy fabric. That our efforts must be feeble, that all power belongs to Christ, is often urged, but it is generally the plea of disobedience and sloth. Whether our exertions are of any avail, and why they are demanded by the great Head of the Church, is not for us to enquire. It is sufficient for us that our exertions are required by a wisdom which cannot err, by an authority which has a right to command. A humble zeal for God, Christian example, and persevering prayer, are duties within the power of every friend of Christ, they are such as he requires, and they are such as will ever be the efficacious means of the advancement of the Mediator's kingdom in the world.—In the review of the past year, it becomes every individual to enquire, What have I done for Christ? What have I done for the advancement of his holy cause? What have been my exertions to bring perishing sinners to the divine Saviour, for the glory of his name, and for the salvation of their souls? To such interrogatories, how many must appear like the slothful servant, who, unfeelingly, laid by his talent, and thought not even of an excuse till called to his account. According to our respective opportunities for usefulness, according to the various means committed to our improvement, in the respective spheres of action in which we are severally placed, in the providence of God, we are required to labor for him and for the promotion of the interests of the Redeemer's kingdom. In such a review, who can forbear to exclaim *My leanness, my leanness!* And who can compare such unprofitableness, with what Christ has done and is constantly doing for sinners, without the most pungent regret?

A review of past events always exhibits a forcible representation of the long-suffering and forbearance of God. While he is communicating every bles-

sing to his people, they are unmindful of the Author of all their mercies; while he is exhibiting his own infinite perfections in his works and in his word, we take little or no pains to learn his character; while he discovers to sinners their lost state, and shows them the ample means of a restoration to the divine favor, these things are treated as unworthy of their attention. At the same time, we are assured that the Lord is a God of vengeance, and that he will punish the wicked. Why has not his arm been lifted up, why has not his sword been drawn against us? It is because *he is gracious and merciful, slow to anger, and of great kindness.*

From a review of the past, we naturally turn to the prospect of the future. We look forward with expectation and hope. We fondly indulge the expectation that the coming year will bring less of the adversities of life than the past, that the blessings of Providence will be more liberally bestowed, that temptations and follies will have less influence upon our conduct, that we shall yield less to the seductions of vanity and sloth, that we shall do more for our own good, and for the good of our friends and our fellowmen. In contemplation of such a prospect, ere we are aware, there is an instinctive resolve of the mind, there is a secret engagement, that this shall be the case. For the quiet of conscience, for the sake of the comforts of hope, the mind resolves. Heaven witnesses these resolutions, places them instantly on long record, the tears of angels can never wash them out. There is nothing improper in resolving, if it be done with a deliberate sense of the solemnity and the high responsibility of the transaction. But it ought ever to be performed as a religious act, in which God is virtually invoked to witness our engagements, and to accept of our vows. The ill success which we have experienced in maintaining our resolutions, is no valid objection against resolving again, where the subject of our engagement is a matter of plain duty. *Vow and pay unto the Lord your God.* One of President Edwards's Resolutions is, "Resolved, never to give over, nor in the least to slacken my fight with my corruptions, however unsuccessful I may be." The object of resolving is to make a present acknowledgment of our obligations to God, and by being subjected to the penalty of a vow to be more likely to perform our duty. In this view of the nature of voluntary engagements, our past failure in our resolutions, though it should make us diffident of our own strength, should never deter us from another attempt. When, therefore, we resolve, at the beginning of the year, if God will spare our lives and carry us through it, we will be more devoted to his service, more attentive to our duty, more watchful of our own hearts, more engaged for the cause of Christ, we should do this under the solemn impression of the immediate presence of God in which we stand, of our entire dependence on his gracious assistance, and of the prevailing intercession of our

holy Mediator, who knows our weakness and who ever sits at the right hand of his Father.—There is help in God. *Out of the mouth of babes and sucklings* he has *perfected praise*. He can make us, feeble and unworthy as we are, the happy instruments of advancing his glory. To the humble exertions of his people, he adds that aid which makes them effectual.

On such occasions as the commencement of a year, the events of Divine Providence which take place around us, particularly, those in which we are immediately concerned, demand our careful consideration. In reviewing the scenes of the past year, we see the liberal blessings of Heaven, which we have been invited to enjoy. Such a plentiful production of all the fruits of the earth, as in the year past, probably, none of us ever witnessed. Our stores are abundant, our garners are full. The blessings of peace and equal laws, have been so long enjoyed, that they almost cease to attract our notice; although so small a portion of our fellow-men possess, in common with us, the same blessings. Our institutions of education, whereby the sources of literary and sacred instruction are laid open to every individual; whereby our youth and children are taught the first principles of science, and the great truths of their moral being; by the mercy of God, are continued to us, while similar institutions, in many other countries, are swept away by the besom of destruction. And these privileges are enjoyed by us in a degree, to an extent, which no other people ever have known. This work of God's infinite wisdom is for his holy name's sake. The blessings of the gospel of salvation, the holy means by which sons and daughters will ever be brought to glory, of all the blessings of Divine Providence given us to enjoy, are the greatest. These we have in their fullest measure. The word of God is in our hands; the measure of instruction we receive in early life enables us to read and understand its essential truths; on every returning Sabbath the doors of the Lord's house open and invite us to the assembly of his people; the venerable *ambassadors for Christ* bring to us the messages of heaven, and proclaim pardoning grace to the perishing transgressor. The church of God is established among us, and where this is, there is prayer, there is the presence of the holy Comforter, in the glorious communications of his grace. The blessing of a faithful ministry is one of the greatest which God ever gives to his church on earth.—The ministers of Christ, in this State, were never more numerous, they never were more harmonious in sentiment, never more sound in the faith, or more eminently possessed of ministerial qualifications, than at the present time. While we enjoy the laborious instruction and the faithful testimony of such witnesses for Christ, if the privilege be not wisely improved, we must be preparing for a very solemn account at the great day.

Notwithstanding all these privileges for divine instruction and improvement, the present aspects of religion among us are fearful and gloomy. The state

of things is such as has been, seldom, very seldom, witnessed. It is not a time for the rage of infidelity, it is not a season of prevailing errors, there is little contention about gospel doctrines, the strife of sects has mostly subsided, all are sunk in awful apathy. A fatal lethargy has seized the whole system, a universal stupidity prevails, a heedless indifference to the realities of eternity, that awful calm which designates the approach of an angry tempest, *Woe to them that are at ease in Zion.*—This is precisely our present state. On the hill of Zion, where the ark of God abides, where his holy presence dwells between the cherubim, we are all at ease. Ministers are at ease, professors are at ease, sinners are awfully at ease, crying to their own souls *Peace and safety.*—Let any one look over the preceding volumes of this Magaizne. A few years since, there was scarcely a Number, which did not contain some animating account of a gracious work of Divine grace, in the awakening and conversion of sinners. Of late, we see, occasionally, a solitary instance of this kind, and these are from a distance. If we except one or two societies, in which there has been some little serious attention, there has not been an instance of a revival of religion in this State, in the past year.—Whither has the Divine Spirit fled? Wherefore is he withdrawn from us? Have we had our day, and, in this day, refused to know the things which belonged to our peace? No state of things is more deplorable respecting the interests of religion, than that in which a fatal opiate seems to have been administered to all its friends, the watchman sleeps upon his post, and all are ready to say, *I shall have peace, though I walk in the imagination of mine heart.*

Hypocrisy and false religion are a tribute paid by wickedness to true religion. The religion of heaven makes such an imposing impression upon the consciences of men, that they are unable, generally, to disown its reality. But as the religion of the gospel promises no good to the selfish heart, or to the wicked life, the powers of the mind are put in requisition to devise some imitation which will dispel the fear of divine indignation, and leave a license to the indulgence of lust. The efforts of false religion and hypocrisy will ever be graduated by the actual prevalence of the love and obedience of divine truth; because it is the actual existence of religion, in its practical effects, that awes the profane, and alarms the consciences of the wicked.—When, therefore, we see the advocates of error at rest, when the sons of hypocrisy are scarcely to be found, when the cause of infidelity has few and feeble advocates, there is sufficient reason to conclude that the cause of truth is in a declining state. These effects are indubitable indications that the real friends of Christ are few, that those few have little life, that there is little zeal for God, that their lives bear no severe testimony against iniquity, that the stupid suffer very little from their admonitions, that the throne of grace is seldom assailed by their importunate supplications. When many knees bend in the closet,

when many tears of penitence and wrestling prayer water the pillow of the night, the Adversary is alarmed, and all the resources of wickedness are immediately summoned in opposition to truth. The Lord Jesus has assailed the dominion of the god of this world. When his friends relax their efforts, his foes rest at ease.—*This is our present state.* I would to God that a different view of the state of religion among us could justly be presented. But it is necessary that we should know the truth.

It is perhaps unnecessary to enquire into the causes which have led to this state of things. We may say in the general, *Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear; But your iniquities have separated between you and your God, and your sins have hid his face from you.* In a few words concerning our duty upon this subject, there will be some suggestions of the probable causes which have induced the present interesting state of things.

In the first place, I call upon my fellow-sinners, to consider, to realize, that they are advancing, rapidly, to the bar of God; that they enjoy the highest gospel privileges, and that the woe denounced against Chorazin and Bethsaida will, inevitably, be theirs, unless they repent; that many of them have seen times of the special displays of the power and grace of God, and have refused his gracious invitation, when he has been calling many to his holy kingdom; that all of them have experienced times of the special strivings of the Spirit of God upon their consciences, and that his *Spirit will not always strive with man;* that the longer they continue unreconciled to God, their prospect of ever getting into his kingdom is most rapidly diminishing. They are constantly shortening their probationary season; and every subsequent period of human life has a less prospect of divine influences than the period preceding. Yet still we hear the gospel call, still we enjoy the testimony of the ministers of Christ, still we are *prisoners of hope.*

I call upon professors of religion. These have *named the name of Christ.* To them, their fellow-men have a right to look, to them they will look, to know the real, practical excellency of that religion which they profess to love, and have vowed to honor. Their fidelity in the service of their Master, and their general example of life, will ever be the principal means of impressing upon their fellow-sinners the holiness and infinite importance of the religion of Jesus, or of fixing them in carnal ease and perishing security. It is in answer to their humble, importunate prayers, principally in secret, that the gracious influences of the divine Spirit will be poured out, for the revival of his church and the salvation of immortal sinners. My fellow-professors, we are all slumbering and sleeping, all around us is the stillness of midnight; but shortly the cry will resound, *Behold, the bride-groom cometh.* Are we prepared to meet the heavenly bride-groom?

I call upon the venerable servants of Christ who minister at the altar. To them has the Lord Jesus committed the high privilege of preaching to their fellow-men, *the unsearchable riches of Christ.* This is an office of the highest responsibility of any one held on earth. From their lips we hear the testimony of God; from their ministrations we receive the bread of life.—They expect to meet their hearers at the bar of God, where they will testify concerning their fidelity, and where their labors, will be reviewed by Him from whom they have received their commission. The humble ministers of the divine Nazarene will then be approved for their fidelity, and every soul, of whose salvation they have been instrumental, will be a gem of heavenly lustre in their eternal crown. How infinitely trifling is a little puff of fame, a little ephemeral distinction, a little property, a little temporal ease, when set in competition with the eternal salvation of sinners! *The kingdom of Heaven suffereth violence, and the violent take it by force.* In no case is this divine declaration more applicable, than to that of the labors of ministers respecting the spiritual interests of their hearers. The humble, laborious, persevering ministers of Christ, through grace, take heaven, by violence, and open a door for their diligent hearers to the mansions of glory.

We live in an eventful period. God is shaking the nations in his anger, he is shaking them in his love. The European nations which, for ages, have been the pillars of the great apostacy, he scourges with a rod of iron. Yet he remembers his great mercy, and his holy promises to the Mediator, and is sending his Word, with its sacred institutions, to those who have long been destitute, uncovering the corruptions of idolatry, which has reigned uncontroled for ages. The unparalleled exertions of the friends of truth, for the furtherance of these great objects, most evidently meets the approbation of Heaven, and will render the present a distinguished epoch in the history of the church, with all succeeding times. While these events are peculiarly animating to all the professed friends of Christ, we shall hope that this may not be a natural animation arising from the imposing character of these splendid scenes, but that which proceeds from a humble longing for the salvation of sinners, and a holy joy in the glory of the Redeemer. We shall not suffer our attention to be engaged by these interesting occurrences, to the neglect of the personal and private duties of every Christian. Few Christians can engage, profitably, in these great events, except by pecuniary contribution and prayer. That spirit of contrite, persevering prayer for the prosperity of Zion, which is necessarily connected with a life of humble obedience, self-denial and a faithful observance of the ordinary duties of life, is the most effectual aid which we can render the cause of our blessed Lord. We should not be misled by that visionary absurd benevolence, which would neglect the natural sphere of our exertions, for

distant scenes, in which our efforts can have very little effect. Amid these great events, which, in a peculiar manner, interest the feelings of the ministers of Christ, they cannot forget the spheres of their more eminent usefulness, in which God has been pleased to place them.—They will ever feel their first duties to be to their own souls, to their immediate connections, and to the little flocks with which they are connected by the most interesting ties. Christ's kingdom is one. The salvation of a soul, whether here or in India, is a gem in his eternal crown.—The strength of his kingdom, where his church now exists, is the only good ground of hope for the extensive progress of his gospel. The ministers of Christ, among us, will seek to maintain that harmony which so happily prevails among them, and will engage one another in greater zeal in the cause of their common Lord. And while they are endeavoring to promote a useful connection with their brethren and the churches abroad, they will not be unmindful of the ornaments of the Christian character, and of the true interests of the Redeemer's cause.—The death of their fellow-laborers in the vineyard will remind them of that solemn account which they will soon render at the bar of God. In the year past, it has pleased the great Head of the Church to remove four of the fathers from his church militant, to join, we hope, the everlasting song. The aged and pious Boardwell and Williston, the venerable Strong, the worthy Olcott* for some years past unable to pursue his beloved work, could not continue by reason of death. The present year will, probably, summon some of their survivors to give an account of their stewardship.—Blessed be God that he continues to call other laborers into his vineyard, and supplies our destitute chuches, with faithful witnesses for Christ. He is King in Zion, and blessed be his name. N.

An Historical View of the First Planters of New-England.

NO. IV.

(Continued from Vol. IV. p. 451.)

HAVING seen that the first settlement of New-England was an effect of religious persecution; having given a brief sketch of its progress in England, from the period of the reformation, to the migration of our forefathers from their native country; we will here make a little pause in our narration, and devote the present short number to a consideration of the general nature of religious persecution.

The true ground of persecution on account of religion is the enmity of the human heart to the righteousness of God. All true religion flows from God and partakes of his character.

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* The Rev. Joel Boardwell, of Kent; the Rev. Noah Williston, of West-Haven; the Rev. Cyprian Strong, D. D. of Chatham; the Rev. Allen Olcott, of Farmington, late resident at Orford.

The true character of the human heart, in view of the holiness and purity of the Most High, is attested by an authority which could not err. *Now have they both seen and hated both me and my Father.* This being the case, persecution, which flows from enmity to righteousness, is congenial to the nature of the human heart. The image of the moral character of God is impressed upon his people. For, *if any man have not the Spirit of Christ, he is none of his.* This spirit of holiness, wherever it exists, whether in a greater or less degree, is the object of the dislike and hatred of the human heart. The operation of this principle in the course of persecution, seems to be after this manner. There is something in righteousness, so just, so reasonable, so excellent, so imposing, that the intellect, the conscience of all reasonable beings, always testify in its favor. When, therefore, the transgressor looks upon the friend of truth, he views him as possessing a valuable quality which he does not possess himself, and for not possessing it, he feels himself not only a loser but criminally guilty. Thus a spirit of selfishness and envy adds an acumen to his hatred of righteousness, and engages all the rage of the heart against the friends and servants of God.—The characters of the righteous are a constant and a severe reproof to the wicked. The integrity, the purity, and the benevolence, of the friends of truth, administer to the wicked a reproof, more impressive and severe, than the powers of language ever can give. This silent testimony for righteousness, this overwhelming censure of vice, is, many times, too heavy for the wicked to bear. In such cases, the internal rage of the soul bursts forth into a flame of persecution. The citizen of Athens gave his vote for the banishment of Aristides, because he could not endure to hear him called The Just. If the light which glowed around the best man in the city were ex[illegible] own vices [illegible] in so deep a [illegible].

The earliest instance of per[illegible] on record [illegible]ed in the death of the second person that was born, by the hand of the first. An infallible commentator upon this transaction has clearly elucidated its nature. *And wherefore slew he him? Because his own works were evil, and his brother's righteous.* The pure character of the first martyr was the principal cause which inflamed the rage of his unrighteous brother. *If thou doest WELL shalt thou not be accepted?* This, he would not do. And to conceal the odium of his wickedness, he resolved to extinguish the pure flame that ascended from the altar of Abel's faith. As this was the first instance of persecution for righteousness' sake, so was it the pattern, and the true characteristic of all which have since taken place.

From the preceding remarks, it may be observed, that a spirit of persecution is a spirit of atheism. A fixed disapprobation of the moral character of Jehovah, a confirmed dislike of his holiness, is a real denial of

God. His holiness is essential to his character; to disclaim the holiness of God, therefore, s atheism.

The character of God is discernible from his works and from the communications which he has made of himself, which are accessible by all men. This position is established by the testimony of inspiration. Of those *who hold the truth in unrighteousness*, the Apostle observes, Rom. i. 19, 20. *Because that which may be known of God, is manifest in them; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse.* If the character of God be exhibited in his works of creation, in *the things that are made*, so clearly as that men *are without excuse* for not glorifying him, and for being unthankful; it is evident, that the existence and essential attributes of the Most High are clearly discernible from his works. The Evangelist John testifies concerning Christ, *That was the true light, which lighteth every man that cometh into the world.* It appears, therefore, that all men have before them, the evidence of the essential character of God, contained in his works, and that all men are enlightened, in some degree, by the light of Christ. This being the case, all the heathen, who deny the true God, who forsake Jehovah for the worship of false gods, are, virtually and practically, atheists. It has not been customary to affix this appellation upon the devotees of Bel, Astarte, Osiris, Saturn, and Woden, as they did not deny the existence of invisible beings, whom they denominated gods. Yet, God has manifested himself to men, as we have seen, and he requires the sole acknowledgment of his creatures. The gods of the heathen are no gods, and the whole system of their mythology is a tacit confession that their gods are vanity. The characters which they give them, the attributes which they ascribe to their divinities, show that they despise them, as undeserving of fear or love. As, therefore, there is no God but the Lord, as he requires an undivided homage or none at all, and as he has given sufficent evidence of his existence, those who do not truly acknowledge him, are, verily, *without God* (in the original, *atheists*,) *in the world.*

From this practical atheism, this atheism of the heart, proceeds all persecution of true religion. As all true religion comes from God, and partakes of his character, the heart which is opposed to him, will hate his religion, wherever it may appear. Holiness is the same *in its nature*, whether it exist in God or in creatures. The view of it in either excites the hatred and enmity of an unholy heart. Thus the hearts of men are naturally prepared for the services of persecution, in afflicting and destroying the friends of holiness and truth.

Various are the means, which, through the good Providence of God, have prevented the malice of persecution from raging incessantly, against the cause of truth, in every period of time.

It has ever been most evident, that revealed religion has been better calculated to secure the tranquillity and promote the prosperity of *civil society*, than any system of policy or morals ever devised by human wisdom. All wise legislators, therefore, no less than the philanthropist and the moralist, have found it necessary to make it the basis, if not the leading feature of their respective systems. In the course of these numbers, we expect to show that the civil institutions communicated by God to Moses, have been the foundation of all the distinguished systems of legislation, in ancient and modern times. Thus, the incorporation of human institutions, to a certain degree, with divine truth, has operated as a protection of the friends of the righteousness of God. Another means, which has operated to restrain the unlimited rage of persecution, is the moral symmetry, the originality, and the unequalled excellency of the truths and the composition of the Holy Scriptures, which have ever commended themselves to all persons of discernment and taste in an irresistible manner. And though the heart may feel a painful repugnance to many of their doctrines, the conscience acknowledges their correctness, and the intellect cannot withold the highest approbation.—But that which has been, perhaps, the most powerful cause of restraining the rage of persecution, is the great imperfection and deficiences of the people of God in their duty.—The frequent fallings, and the habitual unfaithfulness of the visible friends of Christ, are a constant relief to the consciences of the wicked. It is not *principle* but *practice*, that effectually harrows the feelings of a corrupt heart. Notwithstanding the the novelty and the purity of the doctrines of Christ, it is most likely his enemies would never have put him to death, had it not been for the holiness of his life. His humble demeanor, his faithful obedience, his unostentatious benevolence, his stedfast testimony for God, were a satire and a reproof upon their principles and conduct, which they could not endure. That holiness of conduct, which continually reminded them that they deserved the wrath of God, was too much to be borne; his blood alone could remove the reproof and satiate their rage. The same is true of the long list of the faithful martyrs of truth. The corrupt court of Darius could not endure the presence of Daniel: because they could *find no occasion against him* except it were *concerning the law of his God*. He must therefore be destroyed. Stephen loved, taught, and practised the truths of Christ. Therefore, was he put to death. Marcus Aurelius hated the Christians, because their lives were more immaculate than any of the moralists of Rome, and because they would die with more composure, submission, and hope, than he could witness in his illustrious patriots or most devoted sycophants. In times of persecution, the Christian character is always the most brilliant. In times of quietness, the friends of Christ relax in their fidelity, and grow negligent in

duty, and their enemies rest at ease. If, in their characters, they cease to assail the fabric of wickedness, its defenders will leave them unmolested.

The early patriarchs and saints, and, in later times, the Jewish people, endured the sufferings of persecution from the rage of the wicked, who disowned the true God. At the rise of Christianity, the Roman Empire, which honored the divinities who were vanity and a lie, raised its persecuting arm against the cause of truth, and used every effort to effect its destruction. For several ages the blood of the martyrs flowed in streams and torrents.

Superstition and hypocrisy, when grafted upon true religion, when nothing of the truth remains but the name, are well prepared for the graceless work of persecution. By carrying on its front the name of the true God, conscience is quieted, while the heart is left free to exercise all its rage against his holiness and truth. Yea, the glare of names and profession, often dazzles the minds of men to such a degree, that they perceive not the motive by which they are actuated, and instead of the gratification of malice, they suppose it to be a zeal for God. Under the covert of such a delusion, the deepest atheistical rage takes a secure retreat, and is prepared for the execution of every wickedness. To such, the appeals of truth are ineffectual; satisfied with the name without the reality, they are deaf to its most solemn remonstrances. The Jews were once the people of God's gracious covenant. Abraham was their father, Moses was their lawgiver, Samuel and the prophets were their ancestors. But previous to the advent of the Messiah, they had become deeply sunk in corruption and vice. The forms of their religion they retained, the names of their sacred things were often in their mouths, but the pure precepts and the practical truths of the divine commandment, they had corrupted, discarded, and destroyed. By their *traditions*, they had *made the commandment of God of none effect*. They had assumed the prerogative of Heaven and, by their own prescriptions, presumed to direct, vary, or annul, the precepts of God. Instead of submitting to the plain precepts of the God of Israel, they would subject his holy truth and his divine institutions to a conformity to their fancies, and to countenance the indulgence of all their corruptions. Thus, by discarding the high authority of Jehovah, they disowned the true God. They would acknowledge no God but such an one as is not the God of Heaven, and thus, in reality, they acknowledged none. When therefore the true God sent to them his only begotten Son, bringing with him all the credentials of Heaven, perfectly sustaining the divine character of his Father, teaching the doctrines of holiness, self-denial, and salvation by grace, they say at once, *Away with him.* They put him to death; and their rage against his followers has continued from that day to this.

The papal power was nominally Christian, but it became, at length, a great Apostate, the enemy of God, the enemy of righteousness. This apostate church

is accurately described by the apostle to the Thessalonians, as one *Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, shewing himself that he is God.* In this character, the catholic power became truly atheistical. The catholic church assumed a prerogative, equal, perhaps superior to that of the Jews in their most corrupt state, of modifying, mutilating, and adding to the word of God. The prerogatives ascribed to their chief, some of them at least, were such as belong only to God. The doctrine of transubstantiation, which maintained that the elements of the eucharist, by the incantation of the administrator, were transformed into the body and blood of Christ, and that the bread should then be presented as a proper object of *adoration*, was a most palpable denial of God. A late eloquent writer* observes, "Popery naturally and necessarily conducts a nation into practical and speculative atheism." His judicious reasoning upon this position, I omit.—A careful consideration of the history of those times will convince any one, that, previous to the reformation, real atheism had overspread the most of the countries which were subject to the Romish See. We notice one fact, which has been well pronounced by competent judges, "an incontrovertible proof of the practical atheism of the times in which it took place." In the year 1477, an attempt was made, from motives of mere wickedness, to assassinate Lorenzo de Medici the head of the republic of Florence, the most polished state of Italy, which was, at that time, the most refined country in Europe. In this transaction, were associated the pope, a cardinal, an archbishop, and several other distinguished ecclesiastics. The assassination was performed in a church, at the time of the administration of the holy eucharist, at the very period of the elevation of the host, when the people bowed in adoration. Lorenzo escaped, but his brother Giuliano, whose death had also been determined by the assassins, fell by their ruffian hands. Lorenzo was at that time the most illustrious and the most useful character in Italy.*

The Romish church having assumed such a character, it naturally became a violent persecutor of the religion of Christ. From about the eleventh century to the time of the reformation, the persecutions of this Anti-christian power were numerous and cruel. The people of God *had trial of cruel mockings and scourgings, yea, moreover, of bonds and imprisonment, and death.*

The period of the reformation, one of the most interesting epochs in the history of the church, was undoubtedly distinguished with the special effusions of the Spirit of God, as has been observed by President Edwards in his History of Redemption, and with a very great increase of true religion in the visible church of Christ. This observation, however, applies

* Bristed.

* See Roscoe's Life of Lorenzo de Medici and Universal History, Vol. XXXIII.

more particularly to Germany and the countries on the continent which adopted the reformation, where it was effected, principally, by the undaunted efforts of the zealous friends of truth. In England, the cause of the reformation was first espoused by the government, and, primarily, from political views. Though there was, undoubtedly, a progressive and a great increase of vital religion, in the nation, from this time, this increase was slow and gradual. It was therefore a long period, before there was any great change in public sentiment upon the subject of religion. That change of public sentiment, which was effected in many of the continental states, by the concussions of the reformation, in a short period, in England, was left to the ordinary course of events, and was not effected in less than a century. Thus, although the principles of the reformation were adopted by the state, vital religion continued subject to public obloquy; and the propriety of punishing Non-Conformity could not be eradicated from the public mind. From these causes, proceeded the severe persecutions to which the Puritans were continually subjected, from the time of their first rise, soon after the reformation, till after the period in which some of them emigrated to America, and laid the foundation of the states and churches of New-England.

As persecution has ever been the great means in the hand of the Most High of separating the gold of his church from the dross; so the sufferings of our fathers produced in them an example of humility, of fidelity to the truth, of unconquerable zeal for God, of unchanging attachment to the interests of Zion, of labor and suffering for the advancement of these interests; which is a legacy, bequeathed to their posterity, of inestimable value, which will be celebrated to the remotest periods of the church, and which will finally raise these sons of renown to elevated seats in endless glory.

O.

(*To be continued.*)

God urges Sinners to accept his offers of Mercy, by the great motives of Happiness and Misery.

GOD knows the true interest of sinners and is sincerely concerned to promote it, both in time and eternity. In tender compassion he has given his Son to die for them, that they may live. And after he has provided a Saviour, he urges them by the most proper motives to accept the salvation, which he graciously offers in his name. Yea, he condescends to reason with them, in order to persuade them to consult their own personal interest, as rational and immortal creatures. In various parts of the holy Scriptures, God places before sinners the endless happiness of heaven, and the endless misery of hell, and urges them by these great motives to accept his offers of mercy.—In attending to this subject,

I. I would show that God does offer mercy to *sinners*. This some deny, and maintain that all offers of mercy are made

to the penitent, and none to the impenitent. But if we examine either the Old or New Testament, we shall find offers of mercy to those who never accepted them, and who remained impenitent and unbelieving till their space of repentance and day of grace expired. The apostle tells us that the Israelites, who perished in the wilderness, rejected the offers of the gospel. "For unto us was *the gospel preached*, as well as unto *them*; but the word preached did not profit *them*, not being mixed with faith in them that heard it." The gospel offered them mercy, but they despised and rejected it. Solomon represents divine wisdom, which is generally supposed to personate Christ, as making free and universal invitations to sinners, who are pursuing the path of the destroyer. "Doth not wisdom cry? and understanding put forth her voice? She crieth at the gates, at the entry of the city, at the coming in at the doors. Unto you, O men, I call; and my voice is to the sons of men. O ye simple, understand wisdom: and ye fools, be ye of an understanding heart." By the prophet Isaiah, God repeatedly invites sinners to accept of pardoning mercy. "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool." And in the same prophecy he says again, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come, ye, buy and eat; yea, come, buy wine and milk without money and without price. Incline your ear and come unto me; hear, and your soul shall live." We also find Christ himself freely offering spiritual and eternal blessings to the inpenitent and unbelieving. "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink." And when he sent his apostles to preach the gospel, he commanded them *to make the offer of salvation to all* in every house and city into which they entered, whether they would receive or reject it. Indeed nothing is plainer from the whole current of scripture, than that God offers salvation to sinners. This he has done ever since the first apostacy unto the present day. And it has been the general practice of prophets, priests, apostles and ministers to exhibit the offers of mercy to all to whom they preached the gospel. Nor can the gospel be fully and faithfully preached without exhibiting God's gracious invitations to sinners of all ages, characters and conditions, to accept of salvation through the mediation of the divine Redeemer. God represents himself in the gracious attitude of calling to sinners while they are refusing, and of stretching out his hand to them, while they are disregarding. I would now show,

II. That God urges sinners to accept the mercy which he offers them, by the great motives of happiness and misery. These motives he addresses to every sinner by Solomon, when he says, "If thou be wise, thou shalt be wise for thyself; but

if thou scornest thou alone shalt bear it." This is the common language of God to sinners from the beginning to the end of the Bible. I will recite a few pertinent and striking passages. In the eleventh chapter of Deuteronomy, Moses says to the people whom he had conducted out of Egypt, "Behold, I set before you this day a blessing and a curse; a blessing, if ye obey the commandments of the Lord your God, which I command you this day: and a curse, if ye will not obey the commandments of the Lord your God." In the thirtieth chapter he says again to the same people, "I call heaven and earth to record this day against you, that I have set before you *life* and *death*, *blessing* and *cursing*: therefore choose life, that both thou and thy seed may live." And Moses commanded the twelve tribes, after they had passed over Jordan, to divide equally, and half stand upon mount Gerizim, and half on mount Ebal; and commanded the Levites, while the twelve tribes were in this solemn situation, to read both the blessings promised to obedience, and the curses denounced to disobedience, that all Israel might choose the Lord to be their God, upon the pain of his everlasting displeasure, if they rejected him. Long after this, God directed Isaiah to tender his mercy to his people under the same awful sanctions. "Say ye to the righteous that it shall be well with them: for they shall eat the fruit of their doings. Wo unto the wicked; it shall be ill with him: for the reward of his hands shall be given him." Christ urged men to receive the gospel by the great motives of future happiness and misery. And in the commission he gave the apostles to preach the gospel to every creature, he commanded them to say—"He that believeth and is baptized shall be saved; but he that believeth not shall be damned." A multitude of passages of this import might easily be adduced; but enough have been recited to make it appear that God does urge sinners to accept the mercy he offers to them, by the great motives of happiness and misery. These are indeed great motives; because the happiness promised and the misery threatened are both exceedingly great. They are as great in degree and duration as they can be; for the happiness promised to him that accepts of mercy is eternal life; and the misery threatened to him that rejects mercy is eternal death. God promises every one, who accepts the offer of mercy, all the good which he is capable of enjoying through the boundless ages of eternity. He promises to give every penitent believer a place in his heavenly kingdom, and to make him as holy and happy as his nature will admit. Or in other words, he promises to bestow as much of the whole happiness of the universe upon him, as he is capable of enjoying. This is justly called "an exceeding and eternal weight of glory." But on the other hand, he threatens the unholy and the unbelieving with eternal death, which comprises complete and endless misery. He threatens to pour

out the vials of his wrath, without mixture and without end upon every soul of man, who dies in his sins. Our Saviour has set the portion of the righteous and of the wicked in the most awful contrast in the twenty-fifth chapter of Matthew. He says—"The wicked shall go away into everlasting punishment; but the righteous into life eternal." These greatest of all motives God places before sinners to urge them to accept the offers of mercy. It now remains to show,

III. Why God uges these motives upon sinners for such a purpose. This is the most difficult part of our subject to set in a clear and consistent light. It appears plain from what has been said already, that God does urge sinners to accept of his mercy, by the great and everlasting motives, which are drawn from a future and eternal state of rewards and punishments. But many find a difficulty in accounting for this part of the divine conduct. God certainly knows, that sinners are altogether selfish, and have no regard to his glory, or to the general good of the universe. They are so entirely attached to their private, separate, personal happiness, that they prefer it to any scheme which has the good of others for its object. They are not willing to give up their temporal good for the temporal good of others; and much less are they willing to lose this life, that they may find it, in the only way which the gospel reveals. The gospel is the most disinterested, benevolent scheme, that ever was devised. It is founded in the most perfect, disinterested benevolence of the Deity. It is a scheme perfectly calculated, in its nature and operation, to promote the highest possible good of the universe, at the expense of the endless misery of multitudes of intelligent and immortal creatures. None therefore can heartily embrace the gospel upon selfish considerations. A holy, benevolent heart is absolutely necessary to prepare any sinner to accept of that mercy, which God offers to him in the gospel. And God knows that every sinner is totally destitute of the least degree of true holiness, or disinterested affection. Why, then, does he urge sinners to embrace a benevolent gospel, which they perfectly hate, and which no selfish motives will have the least tendency to make them love? If they regard eternal life, or dread eternal misery, only on selfish principles, this will not prepare them in the least degree to embrace the self-denying terms of the gospel. So that the motives of happiness and misery, which God places before sinners must either have no effect on their hearts, or else make them more strongly opposed to the gospel. Hence the question still returns, Why does God urge the eternal interests of sinners to persuade them to embrace a perfectly holy and benevolent gospel? It is always necessary to make a difficulty appear, in order to remove it. But perhaps, after all that shall be said, some may imagine the difficulty is not removed. We shall, however, attempt to show why God urges the motives of eternal life

and eternal death upon sinners, to persuade them to embrace the offer of mercy made in the gospel.

1. God urges sinners to embrace the offer of life, by motives of their own future happiness, because he really *desires* their highest good. He knows the nature and worth of their souls, and the importance of their eternal interests. He knows how much happiness they are capable of enjoying, and how much misery they are capable of suffering, in a future and eternal state. And he feels an infinitely tender and compassionate concern for their everlasting welfare. His heart is deeply affected in a view of their making an unwise choice, and destroying themselves for ever. He knows, if they reject life and choose death he must pour out the full vials of his wrath upon them for ever, which is in its own nature infinitely contrary to his benevolent feelings towards them. Hence he addresses the sinners in Zion in this melting language, "How shall I give thee up, Ephraim? How shall I deliver thee, Israel? How shall I make thee as Admah? How shall I set thee as Zeboim? mine heart is turned within me; my repentings are kindled together." Now if God feels such tenderness and concern for the good of sinners, he must be disposed to expostulate with them, and urge them by the great motives of eternity, to make a wise choice and accept the great salvation, which he has provided for them and tenders to them in his word. It must be highly proper that sinners should know how their holy and offended sovereign feels towards them. And though the motives he exhibits to their view should totally fail of persuading them to secure their eternal felicity, yet they will answer the valuable purpose of demonstrating his good will towards them. To use the infinitely weighty motives of their own eternal happiness and misery, to persuade them to escape the damnation of hell and secure the blessedness of Heaven, must give them the highest possible evidence of his regard for their eternal good. And this is one good reason for his setting life and death before them, and urging them by all the weight of their eternal interests to choose life.

2. God urges sinners to embrace the offers of life, which he makes them, by the motives of eternity, because they are proper motives to be set before rational and moral beings in their situation. Though they are totally selfish, yet they are capable of seeing the propriety and feeling the obligation of securing their eternal happiness, in a way which is disinterested and benevolent. They are capable of seeing and feeling, that they ought to have a benevolent, and not a selfish regard to their own interest both in time and eternity. When, therefore, God urges their own eternal happiness and misery, as powerful motives to pursuade them to choose life and avoid death, they are capable of seeing and feeling their obligations to comply with the motives in a benevolent, and not in a selfish manner. For these are proper, and just, and power-

ful motives to that very benevolence, which is necessary to approve of the benevolent scheme of salvation through the redemption of Christ. And were they truly benevolent, the motives which God urges upon them would appear infinitely weighty and important. Their not being benevolent is no reason why God should not exhibit proper motives to benevolence. Though they are selfish and regard their own interests in time and eternity in a selfish manner; yet they ought to regard them as God regards them, in a benevolent manner. And when God exhibits these motives before them, he uses the most proper means to excite their benevolence and not their selfishness. If these motives do excite their selfishness, God is not answerable for it, but they themselves. They exercise wrong affections, in view of right motives. God offers them mercy on the terms of the gospel, and urges them to accept the offer by the motives of their eternal happiness on the one hand, and their eternal misery on the other, and they ought to be influenced by these motives in a benevolent manner. Though their selfishness may render these motives ineffectual, yet it does not render them improper for God to urge upon their reason and conscience. God sees their danger, and urges the proper motives to induce them to escape it. He treats them as rational and moral beings ought to be treated. He urges proper and powerful motives, which they ought to feel and to regard in a benevolent manner, though they are altogether selfish. This shews, that God does not urge them to selfishness, but benevolence, which would effectually secure their eternal happiness.

3. God urges sinners to embrace the gospel, by the motives of their own eternal happiness and misery, because they will serve to render them inexcusable, if they reject the gospel. Though sinners are totally selfish, yet they are capable of seeing, that it is their indispensable duty to consult their own eternal good, and that since a way is provided and pointed out, in which they may secure the salvation of their immortal souls, they have no right to reject that way, and destroy their souls for ever. God's holding up such reasons as bind their consciences to accept salvation will, if they reject the offers of life, render them entirely inexcusable. They must for ever condemn themselves, if in view of eternal happiness and misery, they choose death rather than life. And God tells them, this is one end he has to answer, by urging the great motives of eternity upon them. He says, "I call heaven and earth to record against you, that I have set before you life and death; and urged you to choose life." Nothing can be better adapted to fasten the blame and guilt of rejecting the gospel upon finally impenitent sinners, than God's setting life and death, and urging them by these alluring and alarming motives, to choose life and enjoy eternal blessedness. So then notwithstanding sinners are entirely *selfish*, and God knows the motives of eternity will not move

them to act a wise and becoming part, yet he has an important end to answer by setting life and death before them. And that is, to render them totally inexcusable in the view of heaven and earth, and in the sight of their own consciences. Besides,

4. Though God knows the great motives of eternity will not make sinners willing to embrace the gospel offers; yet he knows they will prepare them *to see his sovereign grace*, in making them willing, in the day of his power. The more clearly God makes sinners see and feel that their eternal happiness, or misery, depends upon their wisely choosing life, while they are utterly opposed to it, the more he prepares them to see his sovereign power in changing their hearts by his special grace. It is only in the view of danger, that sinners are either awakened, or convinced. They would be perfectly secure, did not God hold up before their eyes the danger of losing their own souls and plunging themselves into remediless destruction. But it is necessary that they should be effectually alarmed, and realize their guilty and perishing condition, to see their need of God's operation on their hearts, and to acknowledge his grace, if he calls them out of darkness into his marvellous light. Thus God urges sinners to accept of his gracious offers, to manifest his feelings towards them, to treat them according to their nature and condition, to render them inexcusable if they reject his offers, and to display his grace, if he makes them vessels of mercy.

From the preceding observations respecting the motives that God urges upon sinners, one great objection against the gospel appears entirely groundless. Lord Shaftsbury, and after him many other Infidels have objected against the gospel, because it urges men to duty, by the consideration of eternal rewards and punishments. This, they say, renders the gospel both inconsistent and absurd. They say it is inconsistent because it teaches a disinterested religion, and yet causes sinners to embrace this religion by selfish motives. But this is a false account of the motives that are urged upon sinners from the consideration of their own eternal happiness and misery. They also say the gospel is absurd, because it really serves to promote a selfish religion, which cannot be from God. But, if what has been said be true, the gospel not only teaches, but tends to promote a disinterested religion. The rewards and punishments proposed are proper motives to disinterested benevolence. Accordingly they, who have most thoroughly understood and most cordially embraced the gospel, have been the most benevolent in their affections and conduct. Hence the gospel is neither inconsistent nor absurd in urging sinners to accept the offers of mercy, by the great motives of eternal happiness and misery.

Remarks on the phrase gave up the ghost, *from Clarke's Commentary on the Bible, a new work now publishing in London, and re-publishing in this country.*

THEN *Abraham gave up the ghost.* The original word signifies *to pant for breath, to expire, to cease from breathing;* and here, and wherever the original word is used, the simple term *expired* would be the proper expression. In our translation, this expression *giving or yielding up the ghost*, occurs Genesis xxv. 8, 17. xxxv. 29. xlix. 33. Job iii. 11. x. 18. xi. 20. xiii. 19. xiv. 10. Lament. i. 19. in all of which places the original word is the same, and means *to expire.* The expression occurs also, in our translation, Jerem. xv. 9. but there the original is different and means *she breathed out her soul.* As *giving up the spirit, ghost*, or *soul*, is an act not proper to man, though *commending it to God*, in our last moments, is both an act of faith and piety; and as *giving up the ghost*, i. e. *dismissing his spirit* from his body, is attributed to Jesus Christ, to whom alone it is proper, I therefore object against its use in every other case. *No man*, says Christ, *taketh it* my life, *from me, but I lay it down of myself: I have power to lay it down, and I have power to take it again; therefore doth the Father love me, because I lay down my life that I might take it again*, John x. 17, 18. Hence we rightly translate Matt. xxvii. 50. *he yielded up the ghost*; i. e. *he dismissed his spirit.* The Evangelist St. John (xix. 30.) makes use of an expression to the same import, which we translate in the same way, *he delivered up his spirit.* We translate Mark xv. 37. and Luke xxiii. 46. *he gave up the ghost*, but not correctly, because the word in both these places is very different; it means simply, *he breathed his last* or *expired*; though in the latter place, Luke xxiii. 46. there is an equivalent expression—*O Father, into thy hands I commit my spirit*; i. e. I place my soul in thy hand: proving that the act was *his own*; that no man could take his life away from him; that he did not die by the *perfidy* of his disciple, or the *malice* of the Jews, but by his *own free act.* Thus He LAID DOWN *his life for the sheep.* Of Ananias and Sapphira, Acts v. 5, 10. and of Herod, Acts xii. 23. our translation says, *they gave up the ghost*; but the original word in both places simply means to *breathe out*, to *expire* or *die*: but in no case, either by the Septuagint in the old, or any of the sacred writers in the New Testament, is the phrase, *he dismissed his spirit* or *delivered up his spirit*, spoken of any person but Christ. Abraham, Isaac, Ishmael, Jacob, &c. *breathed their last*; Ananias, Sapphira, and Herod, *expired*; but none, Jesus Christ excepted, *gave up the ghost, dismissed*, or *delivered up his own spirit*, and was consequently *free among the dead.*

AN ADDRESS on the subject of Missions, from the Trustees of the Missionary Society of Connecticut to the Ministers and people of the State, together with an Abstract of missionary labor performed under their direction in the year 1811.—*To which is subjoined, a Statement of the Funds of the Society, and a list of Books sent to the new Settlements.*

'ALL *power is given unto me in heaven and in earth,*' said Jesus to his apostles, when he was about to give them his last commission, before he returned to heaven. He added the solemn charge, '*Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and their encouragement, lo, I am with you, alway even unto the end of the world.* The commission was executed with a fidelity and perseverance, which the Spirit of God alone could impart. And a glorious success attended their labors, which the presence of Jesus alone could produce. In a short time these heralds of the Saviour visited many nations in darkness, in the region and shadow of death, and enlightened them with the glorious light of the gospel. With confidence in the promise and support of Christ, the apostles went forth to conquer the prejudices and to correct the delusions of the world. They saw with joy the conquests of truth over the prejudices of men, and the liberation of multitudes from the most awful and enslaving delusions.

The commission and promise which were given to the apostles have been continued and acknowledged until the present time. The spirit which animated them in their labors of love, has moved the disciples of Christ in various ages, and enabled them to bear along the light, in triumph over the works of darkness.

To men of reflection, even though their observation be confined to the societies which limit their personal intercourse, it is evident that the gospel is an inestimable blessing of God, and is successful by divine influence. But to him who *extends* his views, to an *enlarged mind*, which recollects the emancipation of men by the gospel in former ages, and compares our condition with those who are yet deluded and devoured by idolatry, how glorious this evidence! While such a man is constrained to exclaim, '*Blessed is the people that know the joyful sound,*' he cannot fail to add, 'Send out thy light and thy truth, O Lord, and let the earth be filled with thy glory!

While Christians in various parts of the world are using their efforts to spread the gospel among the different nations dwelling in the darkened corners of the earth, filled with the habitations of cruelty, God is pleased graciously to remember the peculiar condition of our relatives and friends in our destitute settlements. He has awakened the attention and opened the hearts and hands of many to pity and to assist them. Societies have been formed

and donations and contributions made to send them the gospel. The people of this State, under a sense of the high privileges they enjoy, have *distinguished* themselves in this charity. And they have often been refreshed with the tidings of great good which has attended their liberality. The annual Narratives of missionary services, that have been furnished by the Trustees of the Missionary Society of Connecticut, have presented the greatest encouragements to perseverance in this way of well doing. It is with great satisfaction that the Trustees are able to present the friends of Zion with a thirteenth Narrative, full of the most animating information.

The fields which have enjoyed the labors of the missionaries employed by the Connecticut Missionary Society are the northern parts of Vermont; the western parts of New York; the northern and western parts of Pennsylvania, the State of Ohio, and particularly that part of it called New Connecticut. Some places, formerly favored with missionaries, and which plead for help, have necessarily been left without assistance, because the funds of the Society are inadequate at present: other places, for the same reason, have received but little aid, although the people were distressed when they heard that probably they should no more be refreshed by the preaching of missionaries. We trust the Lord, who hath the hearts of all men and their treasures at his disposal, will yet remember them.

The missionaries who have labored in the State of Vermont, since the communications contained in our last Narrative, are the Rev. Messrs John Denison, Jonathan Hovey, Salmon King, David H. Williston, Simeon Parmele, James Parker and Mr. Asahel Gaylord. The accounts which they give of the value of missionary labor to the country, and the gratitude of the people for this charity, are highly pleasing.

Mr. Hovey spent about sixteen weeks in his mission, preached usually every day, and in the evening when people could be convened, and revisited places before his return. He observed an evident alteration in may places which he visited a second time. The people were more regular in their attendance, more ready to hear, and more impressed with divine truth. 'Most towns 'which I have revisited, observes he, 'have experienced the spe-'cial influences of the Spirit. The convincing, converting and 'comforting influences of the Spirit have never been so general-'ly experienced in these parts as at this day. For Missionary 'Societies and for God's blessing on missionary labors, prayers 'are daily increasing.'

Mr. Williston performed a mission of about sixteen weeks in the north parts of Vermont. Respecting the religious state of the country, he observes, there is in general a melancholy diversity of sentiment; and religious instruction in schools is sadly neglected. It refreshed his soul to enter fields formerly visited by missionaries, because the fruits of their labor appeared. As to special attention, says he, 'I have found but little except

'in two or three instances. At Holland there have been some 'sprinklings of grace within six or eight months past. At Coventry there has been a considerable shower, and a goodly number 'have manifested their readiness to come over to the Lord's side. 'Not long since a church was formed in that place by Dr. Payson of Rindge, N. Hampshire, and is in a flourishing state. In 'Hardwick there has been a glorious shower. Fifty have been 'added to the congregational church in that place within a few 'months. The Rev. Mr. Parker, who was lately on a mission 'from the Connecticut Society has evidently been the principal 'instrument which an infinitely good God has made use of in 'carrying on the work. Great numbers of young people are 'among the hopeful converts.' Mr. W. was reappointed, and it is supposed is now laboring in the same field.

Mr. Parmele labored in the northern parts of the state of Vermont and spent four months in the service. Respecting his labor he observes, 'It has been my intention to keep constantly in view 'your charge, and so to manage my life and labors that your in-'stitution should not suffer, and more that I might not offend 'Him whose eyes will not behold sin with approbation. I fre-'quently parted with sinners under serious impressions, and have 'since been informed that some have found the Lord. I have 'had the pleasing satisfaction to behold an increasing attention 'in every place which I visited. Frequently when I first entered 'a place, it was difficult to collect a number sufficient to make a 'decent assembly; but during my stay the numbers increased 'and their attention became more fixed. And when parting, it 'was often like the parting of the disciples when they expected 'to meet no more.' The particulars in his journal are refreshing to the soul. Such was the engagedness to hear in some places that many travelled on foot the distance of ten miles to attend worship. Some who had blinded and quieted themselves with the fascinating and pernicious delusion of universalism were undeceived. Profligates were reclaimed, and the careless and secure awakened. Such was the presence of God with his word on one occasion that after sermon a profligate arose and, under deep convictions of his guilt and vileness, confessed his sins, promised reformation, and begged the prayers of others in his behalf that he might obtain mercy and forgiveness of God. On another occasion, one who had his attention awakened gave, *in private conversation*, an account of his past life. The account, says Mr. P. was frequently interrupted with sighs. It was interesting, it was affecting. He had been favored from a child with the influences of the Spirit striving with him; but had resisted those influences and hardened himself. He had been moral in the view of the world, but was sensible that his heart was not changed. He well understood the doctrines of scripture, but did not possess the love of truth. Thus he had continued, and now he supposed his day of grace was over. 'He expressed himself on the subject with such 'solemnity,' saith M. P. 'that it was enough to burst a heart of

'stone.' It was painful for him to review his life, but he was willing to do it that his case might be a warning to others. 'Take 'my case,' said he, 'and lay it before the youth and publish it to the 'world, that no one may delay till mercy is no more.'

In the same quarter M. Denison labored for the term of four months. 'My labors,' says he, in his journal, 'have been 'confined entirely to the state of Vermont; and principally to 'the counties of Chittenden and Franklin. In all places I have 'been received with the utmost kindness and hospitality, and in 'some instances with that pious gratitude which shows, that at 'least in a measure, some appreciate the infinite blessings of the 'gospel.' Opposition to the gospel and to missionary institutions dies away before the efforts of that benevolence which ceases not to send them the gospel at the expense of much labor and comfort.

Mr. King, who has labored eight weeks in the north east part of Vermont, confirms the interesting account of revivals in that quarter, which has been given from Mr. Williston's journal—'The Lord,' says he, 'hath done wonders in these parts for the 'year past. Never did I see a more wonderful display of divine 'grace. The aged, and youth, and children have been the subjects of 'this work.' He laments the scarcity of missionaries in a region where missionary labor is so greatly needed. 'Never,' says he, 'was there more need of missionaries in this part.'

The Rev. James Parker and Mr. Asahel Gaylord received commissions last summer to itinerate as missionaries in the north western part of Vermont, and the northern part of New-York, west of Lake Champlain. No account of their services has yet been received.

The fields of missions in the western parts of the state of New-York, and in the northern parts of Pennsylvania, have been improved by the Rev. Messrs. John Spencer, Joel T. Benedict, Joseph Avery, Ebenezer Kingsbury, Oliver Ayer, George Colton, Israel Brainerd, Mr. Henry Frost, and Mr. John F. Bliss.

The labors of Mr. Spencer have been confined principally to the Holland purchase, in the state of New-York. From October, 1810, to July, 1811, he had travelled above sixteen hundred miles in the service of the Society, and observes that the attention of the people to the gospel is increasing. In some places the saving influences of the Spirit are manifest, and in many error is losing ground.

Mr. Benedict labored in the counties of Delaware, Broome, and Chenango. In going about to build up the waste places, to strengthen the weak, to reclaim the wandering, to comfort mourners, he met with great encouragement and success. In several places which he visited, there is more or less of a special attention to divine things. In Aguaga, and Cole settlement in Broome county, and in Meridith in Delaware county, the religious attention has been great. There is a pressing want of missionaries in these counties. 'Three stated missionaries could not perform

'the labor required,' observes Mr. B. And viewing the effects produced by missions in that quarter, he says, 'The immense 'good that has been done by missionary labors in the western set-'tlements is incalculable.' And the people appeared deeply sensible of it; many expressed their thanks to the Missionary Society, with tears for the assistance they had received, and begged that their wants might still be had in remembrance with the Society. Mr. B. is now laboring in the same field.

Mr. Avery was out on his mission between eight and nine months. He visited much from house to house, to enquire into the condition of the community as to religion, to establish and comfort Christians, and to awaken the careless. His reception was uniformly cordial, and the attention of the people solemn.—Pursuant to another appointment Mr. A. is now performing service in the same tract of country.

Mr. Kingsbury labored formerly under the direction of the Missionary Society, in the state of Vermont; he is now employed in Luzerne county, in Pennsylvania. It has been his happiness to see the gracious goings of the Lord in that wilderness. In many places he found a solemn attention and some precious ingatherings. Corruption and error have received a check, and, under the standard raised by the Lord the Spirit, truth prevails. In this season of God's presence and grace the eyes of the people are directed to the Missionary Society with gratitude for the aid afforded them, and with desires that they may not be forgotten.—Mr. K. spent about four months on his mission and travelled 800 miles.

Mr. Ayer commenced a tour of missionary labor in the month of September, in the Holland purchase, state of New-York. He had spent only a few weeks when his last communication was received. His labor was crowned with a blessing in the short time he spent on his mission. Some who had grown old in error were reclaimed by divine grace. He was received with hospitality and kindness every where.

Mr. Colton is in Wayne county, Pennsylvania. By a communication lately received from him, it appears that his labor is faithfully bestowed on the destitute settlements recommended to his attention, and he visits them as often as his engagement with the people of his charge will admit.

A journal of Mr. Brainerd's labors was received after this Narrative was written. A particular account of his services will be given next year.

Mr. Frost, a candidate of New-Haven, commenced his tour of missionary service in March, 1811, and continued sixteen weeks. He labored in Camden and around Lake Ontario. 'During the 'discharge of my commission,' says he, 'I did not meet with one 'instance of extraordinary awakening, or with any place or neigh-'borhood where there was an extraordinary attention to religion.' Missionary labor in that field is much needed. The people are wasted by error and lukewarmness.

Mr. John F. Bliss is now employed, it is supposed, in the Holland Purchase.

In the state of Ohio, in Granville and its vicinity, south west of New-Connecticut, the Trustees have in their service a part of the time, the Rev. Timothy Harris. In the course of a year closing with the beginning of August, 1811, he spent in the region appointed him, thirteen weeks. Such is the destitute condition of the country he visited, that they very rarely heard a regular sermon, and lived in the total neglect of the Sabbath. In one settlement he was credibly informed that in three years a regular assembly for worship, attended with a regular sermon, had not been known in the place. Irreligion and vice, which accompanies it, were growing. Some, however, like Lot in Sodom, were preserved to bear witness for the truth. These were thankful to find that there was a prospect of receiving assistance from the Missionary Society, and intreated that some might come over and help them.

In New-Connecticut and the country adjacent, the Trustees have in their employ, the Rev. Messrs. Nathan B. Derrow, Jonathan Lesslie, Joshua Beer, James Boyd, Abraham Scott, Thomas Barr, John Field, Giles H. Cowles, and John Seward.

Mr. Derrow labored in the service of the Trustees for the year past ending with the month of June, about five months. He preached as often as opportunities offered, and went about publishing the gospel, reproving error, and strengthening the weak. Although iniquity and error rage in the wilderness which he visited, many are found who are faithful witnesses for the truth, and the presence of God in reviving the attention of men to divine things, is manifested. He organized a number of churches, and encouraged the few who were waiting for assistance.

Mr. Lesslie has labored in the service of the Society better than three months. The people are making exertions to form themselves into ecclesiastical societies, and, according to their ability, to furnish themselves with the gospel ministry. In some places, the religious state of the people is promising, some have had their attention to divine things much excited.

The last communication received from Mr. Beer was dated February, 1811. In the course of a year he spent nine months in the service of the Society, preached daily when opportunities offered, and often in the evening. Although the success attending missionary labor is not so great as is desired, yet enough is afforded, to encourage the exertions of the friends of religion and to call for redoubled efforts.

Mr. Boyd in his tour visited principally the settlements in New Connecticut which have no organized churches in them. He found them anxious for themselves, and desirous to make provision for the stated ministry of the word, part of the time. The attention of people was excited on the subject, and many who appeared stupid before became engaged, by hearing the word from the lips of missionaries.

Mr. Scott labored in the service of the Society sixteen weeks in the course of the year ending with October last.—'With respect to the state of religion at present in the country,' says Mr. S. 'people generally give their attendance on the preaching of the gospel, when circumstances admit, especially on the Sabbath. Usually their attendance is decent and orderly, and in general there is great apparent attention under preaching. In some places there is considerable solemnity and some instances of serious impressions. There are some I trust hungering and thirsting for the bread and water of life. In almost every place which I have visited, the people have solicited me to visit them as much as possible.' Mr. S. was generally received with hospitality and friendship, and the people usually expressed their desire to enjoy the blessings of the gospel.

The labors of Mr. Barr have been blessed with success in the town of Euclid, the place in which he is ordained. The number of families in his society is only twenty-two, their advantages for instruction have been very small, and they were deplorably sunk in ignorance and error. They are now solemn and engaged about religion. Numbers have joined themselves to the Lord, and many make it their business to search for the truth. The change in that part of the wilderness is so great, and the attention to religion so earnest, that Christians feel themselves called to acknowledge the hand of the Lord with gratitude, and praise him for his wonderful works. God carries on his work, although errors and enmity oppose. With respect to the Reserve in general, Mr. B. observes, that missionary labor has been attended with very salutary effects. Christians scattered about in corners, to whom the word of the Lord is precious, have been revived and strengthened, backsliders have been reclaimed, sinners have been awakened and spiritually enlightened, and churches have been formed in a number of places.

Mr. Field commenced his missionary tour last winter, having been previously ordained by an Association in Massachusetts. His labor has been more extended over the Reserve than that of others on account of his desire to enlarge his knowledge of the country. Although he found multitudes in a stupid and hardened state, giving themselves up to irreligion and vice, in many places he found some who were uncommonly engaged about religion, and some places were favored with the influences of the spirit in a great degree.

Mr. Cowles moved his family into New Connecticut in the month of June last, and was installed in Austinburgh on the 25th of September. On the 14th of September he had labored some in the service of the Society, and made arrangements for future missionary operations to the best advantage. His account of the state of the country and the necessitous condition of the people agrees with those of the other missionaries. They need and desire assistance.

In September the Rev John Seward was ordained by Hartford

North Consociation, and immediately entered on a mission to New Connecticut, pursuant to an appointment of the Trustees.

From the above Narrative it appears, that in the course of the year past, twenty-six missionaries have been employed by the Connecticut Missionary Society. The most of them are partially supported by societies of which they have the pastoral care.

It is a peculiar consolation to the Trustees to see the great good which has been effected by missions in our new western and northern countries. Societies have been formed, and are still forming, which endeavor to use their feeble efforts for the support of the gospel according to their abilities. But these societies stand in great need of assistance to encourage them. Those which have been so far nursed by the Missionary Society, as to be able to procure stated preaching for part of the time, manifest a laudable zeal in their exertions; but without the fostering care of this Society they must despond, and all their promising prospects, brightening before them, must become dark and gloomy. Those places which have been visited with the out pourings of the Spirit, now inhabited by many hungering and thirsting for the bread and water of life, yet too feeble to support the gospel without missionary aid, mut be left to languish and mourn, unless the unwearied hand of charity continue to assist them. Many beginning to reap the advantages of missionary labor, without the continuance of that labor, must again see the wicked triumph in the spread of error and vice. And those places which have heard of the order of the gospel established in different parts of the wilderness, through God's blessing, on the charity of Connecticut people, and who cry, '*come over and help us,*' must be left to cry in vain, unless our efforts are continued. The Trustees do not suggest these things because they have any reason to apprehend that the charity which has supported missions so long, and which has received the blessing of God so signally, is in danger of being suspended: but they view the necessitous condition of the wilderness, they hear the cry of souls, they long to extend their operations, and to reach the hand to multitudes whose condition excites compassion. They have done little comparatively in the year past. Many places have been cursorily passed over by missionaries, and many have not been visited at all, because the funds of the Society were insufficient to supply them all. They have heard the requests of many, their earnest solicitations, to be furnished in some degree with the preaching of the word; they have heard of the destitute condition of the western wilderness with respect to religious books, especially the Bible. They hear of these things daily from their missionaries; but are unable to relieve them at present. The attention of the Connecticut Bible Society to this subject in the donation of upwards of 1000 Bibles for the relief of the needy in the destitute settlements, is an evidence that their necessities are held in remembrance with the Lord and his people, it is an earnest of greater efforts of charity yet to be exercised. The Bible Society, it is expected, will prove an impor-

tant auxiliary to the Missionary Institution in this State. May such essays to do good be multiplied and be crowned with success, It has been observed, that they who make the greatest efforts to circulate the Bible, and to spread its glad tidings, are such as love the truth. On the other hand, they who turn the lively oracles into a system of cold and lifeless speculations, are torpid in their feelings toward the people perishing for lack of vision. Unlike the apostles and primitive disciples of Christ, whose zeal carried them through perils and sufferings of every kind, into distant regions to preach the gospel of salvation to the perishing heathen, these are at rest under the impression that all shall be saved at last, because *they mean well.* May it be our part to imitate him who taught the one and only way of life, the way of faith in his blood, with newness of heart and life. May the spirit which animated his apostles ever animate us, and fill our souls with concern for them that are in darkness. May our love for the truth be manifested by unwearied efforts to impart the blessing to others. Such has been the character of the people of this State since the days of our fathers, who immigrated here, and multitudes have been enriched with gospel blessings through their benevolence. While the Trustees consider this, while they view the efforts which have been made, and the smiles of God on these efforts, they are encouraged to expect assistance for the continuance and enlargement of their operations among the destitute. The Legislature at their session in May last, passed an act granting permission to the Society to receive annual contributions from the different ecclesiastical Societies through the State on the first Sabbath in May, for the term of three years. The liberality with which the people have contributed heretofore, it is confidently expected, will be renewed, and will revive the spirit of them that wait in the desert for the consolation of the gospel. As these opportunities for contributing to the relief of our friends who are deprived of our advantages, have been suspended, shall we not hope that many will be prepared to improve the season with eagerness, and to increase their gifts according to the abundance they have received? *We* are witnesses that he who giveth to the poor in this way lendeth to the Lord. For he has signally smiled upon us hitherto. The bread cast upon the waters has been found in richest blessings abroad and at home. Still let us persevere in well doing. '*Give, and it shall be given unto you; good measure, pressed down and shaken together, and running over, shall men give into your bosom.*'

ENOCH PERKINS, Chairman *pro tempore.*

Passed by the Board of Trustees, January 8, 1812.

Attest,

ABEL FLINT, *Secretary.*

Religious Intelligence.

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FOREIGN.

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Summary account of the Missions of the United Brethren.

A CONCISE account of the missions of the United Brethren, among heathen nations, has long been desired; and such an account having recently been presented to the public, we are happy to have an opportunity of making our readers better acquainted with the nature and extent of the exertions of this valuable body of Christians.—Ever since the year 1732, the Church of the Brethren have endeavored to extend the benefits of Christianity to heathen nations. From small beginnings, their missions have increased to thirty settlements, in which about 150 Missionaries are employed, who have under their care about 24,000 converts from among various heathen tribes.

Their motive in sending missionaries was, and continues to be, an ardent desire to promote the salvation of their fellow-men, by making known to them the Gospel of Jesus Christ. They were grieved to hear of so many millions sitting in darkness; and, trusting in the promises of God, they went forth with a confident hope, that their labor would not be in vain. Not disheartened by the smallness of their means, they went forth in the strength of their God, and he has wrought wonders in their behalf. The same spirit still prevails in their congregations; and there has been found a continual and increasing succession of persons, who have been ready to enter on the dangers and hardships of the missionary service. No mission, however, has been undertaken but by particular invitation, and with a prospect of being protected in a permanent establishment.

Members of the Brethren's church, disposed to serve in missions, mention their views to a committee of the synod appointed to superintend missions; and if no objection appears, they are considered as candidates. As to qualifications, much erudition is not required. "To be well versed in the sacred Scriptures, and to have an experimental knowledge of the truths they contain, is indeed judged indispensably necessary. But it has been found by experience, that a good understanding joined to a friendly disposition, and, above all, a heart filled with the love of God, are the best and most essential qualifications of a missionary. Nor are, in general, the habits of a student so well calculated to form his body for a laborious life as those of a mechanic.

Yet men of learning are not excluded, and their gifts have been made useful in various ways. When vacancies occur, or new missions are to be begun, the list of candidates is examined, and those who appear suitable are called upon, and accept or decline the call as they find themselves disposed."

The settlements of the United Brethren among the heathen, on the first of January last, were as follows, viz.

Begun in 1732, in the Danish West India islands, among

the negro slaves; in St. Thomas, two settlements; in St. Croix, three; in St. Jan, two. Begun in 1733, in Greenland, three. Begun in 1734 among the native Indians, in North America, two settlements, one in Upper Canada, and one on the Muskingum; since which one has been formed, in 1801, among the Cherokees, and one among the Creeks in 1807. Begun in 1738, in South America, three settlements among the negro slaves, free negroes and native Indians, in and near Surinam. Begun in 1754, in Jamaica, two settlements; in 1756, in Antigua, three; in 1764, among the Esquimaux Indians, on the coast of Labrador, three; in 1765, one in Barbadoes, and one among the Calmucks at Sarepta, near the Caspian Sea; and in 1776, one in the island of St. Kitt's. In 1736, a settlement was formed among the Hottentots, near the Cape of Good Hope, which it became necessary to abandon, but the attempt was renewed in 1792, and two settlements have been formed there. In all, 29.

The Brethren had formerly three flourishing settlements on the Muskingum, in North America. In the American war, the settlements were destroyed, and the inhabitants partly murdered.

In 1736, George Schmidt, a man of remarkable zeal and courage, had succeeded in forming a small congregation from among the Hottentots. He left them to the care of a pious man, and returned to Europe to procure assistance. The Dutch East India Company would not, however, permit him to resume his labors, lest the conversion of the Hottentots should injure the colony. At length, in 1792, after repeated application, leave was given to the Brethren to send out fresh missionaries. The different governments, whether British or Dutch, have since been extremely favorable to them; and they now proceed successfully on the very spot, Bavian's Kloof, where George Schmidt had labored. This place, in 1792, was barren and uninhabited. At present there are five married, and two single missionaries residing there, with about 1000 Hottentots. A second mission has been begun, by desire of Earl Caledon, of whom the missionaries speak in the very highest terms.

Attempts have been made to establish missionaries near Tranquebar, on the Coromandel coast, in the Nicobar islands, and at Serampore and Potna in Bengal. But various circumstances, and particularly the expense, which far exceeded the ability of the Brethren, occasioned the relinquishment of all these attempts.

The mission at Serepta has not been very successful among the Calmuc Tartars, for whose benefit it was designed, although the exertions of the missionaries have been great and persevering. They have, however, been made very useful to the German colonies on the Wolga, and they have also turned their attention to the education of heathen children.

The most flourishing missions at present are, those in Greeenland, Labrador, Antigua, St. Kitt's, the Danish West India islands, and the Cape of

Good Hope. In Jamaica, the progress has been slow.

Missions have also been attempted to the following places, which have not succeeded; to Lapland in 1735, to the coast of Guinea, in 1737, and again in 1768; to the negroes in Georgia, in 1738; to the slaves in Algiers, in 1739; to Ceylon, in 1740; to Persia, in 1747; and to Egypt, in 1752. In Upper Egypt, there was some prospect of success; but the wars of the beys made the stay of the Brethren unadvisable.

The general synods of the Brethren's church appoint a select number of bishops and elders, called the Elders' Conference of the Unity, to superintend its concerns till the next general synod, which meets usually every seven or eight years. This conference is divided into four committees, to one of which the care of missions is entrusted. With this committee all missionaries correspond. From their letters and diaries, a secretary makes extracts, of which copies are sent and read to all the congregations and missions. All things relating to missions are first discussed in this committee; but no resolutions are formed without the concurrence of the whole conference. In each settlement, one brother is appointed to superintend the mission; but he never acts without consulting his fellow-laborers. A society is formed among the Brethren in London, which takes the whole charge of the mission at Labrador, and assists the other missions, especially those in the British dominions, as much as lies in their power. A small vessel is employed to convey the necessaries of life to the missionaries on the coast of Labrador once a year; and for upwards of forty years, no disaster has befallen this vessel, so as to interrupt the regular annual communication, though the navigation is of a very dangerous kind. In Amsterdam, a similar society was formed; but the troubles in Holland have put it out of their power to assist much at present. Another society of the same kind exists among the Brethren in America. These three societies have done all in their power to support the accumulated burdens of the missions; but they have no power to begin new missions, or to send out missionaries, which is vested solely in the Elders' Conference of the Unity.

The regulations of the settlements are every where the same. The Gospel is preached to all the heathen to whom the missionaries can have access, who likewise diligently visit and converse with them in their dwellings. Those who are awakened to a sense of their lost state by nature, and their need of a Saviour, are called *new people*, and are particularly attended to. If they manifest an earnest desire to be saved, they are admitted as *candidates for baptism*, and, after a term of instruction and probation, *baptized*. If they prove by their conduct the genuineness of their profession, after being for a time *candidates for the communion*, they become *communicants*. Each of these classes have separate

meetings, in which they receive suitable exhortation and instruction. Separate meetings are also held with the children, single men, single women, married people, widowers, and widows, in which the admonitions adapted to their respective situations and circumstances are given. Each of the baptized comes at stated times to converse privately, the men with the missionary, the women with his wife, by which a more intimate knowledge of them is obtained, and appropriate advice given. To assist in this important object of acquiring a knowledge of the state of individuals, in large missions, *assistants* of both sexes are chosen from among the converts to visit from house to house, attend to the sick, preserve order, and promote harmony. These assistants meet the missionaries at stated times, in order to confer with them on the state of the congregation. The assistants are allowed occasionally, on week days, to address the congregations. Other persons of good character are used as *servants* in the chapel, and they meet to consult on subjects respecting outward order. At times a *council* is held with a number of inhabitants chosen by the congregation, in which all things relating to the welfare of the settlement are discussed. When the congregation consists of slaves, the external regulations are necessarily somewhat different. The internal regulations are the same in all. Those who violate the precepts of the Bible, are shut out from church-fellowship till they have given proof of repentance. Schools are established in all the Brethrens's settlements among free persons; and a Sunday-school, by permission of some planters, has been begun in Antigua. Spelling-books and Catechisms, and parts of the Scriptures, have been printed in various languages. In all the settlements, the congregation meet, once every day, for social worship; and on Sundays, the missionaries are employed from break of day till dark, in various spiritual duties; which also accupy them much on the week days. "The Brethren have found by long experience, that 'the word of the cross is the power of God unto salvation to all them that believe.' They, therefore, preach Jesus, and him crucified, sowing the word in tears, with patience and courage; knowing that they shall hereafter reap with joy."—There is no part of the doctrine of our Saviour and his apostles, which the missionaries do not gradually endeavor to inculcate into the minds and hearts of their people; and, through the mercy and power of God, the most blessed effects have attended their labors."

For the maintenance of this important and extensive work, no fund whatever exists. It is supported wholly by voluntary contributions of the Members of the Unity, and of several other friends, without whose aid, indeed, poor and few in number as are the Brethren, their large missions could not be preserved. Without the utmost frugality, both at home and abroad, the sums subscribed would be inadequate to the expenditure. The expense of

the missions has increased to 6000*l.* per annum. The number of missionaries is 150 exclusive of about 80 widows, children, and resting missionaries. When the expense of journeys and voyages, building and reparing of chapels, &c. &c. is taken into the account, this sum will appear small as compared with its effect; but large as compared with the number and abilities of the contributors. The war has increased the expenses, but diminished the receipts, through the disasters which have befallen the Brethren's settlements in Holland and Germany. Some of the missions, indeed, are supported to a considerable degree, by the zeal and diligence of some of the Brethren, who apply the earnings of their labor in this way; but this cannot be done in all cases. The missionaries receive no stated salaries, but they transmit a list of necessaries, which, if approved, are procured and sent to them. Their children and widows are provided for.

Such is the account given of the state of the missions of the United Brethren. Can it be that they should fail for want of support? We will not believe it possible. We recommend their claims most earnestly to the attention of our readers. Subscriptions and donations will be received by the Ministers of their congregations; and the Rev. C. L. Latrobe, No. 10. Nevil's Court, Fetter Lane.

These who desire further information respecting the missions of the United Brethren, may consult Crantz's History of the Brethren, and of the Greenland Mission; Loskiel's History of the North American Indian Missions; the Periodical Accounts of the Missions, printed three or four times a year, and sent to subscribers; and Oldendorp's History of the Mission in the Danish West India Islands.

[*Ch. Ob.*

Extract from the Eleventh Report of the English Religious Tract Society, May 10, 1810.

To the various Societies already established for the Circulation of Religious Tracts in this country, the Committee beg leave to present the most grateful acknowledgments for their continued exertions; and rejoice with them that their labors have received some special testimonies of success in the conversion of sinners, the restoration of backsliders, or the establishment of believers in their most holy faith.

The facilities afforded to this Society, as well as the extent of the various applications to it, for the gratuitous distribution of Tracts, are almost incredible.—The openings which *Divine Providence* is continually making in the train of events, for the admission of the Society's Tracts into the most distant or unfriendly regions, into stations utterly inaccessible to pious instruction in any other form, may surely be regarded, without enthusiasm, as a pledge of the cooperation of *Divine Grace*. It is not usual with the Sovereign Disposer of all events to prepare such instruments and facil-

ities in vain. He has charged these Tracts with as high a commission as the spirits that surround his throne. They are the messengers of his mercy; and are enabled by the same power which sustains the flight of angels, to pierce as irresistibly through the thickest shades and fiercest enemies. They find entrance into the dungeon, and into the mine, which admit not even the light of day. They glide into the convent, they mount the ship, they pervade the camp, they ascend the throne. They accompany, perhaps, the unfortunate prisoner into captivity and banishment, afford him consolation in the deepest adversity, and are his friends in a land of strangers. They kindle up a light amidst the blackest gloom of superstition, and mock the precautions of bigotry as well as the rage of war. Is it possible they can perform all these embassies in vain? Is not their success ensured, by the prayers which accompany them, and the message they bear?—The word of God shall *not* return unto him void: it *shall* accomplish the thing whereto he sends it. Many, many individuals have at various times been reported to this Society, and some will be added to the number this day, whom the Spirit of Truth has rendered wise unto salvation, by the instructions of a few, or even *one*, of these silent missionaries.—Multitudes, beyond all doubt, whose names will never reach this Society, are indebted to it, under the divine influence, for the germ of their spiritual existence; they already form a part of that universal church for which it is constantly pouring forth its supplications; and will be the joy and crown of its pious supporters, in that day when all secrets shall be disclosed.

The Committee are not afraid that these expectations will be condemned, by any genuine Christian, as extravagant or visionary. The efficacy of an instrument is not to be measured by its bulk. A single stone has defeated an army. A single spark might destroy a metropolis. A single grain might feed a nation. A single Tract may save a soul. Let it never be forgotten by any member of this Society, that the feeblest weapon is irresistible, when wielded by Omnipotence. It is "*not by might, nor by power, but by my Spirit, saith the Lord.*"

ORDINATION.

Ordained at Wolcott, on the 4th December, 1811, Rev. Lucas Hart, to the work of the Gospel Ministry in that place. The parts of the ordination were performed as follows, viz. Rev. Mr. Hart, of Plymouth, made the introductory prayer; Rev. Mr. Miller, of Burlington, preached the sermon; Rev. Mr. Waterman, of Plymouth, made the consecrating prayer; Rev. Mr. Upson, of Berlin, gave the charge; Rev. Mr. Wood, of Waterbury, gave the right-hand of fellowship; and the Rev. Mr. Cone, of Bristol, made the concluding prayer. The day was unusually pleasant: The exercises were solemn and appropriate, and such as won the attention of a large and serious audience.

OBITUARY.

DIED at New-Haven, in West-Haven parish, Rev. NOAH WILLISTON, aged 75; for many years pastor of the church in that parish. He graduated at Yale College, 1757.

At West-Haven, while attending the funeral of Rev. Mr. Williston, JEREMIAH ATWATER, of New-Haven, late Steward of Yale Coll. aged 77.

At Chatham, Rev. CYPRIAN STRONG, D. D, aged 65, pastor of the church in that town. This learned and pious divine was graduated at Yale Coll. 1763. He received the degree of D. D. at Dart. Coll.

At Kent, Rev. JOEL BORDWELL, pastor of the church in that place, in the 80th year of his age, 54th of his ministry, Yale Coll. 1756.

At Brentwood, (N. H.) Rev. EBENEZER FLINT, aged 42, pastor of the church in that town, Dart. 1798.

At Brookfield, (Mass.) Hon. JABEZ UPHAM, Esq. late member of Congress for Worcester, S. District, Harv. 1785.

At Boston, ROBERT T. PAINE, Jr. Esq. He had acquired celebrity as a Poet in the literary world.

At Richmond, Virginia, on the evening of the 26th ult. GEORGE W. SMITH, Esq. Governor of the State of Virginia. The circumstances attending the death of this respectable magistrate are peculiarly distressing, and we here present our readers with a short sketch of the awful occurrence, both to perpetuate the remarkable event, and to record the judgments of God upon his people. While the theatre was filled with more than six hundred spectators; in the midst of the evening's performance, the scenery was discovered to be on fire. The dreadful intelligence was communicated to the audience by one of the actors. The flames in an instant burst upon the audience, and a scene of unutterable confusion and distress ensued, and the building was very shortly reduced to ashes. Some were trodden to death in the croud, and others were suddenly overwhelmed and suffocated by the raging flames. Nearly one hundred persons, most of whom were from the first families in the city, were consumed and buried in the ruins of the house. Many who effected their escape by leaping from the upper windows, broke their limbs, or were much bruised in the fall. BENJAMIN BOTTS, Esq. and ABRAHAM B. VENABLE, Pres. of the Bank, and late a Senator of the U. S. are numbered among the dead.

May this dreadful dispensation of Providence be duly noticed by the inhabitants of that devoted city, and by all who may hear the mournful relation. We all have merited a like reproof; nor are those who have escaped less guilty in the eyes of Heaven, than those who have fallen before the wasting element. Except we repent we shall all likewise perish.

This calamity forcibly admonishes us of the frailty of human life, and of the vanity of pleasure and amusement; and compels us to reflect that though we are in the morning of life, and in the lap of pleasure, there may at this moment, be but a step between us and the eternal world.

Donations to the Missionary Society of Connecticut.

1812.

Jan. 2.	Rev. Israel Brainerd, collected in new Settlements, - - - - - -	$ 4 00
6.	Rev. Nathan B. Derrow, do. do. - -	1 00
		$ 5 00

CONNECTICUT

EVANGELICAL MAGAZINE;

AND

RELIGIOUS INTELLIGENCER.

VOL. V.] FEBRUARY, 1812. [NO. 2.

An Historical View of the First Planters of New-England.

NO. V.

(Continued from p. 17.

IN our third Number we gave an account of the establishment and early progress of the Colony of Plymouth, which was the first of the New-England colonies. The last Number consisted of general reflections on the nature and effects of religious persecution. We now resume the narration, and will give a sketch of the dispensations of Divine Providence in the first settlement of the colony of Massachusetts. This is the second in the time of settlement, and, for population and wealth, has always been the first of the colonies of New-England.

The successful efforts of Mr. Robinson's congregation, in removing to Holland, and thence to America, for the sake of the undisturbed enjoyment of the worship and ordinances of God, engaged the attention of all the pious part of their fellow-countrymen. They saw what men, engaged in a holy zeal for God, could do; they saw how such efforts met with the countenance of Heaven; they saw how difficulties unparalleled were dissipated by their fortitude and exertions. Many of their brethren in England, who were suffering under the unabated rigor of religious intolerance, heard indeed of their sufferings, but they heard of their prosperity. They found that God attended them to their prepared habitation, that he had made a way for them in the wilderness, that they enjoyed the privileges of his service without molestation, and that they were laying the foundations of eminent churches of the Lord Jesus, upon the pure principles of gospel order. The future prospects of the American church opened to their view. These unhallowed shores, which had been, indeed, the ha-

bitations of cruelty and the seat of the worship of false gods, for ages; but which had never been defiled with Papal impositions, and the polluted superstitions of the great Apostacy; they believed were to become the dwelling place of the divine Emmanuel, in the holy communications of his grace.

While the oppressions of the Ecclesiastical courts continued; while the usurpations of the prelates and the severities of the High-Commission remained unabated; while fresh attempts were constantly made to enforce the observance of the canons and ceremonies of the church, the number of non-conformists steadily increased; multitudes of the best men were constantly driven from the service and the privileges of the church. While the conscientious nonconformists sought to enjoy the pure worship of God, unadulterated with human impositions, *in private assemblies*, the vigilance of blind zeal discovered their retreats, and dragged them forth, unfeelingly, to the light, and to punishment. These sufferings, long endured, without any prospect of their termination, by a very natural effect, impressed upon the non-conformists the deepest sense of the inestimable worth of the pure privileges of Christian liberty, as contemplated in the gospel of Christ. It is not possible for us, who have never felt the evils of civil or religious tyranny, to conceive the nature of their feelings upon this subject. We can best judge of them by the effects which were produced. As a spirit of emigration began to prevail in the nation, by which the views of men became greatly enlarged, some pious people, persons of enterprise, of character, and of fortune, projected the plan of a settlement, *on the principles and for the purposes of religion.* The character and the success of the infant colony of Plymouth, with various other considerations, turned their attention to New-England. Some of those considerations were the following: The country, excepting at the small settlement at Plymouth, was wholly unoccupied by Europeans. The natives of the country were few, and no great dangers were apprehended from their hostility. The climate and state of the country were such as to present no great allurement to the cupidity of adventurers, whose sole object was gain.—The abundant fisheries of the sea-coast and the rivers, must afford a facility of support to the first planters. And, finally, the country was thought to be sufficiently distant to avoid the oppressions of the hierarchies of Europe. In addition to these, there was another motive, which had, with many of them, a very powerful influence. They knew that the church of Christ was first planted in the east. It had been, for ages, gradually, journeying to the west. They believed this progress not yet completed. They saw the holy providence of God awakening the spirit of daring navigators to unveil new climes to the view of men, and all in subserviency to the interests of the holy kingdom of Him, to whom is *given dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him.*—

They believed that the heavenly dove would shortly rest on this side of the Atlantic, and here fix a long abode.

In the year 1606, King James I. granted the whole of North America, between 34 and 45 degrees of north latitude, to two companies. The proprietors of the southern part being, principally, merchants in London, were denominated the London Company, and their tract of country retained the name of Virginia. The proprietors of the northern division being, generally, merchants of Plymouth, were stiled the Plymouth Company, and their territory was called North Virginia. The name of Virginia had been given to the whole country, in the reign of Elizabeth. In 1614, the coasts of the northern district were particularly surveyed by Capt. Smith of Virginia, who gave it the name of New England. This name soon became general in the mother country. It appears probable, that the Plymouth Company would never have done any thing for the settlement of the country, had it not been for the successful enterprize of the first planters of New-Plymouth. Their object was wealth, and all their efforts issued in disappointment. Had not some more powerful motive engaged the exertions of other characters, this fair country might have been, at this day, in the possession of the aborigines of America, or subject to the tyranny of Papal superstition. It is very doubtful whether the small settlements, which had commenced in Virginia and New-York, would not have been wholly relinquished, which had been the event of several preceding attempts, had it not been for the firm stand made by the pious pilgrims of the north.

In the year 1620, after the departure of the adventurers of Mr. Robinson's congregation, King James incorporated several noblemen and others, by the name of "The council of Plymouth in the County of Devon, for the planting, ruling, ordering and governing New-England in America." The several patents of the New-England colonies issued from the authority of this council. Between the years 1620 and 1628, several small patents were issued from the Council for New-England, granting certain tracts within the limits of the Massachusetts, and some public attempts were made for settlements. None of these were permanent. The immense difficulties attending these undertakings, discouraged any attempts which were not supported by a primary regard to the honor of God, and a fervent zeal for the advancement of the cause of the Redeemer.

Mr. White, the minister of Dorchester in England, a divine eminent for talents and piety, who could not accede to all the prescriptions of the ecclesiastical establishment, as early as the year 1624, projected the plan of a plantation in New-England, for the purposes of religion, similar, in most respects, to the one already begun at Plymouth. He wished for the establishment of a settlement, whither the pious non-conformists in England might repair, and enjoy those

privileges which were denied them in their native country. He hoped also to see churches established and built up in greater purity of gospel order, than existed in any which had risen from the ruins of Popery. This object he pursued with a pious zeal, and with unwearied assiduity. He sent over the most encouraging promises to a few individuals who had sat down near the entrance of Boston harbour. But these were too few to maintain their station. Early in the year 1628, several knights and gentlemen purchased of the council for New-England, that tract of territory which, afterwards, constituted the colony of Massachusetts. One of these purchasers was Mr. John Endicot, who will be further noticed. Mr. White, by his influence and exertions, engaged a number of religious gentlemen, in and about London, to unite in the enterprize. These purchased shares in the company, and bought out several of the original patentees. Some of the first purchasers, as soon as they found that a settlement for religious purposes was designed, chose to relinquish the object. The same reason, however, disposed many worthy characters to espouse the cause with great ardor. The grant of the council conveyed a title to the soil, and a royal charter, investing the proprietors with the powers of civil government, was obtained in the following year. Soon after which, the company was organized with their proper officers. In the year 1628, previous to the grant of the royal charter, the patentees sent out Mr. Endicot, with a company of about an hundred adventurers, to lay the foundation of their intended colony. The management of the affairs of the colony, in America, was committed to Mr. Endicot, who was constituted governor of the plantation. A man of unfeigned piety, of ardent zeal for the cause of pure religion, of independent mind, of intrepid spirit, of incorruptible integrity, of unchanging patriotism; Mr. Endicot was eminently qualified for the important duties which had been assigned him by the company, in laying the foundation of a Christian commonwealth. No internal commotions changed his purposes, no dangers diverted his designs, no changes diminished his attachment to his people, no adversities shook his confidence and hope in God. He perfectly understood the original design of the company, to establish a Christian settlement on the pure principles of gospel order, so far as they understood them, and this object he pursued with inflexible purpose to the end of his life. Mr. Endicot may justly be stiled the founder of that noble commonwealth.* Mr. Endicot and his company sailed from England to America in the summer of 1628. They landed on the shore of Massachusetts Bay, and commenced the settlement of the pleasant town of Salem. It does not appear that any un-

* It is much to be lamented, and it can be assigned to no other cause than a want of information, that Judge Marshall, in his excellent history, has given Governor Endicot no other character than that of "a deep enthusiast."

usual difficulties were encountered by the plantation for the first year. In the year 1629, soon after the organization of the company under the sanction of the royal charter, they resolved on a second embarkation for their new colony. Five ships were provided for the purpose, and, being laden with cattle and other necessaries for the supply of the colony, with nearly three hundred planters, men, women, and children, they sailed from England in May, and arrived at Salem in June. They found the settlement in tolerably comfortable circumstances, and brought to Mr. Endicot a re-appointment to the office of governor. The company in England were careful to adhere to their original design, and encouraged none to remove to their rising colony but such as were friends to evangelical religion, and approved of the essential views of divine truth which were entertained by themselves. As the plantation now contained more than three hundred inhabitants, one hundred of their number removed, this summer, and commenced the settlement of the town of Charlestown.

The company in England, having learned that Mr. Endicot had effected a lodgement in the American wilderness, made all practical exertions for the establishment of their plantation in the order of the gospel. For this purpose, they engaged two eminent divines, Mr. Higginson and Mr. Skelton, distinguished for learning and piety, both of them suffering for nonconformity, to lend their important services in laying the foundations of the American church. These faithful servants of Christ cordially engaged in the great design, and, embarking with the second company, arrived at Salem in 1629. They and their company, the most of whom were persons of eminent piety, experienced the most welcome reception from Mr. Endicot, and a cordial union of views gave great strength to their exertions. Soon after their arrival, they set apart a day for solemn fasting and prayer, and for the purpose of uniting in church state. On the sixth of August, the persons proposing to unite in church relation, gave their public assent to a Confession of Faith, and then solemnly covenanted with God, and with each other, to walk in the ordinances of Christ. Mr. Higginson and Mr. Skelton were then set apart as the ministers of the church, the former as teacher, the latter as pastor. Mr. Endicot having corresponded with the church at Plymouth, previous to the arrival of the second company, and finding an agreement in their views on the subject of church order, that church sent delegates to Salem to unite in this interesting transaction, who gave to their new brethren the right hand of fellowship. Their Confession of Faith and Covenant were drawn by Mr. Higginson. The Covenant begins in the following manner: "We covenant with our Lord, and one with another; and we do bind ourselves in the presence of God, to walk together in all his ways, according as he is pleased to reveal himself unto us in his blessed word of

truth."* This was the first church that was fully organized in New-England. The church at Plymouth, the only one of an earlier date, had not a regular pastor till after this time.

The company in the mother country now began to make vigorous exertions for the settlement of New-England. In the course of the year 1629, it was resolved that the corporation, with their charter, should be removed to America. Accordingly, the most of the proprietors of the Massachusetts, together with a great number of adventurers, among whom were many persons of family, of education, and of wealth, prepared to embark for the western wilderness. The most of these were influenced by one common principle; the sufferings which they endured under ecclesiastical tyranny for a conscientious non-conformity with many of the prescribed ceremonies, the expectation of enjoying the rights of conscience and the privileges of gospel worship and discipline, and the hope of planting the churches of their Lord in a desert, which never echoed the praises of redeeming love. They believed the cause of pure religion to be greatly declining in their native country, they hoped the Spirit of God would attend his church into the wilderness, and give it a great increase. The churches in England having never been wholly liberated from the shackles of Popery, they believed that some might be established in a new country, more agreeable to the primitive pattern, than any which they had seen. That such churches might exist on the American strand, was the supreme object of their incessant toils, their uncommon self-denial, and their persevering prayer, to the end of their lives.

Seventeen ships were prepared, with all the necessaries for the voyage and the new settlement, large supplies of provisions, implements of husbandry, and cattle. The most of these sailed early in the year 1630, and before the end of the year, they all arrived in New-England. In these ships came Mr. John Winthrop the governor of the company, the lieutenant governor Dudley, several of the assistants, and above fifteen hundred settlers. In the election of governors and assistants in March, the company were careful to appoint those who were willing to remove. Several of these were discouraged at the prospect before the time of embarkation, and others were substituted in their place. Like the army of Gideon, all who were faint-hearted were desired to remain in their native country: it being well known that nothing less than an unconquerable firmness, with an unshaken reliance on the divine support, could be sufficient to meet the difficulties which must necessarily be encountered. Previous to their departure, after having entered on board their ships, the governor and several others addressed a paper to their brethren of the established church, for the purpose of removing suspicions, and preventing all misconstructions of their designs; in which they call the church of England

* Mather's Magnalia.

their Mother Church, beseeching the divine blessing to rest upon her, and earnestly requesting the prayers of their brethren for them in their important and difficult undertaking.

On the arrival of Gov. Winthrop in June, who was, from that time to his death, the head and father of the colony, he found the plantation in a distressed, suffering state. In the preceding autumn, the colony contained about three hundred inhabitants. Eighty of these had died, and a great part of the survivors were in a weak, sickly state. Their supply of corn was not sufficient for more than a fortnight, and their other provisions were nearly exhausted. In addition to these evils, they were informed that a combination of various tribes of Indians was forming for the purpose of the utter extirpation of the colony. Their strength was weakness, but their confidence was in God, and they were not forsaken. Many of the planters, who arrived this summer, after long voyages, were in a sickly state, and disease continued to rage through the season. By the close of the year, the number of deaths exceeded two hundred. Among these, were several of the principal persons in the colony. Mr. Higginson, the venerable minister of Salem, spent about a year with that parent church, and was removed to the church in glory. His excellent colleague, Mr. Skelton, did not long survive him. Mr. Johnson, one of the assistants, and his lady, who was a great patroness of the settlement, died soon after their arrival. Of the latter, an early historian observes, "She left an earthly paradise in the family of an earldom, to encounter the sorrows of a wilderness, for the entertainments of a pure worship in the house of God; and then immediatety left that wilderness for the heavenly paradise."

Persons of less constancy than was possessed by the fathers of New-England, in view of the obstacles and dangers now before them, would have been wholly discouraged. Before several of the ships arrived, the summer was past, they had no habitations for the approaching winter; the places of their settlement were unfixed; they had little or no forage for their cattle; they had but a distant and doubtful prospect of obtaining a support from the productions of the country; they were wholly unacquainted with the means of clearing a wilderness; the climate was much more severe than they had experienced; a wasting sickness prevailed among them; the wild beasts of the forest often raised their alarms; the savages of the wilderness, jealous of their encroachments, whose numbers and temper they could not ascertain, surrounded all their borders. But they had committed their cause to God. They believed they were called in his providence to leave the land of their nativity, he had carried them through the sea, and, they believed, though many of them might fall, he would not wholly desert them in the wilderness. He did not suffer his faithfulness to fail. *In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them;*

and he bare them, and carried them all the days of old.

Four eminent ministers, Messrs. Maverick, Warham, Wilson, and Phillips, who were distinguished lights of the church of Christ while in England, attended the company which came over in 1630. These were eminent instruments of maintaining harmony in the several settlements, and of promoting the general interests of the colony. Before the conclusion of the season, settlements were commenced in several places which are now some of the finest towns in New-England. Governor Winthrop and a considerable number of the company laid the foundation of the town of Boston. Mr. Nowell, one of the assistants, with a number of his friends, sat down at Charlestown, where a few remained of those who began that settlement in the preceding year. This place and Boston were considered, for a season, as one settlement and one church, under the ministry of Mr. Wilson. Sir Richard Saltonstall, one of the assistants, with a company of planters, began the settlement of Watertown. They enjoyed the ministry of Mr. Phillips. Another of the assistants, Mr. Rossiter, with Mr. Ludlow, and a number of settlers, began the town of Dorchester. The ministers Messrs. Warham and Maverick settled with them. A few years after, Mr. Warham and a considerable part of his people, began the settlement of Windsor on Connecticut River. Mr. Pyncheon, also an assistant, was at the head of a company who commenced the settlement of Roxbury. The famous Mr. Elliot, who came from England the year following, became their minister. At these places and Salem, the first planters continued till the next year.

The succeeding winter commenced in December, with great severity. Few of the houses which had been erected were comfortable, and the most of them were miserable coverings. Unused to such severities of climate, the people suffered severely from the cold. Many died from being frozen. The inconveniencies of their accommodations increased the diseases which continued to prevail among them. But their constancy had not yet been brought to the last trial.—During the continuance of the severe season, their stock of provisions began to fail. Those who wanted were supplied by those who possessed, as long as any remained. A poor man came to the governor to complain, and was informed that the last bread of his house was in the oven. Many subsisted upon shell-fish, ground-nuts, and acorns, which at that season could not have been procured but with the utmost difficulty. Of the steadfastness and submission of the people, under these accumulated sufferings, the early historians give us many very striking testimonies.—In consideration of their perilous condition, the sixth day of February was appointed for a day of public fasting and prayer, to seek deliverance from God. Every day, many knees bended in secret, many sighs rose to Him, to whose providential care they had committed their all, whose earthly kingdom they

were laboring and suffering to advance. He *who provideth for the raven his food*, who prepared sustenance for Jacob, could not now be inattentive to the cries of his people. On the fifth of February, the day before the appointed fast, the ship Lion, which had been sent to England for that purpose, arrived laden with provisions. She had a stormy passage, and rode amid heavy drifts of ice after entering the harbour. But He who once stilled the tempest for the sake of his people, carried this ship thro' every danger, and brought her safe to land. On this event, the existence of the colony was, in a great measure, dependent. These provisions were distributed among the people according to their necessities, and their appointed fast was exchanged for a day of general thanksgiving.

On the opening of the spring of 1631, health was generally restored in the settlements, but the colony was greatly impoverished. The most of their provisions had been brought from England; the preceding year having been a season of uncommon scarcity, they were purchased at very high rates; by the length of the passage and the severity of the winter the greater part of their cattle had died; the materials for building and implements of labor were obtained with great difficulty and expense. In imitation of their venerable governor, before whose virtues the patriotism of Leonidas and Timoleon, of Publicola and the Decii, appears in a deepened shade, the wealthy, feeling that they had embarked in this cause, not for themselves, but for the colony and for God, distributed of their property according to the necessities of their brethren, and soon found themselves almost divested of plentiful fortunes.

In the year 1631, great exertions were made for a crop of Indian corn, which was their whole dependence, and it pleased God to give them a favorable season; and, according to the lands improved, an abundant harvest. This must have been, indeed, an unpalatable pittance for those who had been nursed in all the delicacies of polished life, which was the case of many of those settlers, but it supplied their necessities. They came not to this trackless desert to repose on roses, but they were travellers towards *a better country, that is, an heavenly*. The fears of the colony, from the hostility of the savages, gradually subsided. In consequence of petty animosities and internal hostilities, they could not be united in a general combination for the extirpation of the colony. The small-pox, and other epidemic disorders, greatly prevailed among them, by which, immense numbers died. These events were considered by our fathers as the signal interpositions of Providence, by which, God was making room and preparing peace for his people. In the commencement of all the individual settlements, the planters were mindful of their great errand into the wilderness, and directed their first exertions to the establishment of a church of Christ, and the institutions of the gospel. The first church, after the one at Salem, was gathered at Charlestown, on a day of solemn fast,

August 27th, 1630. Soon after this, a church was organized at Dorchester. The next was at Boston. Soon after which, there was one at Roxbury, one at Lynn, and one at Watertown. In less than two years from the organization of the first church, in Salem, there were in the colony, *seven churches*, which were indeed, *golden candlesticks*.

The colony continued to increase by fresh accessions of planters, emigrating, every year, from England. In 1633, came over Mr. Haynes, afterwards, the first governor of Connecticut, and Mr. Cotton, Mr. Hooker, and Mr. Stone, three of the most eminent lights of the New-England churches. Every year produced additions to the colony, by immigrants from the mother country, many of whom were persons of great merit and distinction, till about the year 1640. The civil wars, commencing in England at that time, put a general stop to emigration. The number of planters which came to New-England, from the commencement of the settlement to the year 1640, were computed at four thousand.—After that time, it was supposed that as many removed from New-England, to the mother country, as came from thence to the colonies. From this small number of original planters, have proceeded the many thousands of the inhabitants of the New-England States. We now enjoy the benefit of their labors, their wise institutions, and their noble example. We enjoy the benefit of their prayers, which are registered on high.

A brief sketch of the colonies, which issued from this venerable mother colony, with a view of their general progress in the early periods of their history, particularly, in their ecclesiastical interests, is reserved for future numbers. O.

[*To be continued.*]

An Address to the Christian Public, prepared and published by a Committee of the American Board of Commissioners for Foreign Missions.

IMMEDIATELY after their first organization in September of the last year, the American Board of Commissioners for Foreign Missions respectfully solicited the serious and liberal attention of the Christian public to the great object of their appointment. They are now happy in having it in their power to acknowledge, with gratitude to the Father of all good, that the solicitation was not in vain. Many have viewed the object with deep interest, and some have embraced the earliest opportunity of promoting it by their pious liberality. The name of the late Mrs. Norris in particular is endeared to thousands; and what she has done will be told for a memorial of her in distant lands, and in generations to come. Animated by the encouragement given them, and impelled by a regard to their high responsibility, the Commissioners have made an important advance in the prosecution of their design. At their late annual meeting they resolved to establish, as soon as practicable, a Christian

mission in the East, and another in the West. In the East, their attention will first be directed to the Birman empire; and in the West, to the Caghnawaga tribe of Indians.

The Birman empire, which lies on the farther peninsula of India, between Hindoostan and China, comprises within its present limits the native country of the Birmahs, together with the ancient kingdoms of Arracan and Pegu, a considerable part of Siam, and several smaller territories, all which, though formerly subject to their own independent princes, are now reduced under the power of one Imperial chief. The population, according to the most probable estimate, amounts to no less than fifteen millions; and the people are considerably advanced in civilization. They are vigorous, intelligent, and tractable, and in many respects superior to the Hindoos; yet not less deeply immersed in the darkness and corruptions of Paganism. On the whole, it is believed, that scarcely any part of the world presents a more inviting or a more important field for Christian missionaries, than does the Birman empire.

The nation, it is true, is at a great distance from us; but is it not composed of our brethren, descended from the same common parents, involved in the consequences of the same fatal apostacy from God, and inhabiting the same world, to every creature in which the Saviour has directed that his Gospel should be preached? And by whom is this direction to be obeyed, in regard to them, if not by us? The Christians of Great Britain are, indeed, ardently engaged in the glorious work of evangelizing the nations; but in imparting the word of life to the hundreds of millions ready to perish in Asia and Africa, they need and they desire our help.

Though the field is distant, it is not unknown; and as reasonable calculations can be made with respect to success in this region, as we can ordinarily hope to make with respect to an untried object of this nature. Distance of place alters not the claims of the heathen, so long as the means of access to them are in our power. Christianity is equally a blessing to the inhabitants of the polar circle, and to those of the torrid zone. The salvation of the soul is all-important to the heathen natives of the Indian peninsulas, as well as to the Christian descendants of pious ancestors. Wherever the knowledge of Christ can be spread, *there* is the field for Christian exertions. A few years ago our countrymen sent a donation to the Baptist Missionaries in Bengal, to assist them in translating and printing the Bible. Though the place was distant, the remittance soon arrived, and was immediately appropriated to its destined object; and the natives of Hindoostan, to a greater extent than would have been otherwise practicable, are now reading the word of God in their own language, in consequence of this very donation. It is not too much to hope, that those pious persons who shall enable the Commissioners to establish a permanent mission

in the East, will, in a few years, hear a good report from the scene of their liberality; that they will read of Christian schools, and Christian churches, casting a mild and salutary light through dark regions, and affording a happy presage of the latter-day glory.

But while the Commissioners view with deep interest the populous regions of the East, they are not unmindful of the Pagan tribes on our own continent. Among these, no tribe perhaps bids fairer to give the Gospel a favorable reception, and eventually an extensive spread, than the Caghnawagas in Lower Canada. Their situation is of easy access; they are well disposed towards the white people, and have great influence with their red brethren of other tribes. And a fact not to be disregarded among the indications of Providence, is, that a native of that tribe, a pious young man, whose heart burns with a desire to carry the Gospel to his countrymen, is now in a course of education, and gives promise of eminent usefulness.

Here, then, are presented two great fields for missionary labors; fields rich in hopeful prospects, and offering ample scope for Christian benevolence and exertion. Laborers are also ready to enter the fields, and impatiently wait for the means of conveyance and support. Can these means be withheld? Can the Christians of this favored land be willing, that, for the want of these means, millions of their fellow-men should remain in darkness, and perish for lack of knowledge?

To be impressed with the importance of the Gospel to the character and condition of man, even in the present world, we need only glance at a comparative view of Pagan and Christian nations; we need only look, indeed, at the difference, as exhibited by the excellent Dr. Buchanan, between the Pagan natives at Benares and Juggernaut, and the Christian natives at Tranquebar and Cande-nad. The infinite importance of the Gospel to the character and condition of mankind with reference to the world to come, no sound believer in Divine revelation can doubt. The Gospel is the grand instrument, ordained by infinite wisdom "to turn men from darkness unto light, and from the power of Satan unto God." It is, in effect, the power of God unto salvation "to every one that believeth, to the Jew first, and also to the Greek."

How, then, is the Gospel to be imparted to men in the dark places of the earth, if not thro' the instrumentality of missions? Is not this the very way which the glorious Author of the Gospel has himself seen fit to appoint? Is it not the way, and the only way, in which any part of the world has ever been evangelized? What were the apostles and first preachers of the Gospel, by whom so many nations were converted, but Christian missionaries? Was it not by missions that the Gospel was made known, according to the commandment of the everlasting God, for the obedience of faith, to the nations in the west and north of Europe, in the sixth, the seventh, and the following centuries; and that our own re-

mote ancestors were turned from their idols to serve the living God, and to transmit the knowledge of salvation to their posterity? Had it not been for missions, the British islands, in which so many immortal spirits have been sanctified by the truth and prepared for heaven, and in which so much Christian beneficence is now displayed; these very islands, from which we derive our origin, our language, our laws, and our religion, might have been still inhabited by savages worshipping in the groves of the Druids, or offering human sacrifices to their false gods.

In latter times, Ziegenbalg and Swartz in the East, and Eliot and Brainerd in the West, have given illustrious examples of what might be done by patient and persevering zeal in missionary labors; and not only shall their memory long be blessed on earth, but their witness is in heaven, and their record on high.

By means of the single missionary establishment at Tranquebar, first commenced by Ziegenbalg about a century ago, and afterwards conducted by his worthy successors, particularly by the venerable Swartz, not less, it is estimated, than *eighty thousand* Pagans, "forsaking their idols and their vices, have been added to the Christian Church." If not so much can be said of the missions of Eliot and Brainerd, it is to be considered, that their labors were among a people scattered in the wilderness, and that men of a like spirit were not found to succeed them in their work, and prosecute their pious design. Still, however, there were precious fruits of their labors, which will remain for joy and praise, in the kingdom of the Redeemer, when this world shall be no more. The general history of such missions as have at any time been conducted on Christian principles, and with a real regard to the salvation of the heathen, affords abundant encouragement to proceed with vigor, in the same glorious cause.

But if so much has been done by a few men, and in ordinary times, what may we not expect from united and extensive exertions in the present extraordinary period of the world? For some time before the Messiah came a light to lighten the Gentiles and the glory of his people Israel, an expectation extensively prevailed that a glorious luminary was about to arise, and an important change to commence. Prophecies to this effect were on record, and the providence of God strikingly indicated their approaching fulfilment. Something very similar to all this is manifest in the present age. If the Messiah was then the Desire of all nations, his millennial reign is no less so now. If the seventy prophetic weeks of Daniel were then drawing to a close, the 1260 mystical days of the same Jewish prophet, and of the Christian prophet John, are now hastening to their completion. If the providence of God strikingly indicated the approach of the glorious change then expected, not less strikingly do the unusual events, which now astonish the

nations, indicate the approach of a change still more glorious, because more complete and universal. The Lord himself has arisen *to shake terribly the earth*, and *to plead his own cause* with the nations. But though *the DAY of vengeance is in his heart, the YEAR of his redeemed is come.*

Prophecy, history, and the present state of the world, seem to unite in declaring, that the great pillars of the Papal and Mahomedan impostures are now tottering to their fall. The civilized world is in a state of awful convulsion and unparalleled distress. At the same time, Christians are awakened to a perception of their peculiar duties, and to correspondent labors and sacrifices. New facilities are afforded for the dispersion of the Scriptures in many languages, for the establishment of missions, and the general promulgation of the Gospel. The enormity of the heathen superstition, and the unutterable evils which march in its train, stand forth to view in all their hideous proportions. Now is the time for the followers of Christ to come forward boldly, and engage earnestly in the great work of enlightening and reforming mankind. Never was the glory of the Christian religion more clearly discernible; never was the futility of all other schemes more manifest; never were the encouragements to benevolent exertion greater, than at the present day. In the great conflict between truth and error, what Christian will refuse to take an active part? Satan has long deceived the nations, and held in ignorance and idolatry much the greater part of the human race. When his empire is assailed, and his throne begins to crumble under him, what friend of the Redeemer will refuse to come *to the help of the Lord, to the help of the Lord against the mighty.* Ultimate victory is secure, as it is promised by Him *who cannot lie, and in whose hands are the hearts of all men.* What Christian will not esteem it a privilege to become instrumental, though in a humble degree, in accomplishing the glorious and beneficent purposes of Jehovah, by extending the influences of the Gospel.

It appears from what has been stated in this address, and would more fully appear from a sketch of missionary exertions made during the last century, and especially during the last twenty years, that a *great and effectual door* for the promulgation of the Gospel among the heathen is now opened to all Christian nations: but to no nation is it more inviting, than to the people of New England. The truth of this declaration will be easily manifest from the following considerations:

First. No nation ever experienced the blessings of the Christian religion more evidently, and uniformly, than the inhabitants of New England, from its first colonization till the present time, through nearly two centuries.—Of all our social and civil enjoyments, scarcely one is worthy to be mentioned, which is not derived directly, or indirectly, from this holy religion; and all the enjoyments, which concern us as immortal beings, spring directly from this source. If we were

deprived of all the civilization and liberty, all the present consolations and future hopes, which we receive from the Gospel, what should we have left? Where is the Christian who would not mourn day and night, were he told, that at some future time this favored land should sink into the superstition, corruption, and impiety of Paganism; that the Sabbath should become extinct, our churches moulder to ruin, no voice of supplication ascend to Jehovah, no children be dedicated in baptism to the triune God, and no memorial be observed of the Redeemer's sufferings, atonement, death, and resurrection; that, instead of the rational worship of Christian assemblies, future generations should behold some horrible idol receiving the adoration of deluded millions? Where is the person of common humanity, who would not lift up the voice of lamentation at the certain prospect of such an apostacy from the truth, and such a debasing fall into the cruelties and debaucheries, the sins and miseries of heathenism? If we should feel so intensely at the prospect of these evils befalling our own country, can we avoid being touched with compassion at the sight of many populous nations, which have been subjected, for ages, and are still subjected, to the power of the most degrading idolatry? Are we not called upon in a peculiar manner to exert ourselves in dispelling this worse than Egyptian darkness?

Let us reflect, for a moment, on the tendency of missionary exertions to promote religion among ourselves. The Rev. Mr. Grout, in his sermon before the Hampshire Missionary Society, observes, that "what seems to be peculiarly worthy of attention is the unusual effusion of God's Spirit in and near the places, where the missionary spirit has prevailed." "About nine years have elapsed," he adds, "since the establishment of this Society. In what other period of that length have we witnessed in this country so many instances of the refreshings of Divine grace?" The preacher then pertinently inquires, "Do not these things, like a pillar of the cloud and of the fire in the camp of Israel, betoken the Divine presence to have attended the course of missionary labors?" We press this question upon the consciences of Christians, and ask them to decide, from their own observation and experience, whether this is not a just view of the subject. It is an unchangeable law in the Divine government, that *it is more blessed to give than to receive*, and that *he that watereth shall be also watered himself*. As we regard the salvation of our neighbors, our friends, our families, let us send the Gospel to the heathen.

Secondly. If all the circumstances of the case are considered, we are more able to take an active part in evangelizing the heathen, than any other people on the globe. With the exception of Great Britain, indeed, no nation but our own has the inclination, or the ability, to make great exertions in the prosecution of this design. Great Britain is engaged in a conflict for her existence with a power which threatens to subjugate the civilized world; yet, beside all the expenses of this unexampled

conflict; beside the millions paid for the support of the parish poor, and the immense aggregate of the sums given in occasional charity; beside the vast annual expenses of charity schools, hospitals, and many other benevolent institutions; beside the support of the regular Clergy, both of the Establishment and among Dissenters; beside these and many other expenses Great Britain spends *hundreds of thousands of dollars*, annually, in distributing the Bible, employing Missionaries, translating the Scriptures, and other extraordinary methods of dispensing the Gospel to mankind. Our public burdens are light compared with those of England; and there is among us wealth sufficient, abundantly sufficient, to employ all the instruments which will be offered to our hands. We are accustomed to hear many encomiums on the liberality of Christians in England; let it be remembered that these very encomiums will condemn us, unless we *go and do likewise*.

Let it not be supposed, that the embarrassment of our public affairs, and the consequent derangement of private business, and loss of private property, are forgotten. With these things in full view, it may still be truly said, that wealth enough can be spared from among us for the vigorous prosecution of this transcendently important purpose.

Nor should it be omitted, that there is no need of withholding a single dollar from the numerous Missionary and Bible Societies, and other charitable institutions, which are already in operation in our country. Our Missionary Societies have been for a number of years incalculable blessings to the new settlements and destitute places of the United States; and though our Bible Societies have been but lately formed, their prospects of usefulness are most encouraging. May the means of all these benevolent institutions increase continually; and may the same beneficence, which patronizes them, be extended to satisfy the pressing calls of Foreign Missions.

The public will perceive, that a considerable sum of money is necessary before a mission to Asia can be commenced with any prospect of success, and that money is the only thing which is still wanting. Need another word be said to ensure liberal and extensive donations?

JEDIDIAH MORSE,
SAMUEL WORCESTER,
JEREMIAH EVARTS,

Committee appointed by the Board.

N. B. *Donors are respectfully requested to designate, whether they wish their donations to make part of a permanent fund, the income of which will be appropriated to Foreign Missions; or whether they would prefer, that the whole sum given should be expended as soon as opportunity shall present. If no designation is made by donors, the disposition of the gift will be considered as left to the discretion of the Board.*

The Decrees of God display his Glory.

GOD claims to be the only living and true God. And this claim he founds entirely on his own decrees. He says by the prophet Isaiah, "*I am God, and there is none else; I am God, and there is none like me: Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand and I will do all my pleasure.*" Here God claims divinity and supreme glory because he has formed, declared and been executing the most perfect scheme of conduct. He places all his glory on his decrees, and rests his divinity upon them; virtually declaring that if he had not decreed all things, he would not be God, nor worthy of supreme homage and glory.—Supported by the divine declaration, it is proposed, in the present essay, to illustrate this sentiment; *The decrees of God display all his glory.*

I shall first explain the divine decrees; and then show that they display all the glory of God.

I. I am to explain the divine decrees.

God existed before any other being. He existed alone. And while he thus existed alone, he proposed an end, and all the means necessary to accomplish that end. Among all possible ends he knew the best, and knowing it, he chose it. Hence "the decrees of God are his eternal purpose according to the counsel of his own will, whereby for his own glory he hath fore-ordained whatsoever comes to pass." But to illustrate this general definition more fully, I would observe,

1. That the decrees of God are voluntary. It depended wholly on the will of God, whether he would form such a scheme of conduct as he has formed, or not. He was under no natural necessity of doing, or determining to do any thing.—This, however, is what many of the heathen philosophers supposed, and what some divines likewise suppose. But this supposition involves in it the proper idea of fate. If God was constrained to adopt any mode of conduct, he was, strictly speaking, under the absolute control of fate. This supposition, however, is inconceivable. For the first of all beings must be absolutely supreme and above control. The truth is, God was under no other than a moral necessity of forming such a plan of things as he has formed.—God, being possessed of moral perfections, was morally obliged to choose what appeared to infinite wisdom and goodness to be best. His decrees, therefore, were absolutely free and voluntary. They were the result of the counsel of his own will.—They flowed freely from his own heart.

2. The decrees of God are eternal. God determined the end from the beginning, or from the foundation of the world, or from eternity. Hence his purpose is called his eternal purpose. It is as easy to conceive of God's decreeing, choosing, or determining from eternity, as of his existing or knowing from eternity. And though it be of no importance to creatures whether the decrees of God were

formed in time, or from eternity; yet this is a matter of importance to God, for his own blessedness depends upon his own decrees. If God, therefore, were completely blessed from eternity, it is certain, that his decrees were formed from eternity.

3. God's decrees are universal. They comprise every thing. They respect every being, every object and every event, from the beginning of time to the end of time, and through the interminable ages of eternity. The smallest beings as well as the greatest, the smallest objects as well as the greatest, and the smallest events as well as the greatest, are all determined by the decrees of God. They take in every thing that ever was, or ever will be. They leave nothing in the universe in a state of contingency. What is decreed shall take place, and what is not decreed shall not take place.

4. The decrees of God are absolutely perfect. They fix, determine and ensure a scheme of things absolutely without the least defect, one jot or tittle could not be altered for the better. When God formed his scheme, he was possessed of perfect knowledge, perfect wisdom, perfect goodness and perfect power. He was able to discern, to choose and to execute the most perfect plan.—And this he did absolutely establish from the beginning. God perfectly pleased himself in his decrees; and he always will be pleased with them. Accordingly he has declared the end from the beginning. He has told his creatures that he is of one mind, and without the least variableness or shadow of change. All his purposes are fixed, known and approved by himself.

I now proceed,

II. To show that the decrees of God display all his glory. Here I would observe,

1. The glory of God really consists in his decrees. The glory of any moral agent consists in his purposes, intentions or designs. No being has more real glory, than consists in his designs. And every being actually has so much real glory as consists in his designs. The designs of a moral agent are the measure of his character. This is true as to angels. Their glory is their goodness. And their goodness is as great as the good which they design and purpose to do. The real excellence and glory of a man is as great as the goodness of his intentions and designs. And so is the glory of God as great as the goodness of his designs, purposes or decrees. As God has decreed what is wisest and best, his decrees display his supreme glory.

2. Nothing short of the decrees of God will display his glory. His works of creation will not. Though these are numerous, great and complicated, yet they display no real glory aside from his designs. Whatever God might create, if he had no good purpose in creating the world, he had no glory in his works. His works of providence will not display his glory. Though it be true, that God governs all things with his own hands; though it be true that he carries the whole creation in the arms of his providence;

and though it be true that he bestows much happiness upon his creatures; yet, after all, his providence displays no glory, aside from his original, supreme and ultimate end. If God had no good end in preserving and governing all his creatures and all their actions, there would be no glory in divine providence.

So the laws of God cannot display his glory aside from his decrees. Though they be holy, just and good in their own nature; yet they cannot display the glory of God aside from his design in giving them. As much good as God desires and designs to produce by giving his laws to rational creatures, so much glory exists in giving these laws.

And this is generally true with respect to the gospel. This can display no divine glory, aside from the ultimate design of it. If it were not designed for good; yea, if it were not originally designed for good, it must be a blemish, rather than a glory in the divine character and government. But,

3. The decrees of God display his whole character, and so display all his glory.

They display his divinity. If he were not God, he could not form a complete scheme of conduct and declare the end from the beginning; if he were not God, he could not form any design but what might be frustrated.

The decrees of God also display his unity. The strongest argument in nature for the unity of God is drawn from the apparent unity of design in the works of nature. If there were any being equal to God, he would limit and contract his design. Besides, the decrees of God display all his perfections. They display his power, his knowledge, his wisdom, his goodness, his truth, his justice, his mercy, his faithfulness and his sovereignty. The decrees of God will discover all his glory, that ever will be discovered.

In view of what has been said, it may be remarked,

1. That there is no force in the common objection against preaching the doctrine of God's decrees. The objection is, that the decrees of God can never be cleared up. But in the decrees of God there is nothing to clear up. His decrees are perfect and glorious. The doctrine of divine decrees is as plain as the truth of God's existence. When the decrees of God are truly and fully explained, it appears that in his decrees there is no darkness nor difficulty. They are as holy, wise and good as God himself.

2. To deny the decrees of God is virtually to deny his existence. For separate the decrees of God from his character, and he ceases to be God. Some say indeed, that the God of the Calvinists is not their God. But a God who has not fore-ordained, for his own glory, whatsoever comes to pass, is not the God of the bible. They, who do not worship that God, whose counsel shall stand and who will do all his pleasure, working all things after the counsel of his own will, do not worship the living and true God. But they worship a creature of their own imagination. They virtually deny the exis-

tence and reject the essential glory of the supreme being.

3. All men are naturally enemies to the true character of God; for all men actually oppose his purposes which display his true glory. Careless sinners oppose the doctrine, and so do awakened sinners and false professors. "The carnal mind is enmity against God." Yet,

4. None can be saved without loving the decrees of God. None can love God without loving his purposes. For these display his true and glorious character. They, who truly love God, love his decrees; and they who oppose his decrees oppose God himself. And unless they repent and love God and his holy purposes, they must perish with his enemies.

Reflections on a Triumphant Christian Death.

IT must be difficult for those who never experienced the Christian affections, to conceive on what grounds the dying believer can say, O death, where is thy sting? O grave, where is thy victory? They have never felt the power there is in love, to cast out that fear of death, which must be common to men, until they experience the grace of God. Many real Christians, through the lowness of their graces, are ready to wonder at some instances of triumphant death, which they have witnessed, and anxiously inquire how they may attain to a similar end. The following reflections may not be unprofitable, either to saints or sinners. The grounds of a humble and confident hope in prospect of a speedy death, cannot be better expressed than they are by the apostle Paul, when under sentence of condemnation, and expecting soon to suffer: "For I know in whom I have believed, and am persuaded that he is able to keep what I have committed to him against that day." His confidence was in the grace of God through Jesus Christ, and a satisfactory knowledge that he believed in him.

By what evidence doth the dying Christian know that he hath believed in Christ? A revelation from God in this matter is not to be expected. What assurance he may impart directly from himself, in some extraordinary instances, in a manner inconceivable by us, we do not know; but if that be ever given, as is very doubtful, we have no right to expect it. Our hope in death must stand on the common Christian evidence, which is something we must find within ourselves. If there be not some evidence within the mind itself, we do not know of any on which we may expect to depend.

The Christian knows he hath believed in Christ by the love he bears to his character. He appears to him the chief among ten thousand and altogether lovely. The word of God speaks of a union to Christ, of being one with him, and this union contains both the title and the preparation for eternal life. It is a covenant union, formed by faith, whereby he is accepted as a Saviour; it is also a moral

union of love, of holy affections, and delight in the same things. There can be no confidential union of minds, without love. In the love a Christian bears to Christ, he is viewed in his whole glorious character, as holy, pure, good, gracious, just, true and righteous altogether. As man, altogether good—as God, altogether glorious—as Mediator, all-sufficient and faithful. These glorious perfections of his character are infinite, ever in exercise, over all his works. He is ever faithful to those who have trusted their souls in his hand. All the moral glories of his nature and character, are matter of delight to the Christian, when he considers them; so that he neither wishes, nor can conceive a more excellent friend; excellent for what he is, as much as for what he does in the redemption of men.

Further, A Christian knows he hath believed in Christ, by the love he hath to his laws, and his own satisfaction in obedience. He can say, Oh, how I love thy law, it is daily my delight! The commandment appears holy, just and good. It hath been his delight in meditation; all its precepts appear to him excellent, all the duties it enjoins, pleasurable; all its restraints, wise; the things which it forbids, such as are destructive to the glory of God and the good of creatures. He wishes no other rule of duty, nor hath a desire to have it changed in any respect. The character which the commandment gives of God, he knows to be the most glorious, the most worthy of adoration, and of eternal praise. The things with which he is displeased in himself, are what the law forbids; those which he opposes, are the duties it requires.

The Christian knows that he hath believed in Christ from his delight in the divine government. In the midst of the changing scenes in time, it hath been his consolation, that there is a kingdom, and a king on the throne to direct all events in wisdom; so that evil, confusion and ignorance cannot finally triumph. This kingdom appears to him most glorious, because it is built in righteousness, truth and goodness. It hath been his chief desire to belong to this kingdom and observe all its ordinances.

The Christian knows he hath believed in Christ, from the submission he hath felt under afflictive providences. Considering them as divinely appointed, it hath been the language of his heart, "though he slay me, yet will I trust in him."

He knows he hath believed, from the consolation he hath found in committing his soul to the care of the Lord.—He hath felt himself a sinner, helpless by his own strength, hopeless by his own righteousness, without a good for present satisfaction, or a hope on which he could rely for acceptance before God. Having looked to Christ, and committed himself into his hand, he hath found the burden of guilt departing, and a peace never experienced before, diffusing through his soul.

He knows he hath believed, from the purifying effects of the gospel on his own heart. Once his supreme delight was in such interests as the world contains;

in such pursuits as the law of God forbids; in such pleasures as are sensual; but now his purest pleasure is in serving the Lord, in the duties of religion, and meditating on his holy nature and just government.

All these things are known to be the fruits of faith, therefore, he confidently can say, "I know in whom I have believed."

While in the exercise of this confidence, he is deeply humbled within himself, that his faith and other graces have been so weakly exercised; that he hath done so little for the honor of God and the advancement of his kingdom in the world. He sees in himself many sins and great defects in duty, by which he is wholly unworthy of that grace, which is his dependence. If God had not invited the chief of repenting sinners, to look to him for salvation, he could not expect to be accepted; but the freedom and the fulness of divine grace make his hopes strong. On these grounds he knows that he hath believed.

He is persuaded, without a doubt, that Christ is able to keep that, which he hath committed to him.

He is persuaded of Christ's sufficiency to purchase all he needed. If there be any doubt in this point, it must of course weaken his hope. Although he knows himself a sinner deserving of everlasting punishment; although he is convinced the law did condemn him, and must be honored before forgiveness is possible; he sees that, in the character and sufferings of Christ, which must be sufficient to redeem. All the perfections of God are glorified; his law is made very honorable, the moral rights of his government are sustained in all their dignity; effectual means are provided by the purchase of the Spirit, for recovering the sinner from his evil nature and practice. God is good, and hath no delight in the death of him that dieth, which is manifested by his word, and all his dealings with the children of men; so that he is persuaded of Christ's sufficiency to purchase all that sinful men can need, for their deliverance from a state of misery, into a life of glory everlasting. The divinity of his character gives an infinite value to the price of ransom he hath paid.

He is persuaded, that Christ hath ability or power to keep what he hath committed to him. The thing, he hath committed, is all that is dear; it is himself, both body and spirit; all his blessedness and safety; all his hopes to avoid evil and enjoy good, both for time and eternity. This committing of himself, includes a consecration to the service of the Lord Redeemer; taking him as a Lord, a patron, a protector for ever.

A belief of the true and proper divinity of Jesus Christ, as God, possessed of all divine perfections in fulness, seems to be necessary for a full confidence in his ability to save. The question of the true and proper divinity of Christ, is not one of useless speculation, in our theological inquiries; for it immediately effects the whole structure of the Christian scheme of doc-

trine. If Christ be not a divine person, there cannot be an infinite value in the atonement he hath made for sin; if he be not divine, but a creature, however dignified it may be, he cannot have all power to save, to forgive sin, to keep his people under every possible circumstance. The Christian sees that a mere creature Saviour, although much exalted above men, is not able to do all for him, which he needs. But when he is viewed as God, it becomes certain, beyond a doubt, that he can keep what is committed to him. There can be no evil, beyond his power, wisdom and knowledge to repel; no enemy from abroad, no weakness in the Christian himself which he cannot effectually overcome; no stain of guilt so deep, which his blood will not wash away.

With such views of Christ and feelings towards him, as have been described, we will now bring the Christian within sight of his dying hour, and in solemn review of his state. His meditations, when examining himself, must be like the following:—"I know myself approaching the solemn hour, when my judgment for eternity must be passed. I am conscious of being a sinner, for I have broken all the laws of God; so that if grace doth not prevent, my state must be wretched for ever. I have never performed a duty but what needed for its imperfections and mingled sin, to be cleansed in the blood of Christ. If I am saved, it must be grace, sovereign, undeserved, rich grace that remits my guilt, and accepts me to life. Though guilty, I humbly hope, that Christ will be my Saviour. Whether he saves me or not, I have seen him to be a lovely Redeemer. I have beheld the beauties of the man, the glories of the God! Whether he saves me or not, he is to my heart the chief among ten thousand, and altogether lovely! Although I have broken his laws, I love them; and desire, through an eternal existence, to be bound by no other. I love his government, his universal providence. He never appeared so faithful, so worthy of my love, so fit to have the care of my soul, as when he was cleansing me of sin and quickening me in duty by his corrections. In the duties he requires of me, I have found satisfaction infinitely superior to what the world and sense can give. All here below is unsatisfactory, a shadow in duration, a delusion in the enjoyment. I have, with the most solemn vows, with the most ardent affection, given up myself to be his for ever. If I may serve him, it is all the blessedness, all the glory I wish. If I may see but few of the beams, which shine from his face, it will be all my understanding or my heart can receive. If he will accept me to be smaller than the smallest of his servants, it will be a sufficient heaven. Before him, I will plead nothing but his mercy, his glory, and my own wretchedness, if I may not serve and love him. If it should be, that I must go away from before his face, I shall still carry with me the consolation, that he is

the omnipresent God; and I will think of him, I will try to worship, although in the company of those who blaspheme. No! He will not thrust me away, for he is the true God, and hath said, that he who mourneth for sin shall find favor; and it is a part of my pleasure, that I may mourn, and loathe myself for what I have been. He is able to keep what I have committed to him, until the moment of final redemption. In contemplation on his power and grace, death and the grave have lost their terrors. In this my Redeemer, I see not merely the man Christ Jesus, as he appeared in his agonies on the cross, to purchase grace for sinners; but the infinite God in all his majesty of perfection; so that none can take me out of his hand."——These are some of the views, which sustain a Christian as death approaches, and divest it of its terrors. Something like this, hath supported thousands of repenting sinners, who had received the faith and hope of the gospel; something similar must be found in all Christians, as a preparation to meet death with fortitude. Whoever hath this temper, though the change be in its own nature, a lonely, a gloomy, and perhaps a painful one for a short season, need not before the time, afflict himself with fear. If any have this faith and this love, it will make them strong in the hour of departure, and they shall find by experience, that our Lord hath overcome death. That he can make the most feeble of his children, who cannot of themselves stand before the moth, undaunted in the change, before which the most proud, unsanctified soul will tremble. Death is the dread of man; it must remain so, until its sting is drawn by the Christian temper. When it is thus extracted, death is only the middle wall of partition between earth and heaven, which hides the brightness of the Saviour's face from the sight of his beloved. To the Christian, it destroys the body, perishable in its nature, that it may give a new life to the ascending spirit; a life of perfection, a life delivered from every clog of sense, a life of knowledge unclouded, of sweet communion with every pure spirit, and of praise never to cease around the throne of glory.

A Statement of the Funds of the Missionary Society of Connecticut, January 1, 1812.

No. 1.

Receipts by the Treasurer in the year, 1811.

Contributions in the New Settlements, viz.

January	1.	To Rev. Joseph Avery,	$ 3 50
March	12.	Rev. David H. Williston,	20 75
June	11.	Rev. Jonathan Hovey,	5 78
	12.	Rev. Simeon Parmele,	42 28
	21.	Rev. Joseph Avery,	1 60
Sept.	14.	Rev. John Spencer,	16 25
		Rev. James Boyd,	6
October	4.	Rev. Ebenezer Kingsbury,	8
Nov.	4.	Rev. Joel T. Benedict,	39 16
Dec.	4.	Rev. Abraham Scott,	19 68
			163

Sundry Donations, viz.

January	9.	From Silas Parsons, N. H.	$	5	
February	14.	Huldah Warren, Farmington,		6	
May	10.	A young Lady,		4	
		Benjamin Beecher,		20	
		A Friend of Missions,		1	
	11.	A female Do. Torrington,		5	
June	11.	Do. Do. Middle Haddam,		1	
		Rev. Jonathan Hovey,		2	22
		Rev. William Graves,		1	
					45 22

Avails of Books, viz.

March	11.	Connecticut Evangelical Magazine,		9
Dec.	31.	Interest on Notes and Bonds,		1506 92
			$	1724 14

No. 2.

Disbursements by order of the Trustees.

To Missionaries, viz.

January	1.	Rev. Joseph Avery, New-York,	$	136	
	22.	Rev. John Field, New Connecticut,		50	
	28.	Rev. Simeon Parmele, Vermont,		40	
	30.	Mr. Henry Frost, New-York,		24	
February	2.	Rev. Joshua Beer, New Connecticut,		70	
		Rev. Jonathan Lesslie, do.		69	50
		Rev. John Spencer, New-York,		100	
	11.	Rev. Abraham Scott, New Connecticut, &c.		150	
	25.	Rev. David H. Williston, Vermont,		107	25
March	2.	Rev. James Boyd, New Connecticut,		50	
	12.	Rev. Joseph Avery, New-York,		45	
		Rev. David H. Williston, Vermont,		20	75
April	22.	Rev. Lucas Hart, Pennsylvania,		20	
	29.	Rev. Jonathan Lesslie, New Connecticut,		50	
May	9.	Rev. Giles H. Cowles do.		40	
	10.	Rev. Jonathan Hovey, Vermont,		128	
		Rev. William Graves, New-York,		1	
		Rev. Thomas Barr, New Connecticut,		120	
		Rev. Joshua Beer, do.		100	
		Rev. John Spencer, New-York,		100	
	27.	Mr. Henry Frost, do.		66	
	30.	Rev. Jonathan Lesslie, New Connecticut,		78	50
June	1.	Rev. Salmon King, Vermont,		24	
	12.	Rev. Simeon Parmele, do.		42	28
	21.	Rev. Joseph Avery, New-York,		83	
	28.	Rev. Joel T. Benedict, do.		7	50
July	8.	Rev. James Boyd, New Connecticut,		56	
	29.	Rev. Nathan B. Dertow, do.		50	
		Rev. Joshua Beer, do.		7	35
August	28.	Rev. John Field, do.		60	
		Rev. Joshua Beer, do.		35	

Sept.	9. Rev. John Spencer,	New-York,	116	
	Rev. James Boyd,	New Connecticut,	6	
	13. Rev. Nathan B. Derrow,	do.	60	
	26. Rev. John Seward,	do.	50	
October	4. Rev. Ebenezer Kingsbury,	Pennsylvania,	168	
	8. Rev. George Colton,	do.	40	
Nov.	4. Rev. Joel T. Benedict,	New-York,	39	16
	19. Rev. Nathan B. Derrow,	New Connecticut,	50	
	Rev. Jonathan Lesslie,	do.	40	
Dec.	2. Rev. Abraham Scott,	do.	19	68
	Rev. Joel T. Benedict,	New-York,	40	
			$ 2559	97

Other Expenses in the course of the year, viz.

For sundry Books for the New Settlements, binding Magazines, boxes for Books, packing and transportation of Books, and rent of a room for the Book Committee,	156	96
For Salary to the Treasurer,	100	
Do. Auditor and Secretary,	100	
Printing, Stationary, and Postage,	46	66
Entertaining the Trustees,	13	
	$ 2976	59

No. 3.

Treasurer's Account Current.

Dr. { The Missionary Society of Connecticut, in Account Current, with Andrew Kingsbury, as their Treasurer. } Cr.

To Cash paid by Order of the Committee, as per Statement, No. 2.	2976	59	By Balance in favor of the Society, Jan. 1, 1811, 28017 44
Balance, carried to credit of new Account,	26764	99	By Donations, Interest, &c. as per Statement, No. 1. 1724 14
	$ 29741	58	$ 29741 58
			By Balance of the above Acct. all belonging to permanent Fund, $ 26764 99

A. KINGSBURY, *Treasurer to M. S. of Con.*

ABEL FLINT, *Auditor.*

Hartford, January 1, 1812.

A particular List of the Contributions received in the New Settlements, contained in the General Statement, No. 1.

To Rev. Joseph Avery, in the State of New-York.

At Oswego Village,		1 50
Pompey,		2
Oswego Village,		1 60
		$ 5 10

To Rev. David H. Williston, in Vermont.

At Walden,		5
Coventry,		4 95
Brownington,		3 62
Of Nathan Cogswell, Worthington,		1
Gideon Dickenson,	do.	1
Mrs. Lydia Cogswell,	do.	1
Ebenezer Bacon,	do.	0 50
Jacob Bliss,	do.	0 50
Luther Bacon,	do.	0 25
N. Lyon, Craftsbury,		1 10
Thomas Austin, Worthington,		1
Selah Wells, Mansfield,		0 83
		$ 20 75

To Rev. Jonathan Hovey, in Vermont.

At Burk,		5 28
Of S. B. Goodhue, Esq.		50
		$ 5 78

To Rev. Simeon Parmele, in Vermont and New-York.

At Hopkinton,		5 05
Stockholm,		2 75
Plattsburgh,		12 58
Canton,		0 60
Sheldon,		4
Colchester,		2 60
St. Albans,		4 65
Of a friend of Missions, Madrid,		1
Do.	do.	0 25
Do.	Potsdam,	1
Do.	do.	0 50
Do.	Chazy,	1
Do.	Canton,	0 50
Do.	Constable,	1
Do.	do.	0 55
Do.	Bakersfield,	0 25
Do.	Plattsburgh,	1
Col. Haseltine,	Bakersfield,	1
Jeremiah Pratt,	do.	1
Capt. Cochran,	do.	1
		$ 42 28

To Rev. John Spencer, in New-York and Pennsylvania.

At Chetaughque,		8
Warsaw,		1 95
Buffaloe,		1 58
Willink,		2 25
No. 6. Range 6.		1 47
Of Alex. Lowrie, N. E. Penn.		1
		$ 16 25

To Rev. James Boyd, at Canton, Pennsylvania, $ 6

To Rev. Ebenezer Kingsbury, in New-York and Pennsylvania.

Of a Friend of Missions, Penn.		2
Capt. Colburn, Orwell,		1
Mr. Colburn,	do.	0 25
Mrs. Gore, Sheshequin,		0 25
Mr. Gregory,	do.	0 25
a friend of Missions,	N. Y.	1
Do.	Penn.	1 25
a female	Do. do.	2
		$ 8 00

To Rev. Joel T. Benedict, in New-York.

At the Cook house,		4 93
Cole settlement,		4 92
Aquaga,		12 97
Green,		1 95
Lisle,		6 34
Meredith,		4 80
Of a Friend at Walton,		2
two Ladies, Aquaga,		0 75
a Friend, Cole settlement,		0 50
		$ 39 16

To Rev. Abraham Scott, Ohio.

At Yellow Creek, Jefferson County,		1 10
Deerfield, Portage,	do.	1
In Jefferson,	do.	10 58
Tuscarawas,	do.	1
Belmont,	do.	6
		$ 19 68

Donations of Books to the Society.

From a Friend of Missions, 2950 Beecher's Sermon on the Divine Government.
From the Author, 48 Ditto.
From Rev. Dr. Strong, of Hartford, 60 Hartford Selection of Hymns.
From a Friend of Missions, 50 Religious Tracts.
From Rev. Dr. Trumbull, 12 Bibles.
From Mr. Henry Sherman, 12 Certainty of Christ's Resurrection.

Books sent to the New Settlements, in the course of the year.

909 Emerson's Evangelical Primer.
486 Religious Tracts.
436 Beecher's Sermon on the Divine Government.
271 Missionary Narratives.
200 Summary of Christian Doctrines.
177 Watts' Divine Songs.
172 New-Haven Religious Tracts.
100 Proof Catechisms.
100 Porter's Sermon on Intemperance.
85 Numbers Con. Evan. Mag. & Rel. Intel.
62 Hartford Selection of Hymns.
57 Vols. Connecticut Evangelical Magazine.
56 Comstock's Essays.
30 Trumbull on Divine Revelation.
30 Poetical Address to a Deist.
26 Panoplists.
21 Vols. Con. Evan. Mag. & Rel. Intel.
18 Dwight's Psalms and Hymns.
12 Emmons on Baptism.
12 Henry on Prayer.
12 Trumbull on Covenanting.
12 Bibles.
9 Revival of Religion on Long-Island.
1 M'Clure's Sermons.

3294
19164 Sent in preceding years.

22458 Total number of Books sent to the New Settlements.

Religious Intelligence.

Sweden.

Extract from the Report of the Committee of the Evangelical Society of Sweden.

Your Committee have found that their plan of printing and distributing short Religious Tracts has eminently promoted the pious object just mentioned; and therefore, in the name of Christ, they call upon all the friends of religion to encourage this great mean of saving perishing souls.

Your Committee do not pretend to deny, that, time after time, various publications come from the press upon religious subjects; but experience demonstrates that these books or pamphlets are, for the greater part, of no use to the public;

remaining unsold in the booksellers' shops, either on account of their costly price, or because no plan has been established adequate for circulating them abroad. And it is under this consideration, that your Committe look with peculiar satisfaction at the happy effects of the plan adopted by your Society, which far and near distributes *gratuitously*, or offers for sale at a very small expense, short and interesting Tracts of a religious and edifying description. Your Committee are persuaded that the Evangelical Society and its friends entirely agree with themselves, that it is impossible to do too much in so good a cause.

It was such considerations as your Committee have now submitted to you, that first gave birth to the Evangelical Society of Sweden, when in the spring of the year 1808, some persons resident in Stockholm determined to put in execution the anxious wish which had for some time engaged much of their attention and concern, viz. To procure, by means of short Tracts, an extensive circulation in this country of the heavenly doctrines of salvation by faith in Christ, and holiness of life. Having formed the plan, they set it a going by their individual means, in full assurance that the lovers of Jesus, in all quarters, would contribute their mite towards its extension, till all the poor of the land should become rich in grace and in the knowledge of him who died for them.

This undertaking soon found many friends, and a benevolent support among the lovers of Christianity, both at home and abroad: but from none so much, and from none so liberally, as a Society established in London, having the same views for England, and denominated the Religious Tract Society. Several individuals also of England and Scotland, have testified, by distinct Subscriptions, that the love of souls, in the hearts of Christians, like the Source from which it springs, *knows nothing of geographical boundaries.*

By the end of the year 1808, a distribution had already been made of almost 100,000 Tracts among the laboring poor, the soldiers, and sailors; but more particular attention had been paid to supply well the numerous hospitals and occasional places of refuge for the sick, which the ravages of wide-spreading commotions had made necessary, both in the capital and in other towns of the kingdom: and the Society will learn with pleasure, that their Tracts have afforded great comfort to many suffering individuals, and proved a great blessing to them.

Your Committee have printed nine different Tracts in the Swedish language, and one in the Finland language.

Of these publications, one hundred thirty-five thousand nine hundred and forty-eight have been distributed in the course of the year 1808, and 1809, for the most part *gratis*.

Your Committee, in closing this short Report, have to express their anxious wish, that every one, high or low, who loves the Word of God, will contemplate the necessity and duty of becoming a useful laborer in the Lord's Vineyard.

Under a sense, however, of our own weakness, we cannot but truly acknowledge "that it is not of him that planteth, nor of him that watereth, but of the Lord only that giveth the increase." Still we are assured, by the Word of God, that whosoever, in true faith and reliance on the merits of the Son of God, shall bear much fruit, may look for that happy day when "both he that soweth and he that reapeth may rejoice together" eternally, in the presence of the Lord of the harvest.

RUSSIA.

The following Letter shows the deplorable state of Religion in Russia.

Moscow, Dec. 11, *N. S.* 1809.

DEAR SIR,

I RECEIVED your most agreeable letter of the 10th Nov. with great pleasure; and I rejoice not a little to see that the benevolent Society for publishing Religious Tracts are thinking of extending their laudable attempts to this part of the world. The Divine blessing which has accompanied their labors in Great Britain, has no doubt convinced them of the propriety of making similar exertions for "promoting Evangelical knowledge and holiness" in a nation like this, where thick clouds of error and superstition surround genuine Christianity, and where immorality and ungodliness in every shape abound. I shall account myself very happy indeed, if, while I remain here, I may be thought capable of furthering the attempts of the Society in regard to publishing and distributing their Religious Tracts. To this end I have drawn up the following particulars, in regard to the present state of religion among the different sects of Christians in Moscow, in order that the members of the Society may be more capable of judging in regard to the sort of Tracts which are proper for publication in this city.

I. The Clergy in this place belonging to the Greek Church, are very numerous; many of them are well behaved, and really learned men; yet, they are by no means so liberal-minded towards other classes of Christians as might be expected from men of cultivated understandings. On the contrary they are jealous to the utmost degree of every innovation in their religion, or any thing tending thereto, and make it their study to keep the people bound up in ignorance and superstition.

II. The Nobility of Russia live in the midst of luxury and ungodliness; and the most of them, in regard to religion, are free-thinkers. The high degree to which infidelity has arisen among them, is indeed lamentable. The repute in which the language and manners of the French are held, together with the multitude of ungodly publications in that language, which are so much beloved by the nobility, have tended not a little to bring about this corruption in morals and disregard of religion. The education of their offspring too is in general wholly committed to French

Governors and Governesses, most part of whom are the enemies of Christianity, and instead of impressing the minds of their pupils with a sense of the Dvine Presence, or convincing them of their need of a Saviour, they teach them to make game of religion and its professors, yea, to contemn God, neglect their own souls, and seek happiness alone in the things of this wold.

III. The mercantile class of people in this city is large.—They hold closely to the Greek Church, and follow the customs of their fathers, that is, in regard to religion, clothing, and manner of living. In general, they know how to read and write their own language, and are in their own estimate, religious: but, of all the men I ever met with, they are most given to fraud in their dealings. Russians in general, however, are very prone to cheat and deceive.

IV. The lower classes of the people are mostly all in a state of slavery. They are ignorant, and superstitious; and the priests and their masters study to hold them in their present lamentable condition. Infidelity among the rich, unjust dealing among the merchants, and drunkenness among the lower classes, are the sins that most abound among the Russians.

Black as the above particulars are, they will become doubly so, when we take into the account the volumes of error with which in this place the religion of Jesus is mixed. For the present, however, it is impossible to attack these errors in doctrine; and all that can be done is to print and distribute such Tracts as are calculated to lead men to reflection about the state of their souls, and to point out Jesus as the only Saviour.

New South Wales, *Botany Bay.*

Letters, dated November, 1810, have been recently received from the Rev. S. Marsden, the indefatigable and excellent senior chaplain of the colony at New South Wales. From these it appears, that the influence of religion is operating powerfully in checking the profligacy and wickedness which has hitherto prevailed in that colony. Some remarkable instances of conversion had taken place among Roman Catholics, and others, who seemed the most unlikely to profit by religious instruction; and who had, for months before the letters were sent off, conducted themselves in a manner which was consistent with their professions. The other clergymen, and the schoolmasters, who went over with Mr. Marsden, are actively and usefully employed. *All* the children in the colony, who are old enough to attend the schools, are now receiving *religious* instruction, as well as instruction in the rudiments of other branches of useful knowledge. One school of an hundred children is established near Mr. Marsden's residence, in order that he may himself superintend the religious education of those children. At the time the letters left Botany Bay, Mr. Marsden had with him *Duaterra*, and two other New Zealand

chiefs; through whose means he hopes to be able, ere long, to introduce the knowledge of Christianity among the New Zealanders.

To the Editor of the Christian Observer.

PERHAPS you may gratify your correspondent OROZO, as well as many of your readers, by the insertion of the following account of the Wahabies, or Vahabies, of whom very little is known in England; it is taken from the travels of Mirza Abu Taleb Khan, lately translated from the Persian, and written in the year 1803.

THEOGNIS.

"During my residence at Kerbela, I endeavored to collect as much information respecting the laws and religion of the Vahabies as I could procure. I learned, that the founder of this sect was named *Abd al Veha* ('The Servant of the Bestower of all Benefits'). He was born in the neighborhood of Hilla, on the banks of the Euphrates, but brought up as an adopted son, by a person of some consequence, named Ibrahim, in the district of Nejid. During his youth, he was considered as superior to all his contemporaries, for his ready wit, penetration, and retentive memory. He was also of a very liberal disposition; and whenever he received any money from his patron, he distributed it immediately amongst his inferiors. After having acquired the common principles of education, and a little knowledge of the law, he travelled to Ispahan, late the capital of Persia, where he studied for some time, under the most celebrated masters of that city. He then travelled to Khorassan, and thence to Ghizni; whence he proceeded to Irac; and, after sojourning there some time, he returned home. About the year of the Hejira 1171 (A. D. 1757—8), he began to publish his new doctrines. At first, the fundamental principles of his religion were the same as those of the celebrated Imam Abu Hanifa, but in his exposition of the text he differed considerably. After a short time, he drew his neck from the collar of subserviency, and promulgated doctrines entirely new. He accused the whole Mohammedan church of being associators (giving partners to God), infidels, and idolaters. He even accused them of being worse than idolaters, 'For these,' said he, 'in the time of any calamity, forsake their idols, and address their prayers directly to God; but the Mussulmans, in their greatest distress, never go beyond Mohammed, or Aly, or some of the saints. The common people, who worship at the tombs of the prophet and his descendants, and who solicit these persons to be their mediators with God, are, in fact, guilty of idolatry daily: for no nation was ever so stupid as to address an image as their God, but merely as the representation of one of his attributes, or of one of their intercessors with the Deity. Thus the Jews and Christians, who have pictures and images of

Moses, and of Jesus Christ, never associate them with God, but occasionally address their prayers to them as mediators.' By these arguments, he by degrees collected a number of followers, and proceeded to plunder and destroy the tombs and shrines of the prophet, and of all the saints. By these means he acquired much wealth and fame, and, previous to his death, was possessed of great power and authority. He was succeeded by his son Mohammed, who, being blind, remains always at home, and has assumed the title of Imam, and supreme pontiff of their religion. He employs, as his deputy, a person named Abd al Aziz, who was an adopted brother of his father, and who is of an immense stature, with a most powerful voice. This man is eighty years of age, but retains all the vigor of youth, and predicts that he shall not die till the Vahaby religion is perfectly established all over Arabia. This person waits on Mohammed twice every week, and consults with him on all points of religion, and receives his orders for detaching armies to different quarters. Their power and influence is so much increased, that all Arabia may be said to be in subjection to them; and their followers have such reverence for them, that, when going into battle, they solicit passports to the porters at the gates of Paradise, which they suspend round their necks, and then advance against the enemy with the greatest confidence.

"Although the Vahabies have collected immense wealth, they still retain the greatest simplicity of manners, and moderation in their desires. They sit down on the ground without ceremony, content themselves with a few dates for their food, and a coarse large cloak serves them for cloathing and bed for two or three years. Their horses are of the genuine Nejid breed, of well known pedigrees; none of which will they permit to be taken out of the country. Except the cities of Muscat, Mecca, and Medineh, the Vahabies are in possession of all Arabia. For many years they refrained from attacking the holy cities: first, on account of their respect for the house of God; and, secondly, from their attachment to the shereef of Mecca, who professed to be of their religion; thirdly, they derived much emolument from the pilgrims who passed through their dominions. But lately, at the instigation of the Turks, Abd al Aziz sent a large army under the command of his son Saoud, into the sacred territory, who, after burning and laying waste the country, entered Mecca, and broke down many of the tombs and shrines; after which he proceeded to Jedda, and laid siege to it. The shereef immediately took refuge on board a ship anchored in the Red Sea; and the people of the town, having agreed to pay a large sum of money, the Vahabies proceeded to Oman. Soon after their arrival in that province, they were joined by a brother of the Sultan of Muscat, who embraced the Vahaby religion, and assumed the title of Imam al Mussulmeen (Pontiff of the Mussulmans), and soon

compelled all the inhabitants of the open country to follow his example, and embrace the new faith. They have, in consequence, thrown off their allegiance to the Sultan, whose authority is now limited to the city of Muscat and its environs. The Vahabies have lately conquered the tribe of Outab, who are celebrated for their skill in the art of ship-building, and of navigation, and have already commenced to form a maritime force. Whenever they have effected this point, they will soon be masters of Bussora: after which, they will easily capture Bagdad; and I have no doubt, but that in a few years, they will be to the gates of Constantinople. They have lately had the assurance to write to both the Turkish emperor and the king of Persia, inviting them to embrace their religion.

"The following is a copy of the letter of their general, or vicegerent, to the king of Persia.

"'We fly unto God for refuge against the accursed Satan. In the name of God,—the compassionate—the merciful.

"'From Abd al Aziz, chief of the Mussulmans, to Futteh Aly Shah, king of Persia.

"'Since the death of the prophet Mohammed, son of Abd Allah, polytheism and idolatry have been promulgated amongst his followers. For instance; at Nejif and Kerbela, the people fall down and worship the tombs and shrines, which are made of earth and stone, and address their supplications and prayers to the persons contained therein. As it is evident to me, the least of the servants of God, that such practices cannot be agreeable to our lords, Aly and Hussein, I have used every exertion to purify our holy religion from these vile superstitions, and, by the blessing of God, have long since eradicated these pollutions from the territority of Nejid, and the greater part of Arabia; but the attendants on the mausolea, and the inhabitants of Nejif, being blinded by covetousness and worldly interest, encouraged the people to a continuation of these practices, and would not comply with my exhortations: I therefore sent an army of the faithful (as you may have heard), to punish them according to their deserts. If the people of Persia are addicted to these superstitions, let them quickly repent; for whosoever is guilty of idolatry and polytheism shall, in like manner, be punished.

"'Peace be to him who obeys this direction.'"

Bengal.

Extracts from the 21st Number of the Periodical Account of the Baptist Missions in India.

Krishnoo, the first native convert, was baptized on the 28th December, 1800. Since that time, 158 persons, of whom the greater part were natives, have been baptized at *Serampore* and *Calcutta*; 25 of these in 1809. At Cutwa, four natives have been baptized; and a number of the military at Berhampore have joined the Baptist church; at Goamalty, four natives have also been baptized; at Sadamah'l, six; and

at Jessore upwards of 20, almost all in the course of the year 1809.

India.

The increase of the Baptist church in India, including Europeans, during the last year, has been 77; and the whole number in communion with it in India, at the end of 1809, was 191. Missions have also been established in Bootan, at Patna, in Orissa, and Burmah. At almost all these different stations, schools have been instituted, which promise to be highly useful in spreading the knowledge of the Gospel among the natives.

Orissa.

"The state of this country is deplorable, in a religious view. None are seeking God. The bones and skulls of dead men, the worshippers of Juggernaut, lie about the streets; especially on the river side. Hundreds are going, almost every day, to worship this great idol. I proclaim the Gospel to them, and invite them to believe in Christ. I make known to them the account of the incarnation, life, and death of our Lord Jesus Christ; shewing that he came on purpose to save sinners, and is able to do it effectually.—I endeavor to prove, that they are all in need of a Saviour; that, without Christ, none can go to God, and that, without his atonement, there is no forgiveness.—Last week, I went into two of the villages, I went from door to door, with the message of God; but they were not willing to hear it. One Vishnuva asked me to sit down. I preached there, but few attended. I walked in these villages almost the whole day. I have public worship at my house, twice on the Lord's day; and on Wednesday evening: Ooriyas, Bengalees, Portugueze, and one or two European soldiers from the garrison, in all about twelve or sixteen, attend. I speak with the soldiers as much as I can."

The following extracts are dated from Serampore, in June, 1810.

"At Serampore was baptized, on the first of April, by Mr. Ward, Amuree, the mother of Deep Chund, and Assee, the mother of Kanta. These women, say the brethren, are advanced in years, and have at length followed the example of their children; renouncing idolatry, and putting on the Lord Jesus Christ.—The following account is given of Amuree, in a letter from Mr. Rowe to Mrs. Skinner, of Bristol, dated May 24, 1810. 'Since I wrote you last, the mother of our brother Deep Chund has been baptized. I received from him the following particulars respecting her. He had no hope, he says, of his mother's ever receiving the Gospel. She was exceedingly opposed to divine truth. He is her youngest son, and she has a greater affection for him than for any other of her children. When he came to Serampore, and embraced the Gospel, she resolved to come and live with him; not from any desire to become ac-

quainted with the way of salvation, but merely from her affection to him. At the time he went back into idolatry, she was the principal means of drawing him aside. The tenderness with which she entreated him to return to his religion, was such as he could not resist. Her cries and tears pierced his heart; and the temptation overcame him. She assured him she would never receive the Gospel; so that if he did not yield, they could never come together. When restored to a right mind, he resolved to go to Serampore, and to take his mother with him, that she might at least be under the preaching of the Gospel."

"On their arrival at Serampore she assured him again, that 'she would never embrace the Gospel.' He prevailed upon her, however, to go and hear it. One day brother Ward took an opportunity of conversing with her. After this she told Deep Chund, 'they were good words, and touched her heart.' A sermon preached by John Peter, just before his departure for Orissa, also greatly affected her. She went home weeping on account of her sins. 'I am a great sinner (said she to Deep Chund;) what will become of me?' 'My dear mother (said he), if you believe in the Lord Jesus Christ, your sins will be pardoned.' He conversed with her a great deal on the way of salvation. About a week after this, Krishnoo preached at Serampore, and she was much melted under his sermon. From this time she discovered great sorrow for sin, and an increasing pleasure in attending on the means of grace. At length, she expressed a desire publicly to join her Lord in baptism. It was very affecting to hear her relate her conversion before the church, exclaiming as she did with tears, 'O what a great sinner have I been! Can there ever have been such a sinner? I have no hope of salvation but by Jesus Christ. He is my only refuge.' She now confesses that she used to think Christ was the true Saviour, but feared losing her cast."

"On the third of June, a young Hindoo, of the writer cast, was baptized by Mr. Marchman, named Nuvakishura. His mother wept, and entreated him to return to heathenism; but he withstood it, endeavoring to sooth her in the tenderest manner, and inviting her to Jesus Christ as the only Saviour."

"The accounts from Calcutta are very encouraging. Their free school had fifty boys in April, and might have had many more. About the same time several soldies attended the chapel, and asked to be baptized. Early in May, it was supposed there were between twenty and thirty religious men amongst them."

"We are going on as usual with the translations. I hope we shall be able to send to England this year, the Pentateuch in Sungskrit, the prophets in Orissa, the New Testament in Hindost'hanee and in the Mahratta, and the Gospels in Chinese. We have begun printing in the language of the Seiks, and are cutting types for the Telinga and Carnata."

BURMAN EMPIRE.

The following extract is from a letter of Dr. Carey, and relates to the missionaries at Rangoon in the Burman empire.

"ABOUT a month ago, I received a letter from my son Felix, of which the following extract will give you pleasure. 'The present viceroy is uncommonly kind to strangers of every description, but more especially to us. He has been once to see us, and wishes us to call on him as often as we can find it convenient. He is of a very free and affable disposition. The other day I went to him in behalf of a poor sufferer, who was crucified, and condemned to die in that situation. After I had pleaded for about half an hour, he granted my request, though he had denied several other people, among whom was the Ceylon priest. I took the poor man down, after he had been nailed up for more than six hours, brought him home, and dressed his wounds; and now he is nearly cured.'

"The crucifixion of this man took place about the 10th of August. He was nailed up about three in the afternoon, and taken down between nine and ten at night. The family knew nothing of the transaction till Felix arrived at home, accompanied with a number of officers and others, with the poor sufferer. I understand he was able to sit up the next day, and expressed a high sense of gratitude. In about a fortnight, he was able to stand. Brother Chater says, he believes Felix was the only person in the place who could have succeeded, and that it gained him much renown among the Burmans."

In a letter from Mr. Marshman, dated in Nov. 1810, we meet with some observations which deserve to be recorded, not only for the benefit of missionaries and missionary societies, but as an answer to some of the idle clamors which have been raised in this country against them.

"One would think Mr. Scott Waring himself would be at a loss to account for the conversion of the Christian natives in Jessore, on any thing like mercenary principles. Their pastor himself is a poor man, nor have they a rich man amongst them. On the contrary, the hardships they encounter in embracing the Gospel, are truly serious. They generally live by cultivating the soil. Some of them, for this, forsook a life of religious mendicity, which afforded them at least a plentiful, and, in the opinion of their idolatrous countrymen, an honorable support. This was completely given up when they embraced the Gospel. The precept, 'If any one will not work, neither ought he to eat,' is by no means unknown amongst them. This forbids their continuing a day as religious mendicants; and indeed, they are disqualified: They can no longer confer blessings, and promise heaven, in the name of *Shiva*; nor, after being baptized in the name of Jesus, do the people view them as sacred. A Hindoo or a Mussulman farmer will scarcely employ them as laborers; as besides the dislike he feels towards

them for having forsaken the religion of their ancestors, which he still approves, they will not work on the Lord's day, which in his eyes almost disqualifies them for being servants.

"How is it, then, that these people do subsist in the midst of their countrymen, without any European Christians near to shelter them from the storm? Truly I can say little more than that it is not by begging, nor by stealing, nor by what they receive from us. He who feeds the ravens when they cry, knows how to feed those who turn to him from the service of dumb idols. The visible means seem to be these: some of the baptized have a house, and a furlong or two of garden; this they cultivate, and sell its productions, with the fruit, perhaps, of a few trees, plantains, cocoa-nuts, &c. This serves to subsist a family; and, if they are able, they employ a native brother too, and feed him. Others take a few furlongs of ground, agreeing to pay a part of the produce for rent; and where a bullock is required to plough the small spot, it is perhaps hired on condition of delivering a certain portion of corn, &c. to the owner of it, when the crop is ripe.—Others may find a less bigotted and more good natured neighbor, who being on their own level, and perhaps a former acquaintance, still engages him to labor in his little field, and thus, as you will find in the sequel, more nearly viewing at leisure his walk and conversation, feels his groundless aversion subside, listens to his artless account of the gospel of Christ, and feels, before he is aware, that he himself has also a soul to be saved!—Thus does the wisdom of God turn the curse into a blessing, bring good out of evil, fill the mouths of his children with food, and their hearts with joy and gladness.

"Some, at first sight, might be ready to ask, Why do you at Serampore leave these poor brethren to struggle with their difficulties? Why not send them fifty or sixty rupees monthly to supply their present necessities, after the example of the churches to the poor saints at Jerusalem in time of distress? or why not employ them as servants at Serampore; or at least furnish them with a little money to set up a plough, and enable them to rent a piece of land? Such may be assured, that it was neither through want of affection, nor of duly weighing their circumstances. The first we felt so that we could have imparted our very souls to them. But, after the most mature consideration, our knowledge of the Hindoo character, and of the circumstances of the country, convinced us that we could do nothing more than pray for, and encourage them, without doing far more harm to them than good. Had we sent each of them only a rupee per month, such is the indolence of the Hindoo character, that it would have effectually prevented their exerting themselves; their expectations would have received a wrong direction, and must finally have been disappointed. It is possible, that within a few years, a thousand may embrace the Gospel there; but where could we find a thousand rupees

monthly to assist them? To have encouraged them to come to Serampore for work, could have been done only to a certain extent, which must finally have sowed discontent among those who could not be employed. But besides this, it would have taken them out of their own connections and place of abode, where it was highly desirable they should remain in the hope of their proving a leaven hid in a portion of meal; and to have set up two or three of them in farming, would have been likely not only to fill the rest with dissatisfaction, but to prove a temptation to them. To three or four, therefore, of these brethren who came over to visit us, we explained our motives, laid before them their line of duty, and giving them a rupee each to bear their expenses home, sent them back to Jessore.

You will perceive with pleasure, in reading the accounts from Jessore, in what manner the leaven, small as it was, which found its way thither three or four years ago, has operated.—Punchanun and Fakeerchund, who were then baptized, have been useful to others. Nor will you remark with less pleasure the recovery of Sadutsah. This poor man, after being baptized at Serampore in 1803, went and resided in the Sunderbunds, where, renouncing Christ, he set up for one who could charm wild beasts, and got his living by this means! Coming, however, to see his brother Boodheesah, (who was baptized before him, and who, though he also had long since forsaken Christ, yet seems still to hover round the church at Jessore) he felt his heart fail, wept abundantly, and entreated Carapeit to let him come and live with him, though he could merely sustain life. Carapeit consented, received him and his wife, employed them to cook, &c. for him. After this he was received into the church, and Carapeit, writing to us, says concerning it, 'I dare say you will rejoice with me, for I have found the sheep that was lost!' Worthy young man, we do rejoice indeed with thee, and shall rejoice we trust, to all eternity! Sadutsah's wife is now baptized, and also his mother. His wife seems an excellent woman. Twice has she, within this year, pledged a silver ornament, which most women in the country wear, for five rupees, to provide food for native brethren and inquirers who came accidentally many miles to visit Carapeit, when he was too short of money to feed them for the day. We highly approve of the plan suggested by Carapeit of administering the Lord's supper at four different places, on the four Lord's days in the month. It will probably prove the foundation of four churches instead of one, though it will subject him to a journey on foot of near 200 miles in the month; but it will give him the opportunity of making known the Gospel on the road. We have baptized more than seventy this year, of various nations; above 30 in Calcutta."

INSTALLATION.

On Thursday the 16th Jan. last, the Rev. ASAHEL HOOKER, was installed in the pastoral office, over a Congregational Church in Norwich. The Rev. Mr. Nott, of Franklin, preached the sermon; the Rev. Dr. Strong, of Norwich, gave the charge; the Rev. Mr. Andrews, of Windham, gave the right-hand of fellowship; and the Rev. Mr. Ely, of Lebanon, delivered a charge to the congregation.

ORDINATION.

On Wednesday the 15th Jan. last, was ordained over the second congregational church and society in Colchester, the Rev. NATHANIEL DWIGHT.—The Rev. Mr. Selden, of Middle-Haddam, made the introductory prayer; the Rev. Mr. M'Ewen, of New-London, preached the sermon from Acts xx. 21; the Rev. Mr. Vaill, of Hadlyme, made the consecrating prayer; the Rev. Mr. Parsons, of East-Haddam, gave the charge; the Rev. Dr. Lyman, of Millington, gave the right-hand of fellowship; and the Rev. Mr. West, of East-Hampton, made the concluding prayer. The singing was performed in a manner which reflected much merit upon Mr. Carrier, the instructor, and the choir, for the short time they had to prepare for the occasion; and the very respectful attention of a crowded audience, evinced the pleasure which was experienced on the solemnly pleasing occasion.

OBITUARY.

DIED in England, Hon. WILLIAM LYMAN, Esq. U. States' Consul in that kingdom, and late Member of Con. for the County of Hampshire, Mass. Yale, 1776.

Drowned, while bathing in the river, Runnar, in Russia, Lt. Gen. Prince SUWARROW, only son of the late renowned Count Suwarrow. The place of his death was near the field on which his father gained a signal victory over the Turkish army.

At Alstead, N. H. Hon. AMOS SHEPHARD, Esq. aged 65; for many years president of the Senate in that State.

At Hatfield, (Mass.) Hon. JOHN HASTINGS, Esq. aged 73.

At Philadelphia, JOSEPH DENNIE, Editor of the Port Folio, aged 45, a native of Boston, (Mass.) Harv. 1790.

At Rehoboth, (Mass.) Hon. PHANUEL BISHOP, Esq. aged 76, late member of Cong. for Bristol county.

In this city, Dr. DANIEL BUTLER, aged 60.

At New-York, on the 19th ult. Rev. JOHN N. ABEEL, D.D. one of the Pastors of the Reformed Protestant Dutch Church.—In the death of Dr. Abeel, his friends, and particularly the people of his charge have sustained a heavy loss. That Providence which has taken from the church this eminent and exemplary divine, calls her to lament the removal of one of her ablest ministers.

1812. *Donations the Missionary Society of Connecticut.*

Jan. 24. Received of Mr. Stone, of Mansfield, a Donation, ... $ 1 —

29. Received of Rev. Ebenezer Kingsbury, coll. in New Set. 1 —

CONNECTICUT

EVANGELICAL MAGAZINE;

AND

RELIGIOUS INTELLIGENCER.

VOL. V.] MARCH, 1812. [NO. 3.

An Historical View of the first Planters of New-England.

NO. VI.

(Continued from p. 50.)

SOON after the settlements on the Massachusetts Bay had attained the consistence of a permanent colony, a considerable number of the original planters removed to Connecticut River, and laid the foundation of the colony of Connecticut. The settlement of Salem, by Governor Endicot, commenced in 1628. The settlement of Boston and the towns adjacent, was in 1630. In 1631, an Indian sachem arrived at Boston from the river Connecticut, and presented a request to Governor Winthrop, that he would send a number of the English people to commence a settlement in his country, giving a very flattering account of its advantages, and making many promises of encouragement and supplies. The Governor, discovering that he was at war with a neighboring sachem, and that his object was to engage the English in his controversy, dismissed him without any encouragement. This adventure, however, seems to have engaged the attention of the people and excited their inquiries concerning that part of the country.

But the first proper discovery of the country on Connecticut River, was made by the enterprising people of Plymouth. In their commercial intercourse with the Dutch, who had fixed at the mouth of the Hudson, they obtained some information concerning the Connecticut, and visited it several times for the purpose of trade with the natives. Finding this trade advantageous, in which they procured great quantities of beaver, they contemplated the establishment of a trading-house, on the river. Their ability being unequal to their enterprise, their object would, most probably, have been neglected, and the country fallen into some other hands than

the pious pilgrims, had it not been for a particular incident, in the holy care of the God of our fathers. The Pequod Indians, a very powerful and warlike tribe, had long been at war with most of their neighbors. Some of the tribes on Connecticut River, having been much distressed by the Pequods, sent messengers to the colony of Plymouth, in the year 1633, to implore assistance against their oppressors. Mr. Bradford and Mr. Winslow, the two first characters in the colony, were deputed to the Massachusetts, and conferred with the Governor on the subject of the request of the Connecticut Indians, and the establishment of a trading-house on the river. As the Massachusetts government declined any interference in the case, the Plymouth people resolved to make an attempt of themselves. Accordingly, a vessel was fitted out, with the frame and covering of a small house, which entered and sailed up the river, and the company erected their house on the south side of the mouth of Farmington River, in Windsor. This was in October 1633, and was the first house erected by Europeans on the river. As the company had some fears from the hostility of the natives, and were threatened by the Dutch, who intended to have taken possession of the river themselves, the house was secured in the best manner of which they were capable, and fortified with a palisado. A small tract of land was purchased of the Indians, and measures were taken to secure their friendship. As Holmes and his company erected this house by order of the government of Plymouth, and for the purposes of trade, we do not find that it was ever made a permanent residence.

It thus appears, that, in the providence of God, the country on Connecticut River was, formally, offered to the people of Plymouth and Massachusetts, by the original and lawful proprietors, and that it was settled and possessed by the English, at their request.—The same year in which the Plymouth trading-house was erected, John Oldham, and some others of Massachusetts, went through the wilderness to Connecticut River, and traded with the Indians. They were treated with much hospitality by the sachems, and, on their return, gave a very favorable account of the country.

By the constant influx of new settlers, driven from the mother country by the continuance of religious intolerance, and allured to New-England by the character of the infant colonies and the evident tokens of the special protection of Heaven, the towns in Massachusetts soon became apprehensive that their numbers would be too great for their convenient accommodation. The settlements were near to each other, and the people, like the first planters of all new countries, inclined to occupy large tracts of land. By the arrival of the excellent Mr. Hooker, with many of his people, in the year 1633, who settled at Newtown, (now Cambridge,) that settlement became so numerous that it was found necessary to extend their limits considerably, or that a part

of the inhabitants should remove to some other place. The latter expedient was preferred. The trade which had been opened to Connecticut River, gave opportunity to several persons to obtain some knowledge of that part of the country. That and other places were proposed for the commencement of a new plantation. The people at Dorchester and the people at Watertown, finding themselves subjected to similar inconveniencies, were also contemplating a removal. In June 1634, several of the Newtown people were sent to the Merrimack River, to seek a proper place for a commodious settlement. Not satisfied with their report, the next month, six persons of that town sailed in a vessel which was bound to the Dutch colony, for the purpose of making a more particular examination of Connecticut River and the lands on its margin. It appears they returned with a favorable report.

The next fact to be mentioned, strongly marks the character of our venerable forefathers. Notwithstanding their fixed inclination to a removal, they felt that they had no right to separate from their brethren, without their consent. They had all embarked in one common cause, the establishment of a colony upon Christian principles, and the establishment of churches in the pure faith and order of the gospel. Their sentiment was, yea and their practice too, that in this undertaking they all stood pledged to God and to one another, for the advancement of the true interests of the colony, which were to be determined by the proper authorities.—Poets and orators have ever celebrated patriotism as one of the most illustrious virtues. And most nations have furnished a few individuals in whom this noble virtue has shone conspicuous. In the case before us we behold *a people*, composed of the different classes of society, unitedly, submitting one of the most important questions of human life, the place of habitation for themselves and their posterity, to the decision of their country. In this decision they could confide, because that country and all its interests were daily committed to the guidance of infinite wisdom. At a meeting of the General Court in September 1634, the people of Newtown made application for liberty to remove to Connecticut River, and there commence a new plantation, expecting to continue subject to the jurisdiction of Massachusetts. The matter was debated at considerable length, the Rev Mr. Hooker acting as principal advocate for his people. In the issue, there was a difference of opinion in the General Court, but they refused to give their consent to the application. Governor Winthrop informs us that in consequence of this decision, the design of removal was laid aside.

As new planters continued to arrive from England, and the reasons for the extension of the colony increased, in the following year, 1635, the people of Newtown, together with a principal part of the people at Dorchester and at Watertown, renewed their application for leave to remove to

the Connecticut. At length, permission was granted, on condition that the new settlements should continue suject to the jurisdiction of Massachusetts.

The people of those three towns now began to prepare for their new habitation. They knew little of the country, and still less of the temper of the natives with whom they were to dwell. For the sake of a comfortable subsistence, but, especially, for the sake of their posterity, they believed themselves called in the providence of God, to go into a strange country, and having committed their ways to him, from the time that they left the land of their fathers, they could not be disobedient to the heavenly mandate. Indeed, they felt that they were strangers and sojourners on earth, and to the appointments of heaven they committed their dearest interests. The first character which they sustained was that of servants of the divine Redeemer. They knew the Master whom they served; and in the school of adversity they had learned to obey his will.

In the course of the season, several people went to Connecticut River, some by water and some through the wilderness, and began to make improvements. The Dorchester men sat down at Windsor, near the Plymouth trading-house. The building and land owned by the Plymouth people, they purchased. The people from Newtown, of whom but few removed till the following year, fixed their residence at Hartford. The Watertown settlers began the town of Wethersfield. About the middle of October, sixty people, men, women, and children, travelled through the wilderness and joined their friends who had made little beginnings on the river. They brought with them a number of cattle, and a small supply of provisions. They expected to continue through the approaching winter in their new settlements. But it pleased God, as in the first settlement of Plymouth and Massachusetts, to bring the constancy of the planters of Connecticut to the severest test. Plymouth, for a few years, stood alone, a little rock in an unknown ocean of dangers; but, excepting this impression, their real hardships and sufferings were, probably, not greater than those endured by our fathers of Connecticut. Through trials and labors, innumerable they planted their habitations *in a land not sown;* their souls now rest with God.

By the twenty-fifth of November, Connecticut River was frozen over, heavy falls of snow succeeded, and the season was severely tempestuous and cold. The people had not had time to prepare even tolerable shelters for themselves or their cattle. Several small vessels, which had been laden with their furniture and provisions, sailed from Boston and were wrecked on the coast. If any arrived in the sound they could not ascend the river. The most of their cattle died, which was a very severe loss. A part of those which were brought by the Dorchester people, and were not got over the river before it was closed, remained in the open meadows, and the most of

them lived. One vessel returning from Connecticut was cast away, but the people after extreme sufferings got in to Plymouth. Under the date of Nov. 26th, Governor Winthrop records in his Journal, "There came twelve men from Connecticut, they had been ten days upon their journey, and had lost one of their company, drowned under the ice by the way, and had been all starved, but that by God's providence they lighted upon an Indian wigwam. Connecticut River was frozen up the 15th of this month."* Early in December, provisions, in each of the settlements began to fail. Disappointed of their expected supplies, the people looked upon one another with amazement. A long winter was before them, and it had commenced with unusal severity. The disposition of their savage neighbors was more than doubtful. They were *perplexed, but not in despair.* As the only means of preserving their lives, about seventy persons, men, women, and children, left their settlements and travelled down the river, in hopes of meeting with their provisions. As their expected vessels failed, they went on board a ship lying near the mouth of the river, which, by a sudden rain at that time, was released from its confinement in the ice, and were carried back to their former habitations. Governor Winthrop observes, "They came to Massachusetts in five days, which was a great mercy of God, for otherwise they had all perished with famine, as some did."—My readers will reflect, and not without emotion, Had not this ship been lying there at that time, while it had no connection with the settlements, had not a sudden thaw broken the ice at that cold season, and had not the ship made a quick passage to Boston, that consecrated band had perished. So we say, Had not God preserved Jacob in Egypt, had he not often unnerved the arms of Canaan, his people had been destroyed. But he did do these things, and blessed be his name.—The few who remained in the respective plantations, to take care of the cattle and maintain their stations, subsisted with great difficulty. Nothwithstanding all they could procure from the Indians and by hunting, they were compelled to feed upon acorns, malt and grains.

Early in the year 1636, those who went from Connecticut to Massacusetts to spend the winter, with many others of their friends, began to return to their new habitations. The joyful meeting of their friends, who had been left under the most perilous prospects, with the joy of mutual thankfulness to their great Preserver, and the hope of seeing their settlements arise from their despondency, almost obliterated their past sufferings. That their lives had been so generally preserved, that they were now able to recommence the great object of their desire, the planting of a new colony, they viewed as encouraging indications of divine Providence, in favor of their great design.—

* By the alteration of the Style, these dates fall about ten days later in the present time.

In the month of June, the Rev. Messrs. Hooker and Stone, with one hundred of the Newtown people, took their journey through the wilderness, with no guide but their compass, with no lodging for the night but such as was enjoyed by Jacob on his journey to Padan-aram, and, after encountering the thickets, the marshes, the mountains, and the rivers of the forest, about a fortnight after their departure, arrived in safety at Hartford. Many who performed this tedious journey, were persons of distinction and fortune, who, in their native country, had been accustomed to enjoy the delicacies of affluence, and the refinements of polished life. But they were now engaged for Christ, and for him they cheerfully bore the burden and submitted to the toil. Mrs. Hooker was carried the most of the way in a litter. The company drove with them a considerable number of cattle, and subsisted, in a great measure, on the milk which they afforded. Several smaller companies performed the journey through the wilderness in the course of the summer, while others were transported by water, and united with the rising plantations. Where nought had dwelt but savage beasts and savage men for ages, the traces of cultivated society began to appear; and, instead of the pawaws of idolaters, the forests re-echoed the praises of redeeming love. It does not appear that the new settlements experienced any special sickness, or scarcity in the course of this year. Divine Providence smiled on their labors.* Still, we are to view them in a trackless wilderness; very little skilled in the manner of clearing forests; wholly unacquainted with the nature of the soil from which they must derive their support; destitute of any comfortable habitations, and in the vicinity of a powerful savage tribe, the terror of all their neighbors, who had given many indications of determined hostility to the English settlements. Mr. Haynes, who was Governor of Massachusetts for the last year, came, this year, and settled at Hartford. Mr. Henry Wolcott, the ancestor of the family of that name, in this state, came, this year, and settled at Windsor. He was a principal founder of that settlement.—Some troubles in Massachusetts, the present year, tended to increase the number of emigrants to Connecticut. Some of their churches were agitated with religious controversy. Mr. Henry was the Governor, a man of profound dissimulation, of the deepest hypocrisy, of imposing aspect, ever delighted with public commotions. He soon returned to England to the great favor of the colonies, and became one of the leading demagogues of the long parliament.

Towards the close of the year 1635, Mr. Winthrop, son of the Massachusetts Governor, the worthy character who, afterwards, procured the Connecticut Charter, arrived at Boston, with an ample commission, from Lord Say, Lord Brook, and others, to take possession of the

* It is storied in tradition that some of their corn produced at the rate of 100 bushels per acre.

mouth of Connecticut River, and to erect a fort. He was well provided with means for the accomplishment of the object. The work was commenced that season, and, in the year following, the fort was completed, and a few houses were erected for the accommodation of inhabitants. This fortress proved a very great security to the settlements on the river.

At the close of the year 1636, it is estimated that the three settlements and the fort contained about 150 families. These lived in great union and harmony, supported under their many privations with a humble confidence in God, and animated with the prospect of the enjoyments of future years.

This year, 1636, Mr. Pyncheon, with a part of the people of Roxbury, began the settlement of the town of Springfield. This was, for a few years, united with the other towns on the river.

The spring of the year 1637, opened upon the new plantations with peculiar gloom. Their provisions were of a coarse and unpalatable quality, and of these they had a very scanty supply. Their cattle, which were a great dependence, unprovided with suitable shelters for such severe winters, and unsupplied with any forage but the coarse hay which was the spontaneous production of the meadows, in a great measure, failed them.—Many of them died; and those that lived became almost useless. With farming utensils the people were very poorly provided; teams and ploughs they had next to none. Every article of necessity bore a very high price. By a particular statement of Governor Winthrop, we are assured that, at this time, a good cow was valued at 25 pounds sterling; a pair of oxen, 40 pounds; and corn at five shillings the bushel. The difference in the value of money at that time and the present, may be estimated by another fact which he mentions. To prevent impositions and difficulty, in the year 1633, the General Court, fixed the price of labor; carpenters and master mechanics were to receive two shillings a day; and ordinary laborers eighteen pence. If, according to the rule given by most political writers, we make the price of labor the standard of estimation, we shall find things, in their comparative value, to have been nearly three times higher at that time, than at the present.—The country being in a state of nature, every thing was to be done. Roads must be opened, public and private buildings must be erected, and in every settlement, there must be some fortress for security in times of danger. In addition to all these evils, sufficient to have overwhelmed any other people than those whose confidence is on high, they had a most certain prospect of a terrible Indian war. A war of savages is always a war of extermination and torture. They sunk not under their prospects, for they were sustained by the arm of the mighty God of Jacob.

The Pequod war is too interesting an event in the first settlement of this state, to be passed without a particular relation. The Pequod Indians, a very

savage and warlike tribe, held, at this time, an ascendancy over all the neighboring tribes. Uncommonly ferocious and cruel, they appear to have been in a state of hostility with all of their neighbors, who would not submit to their control. They could raise probably 500 warriors; the most of them long skilled in the craft and cruelty of savage warfare. Their principal seat was near Pequod River, now the Thames. The settlements of the English in Plymouth and Massachusetts, and especially the new plantations of Connecticut, were viewed by these Indians with a jealous eye; and they were constantly devising plans for their extirpation.

In the year 1634, a vessel belonging to Massachusetts was violently seized by Indians in connection with the Pequods, and all the crew, consisting of eight men, were massacred. The year following, Mr. Oldham, a very useful man in the colonies, was taken by them and put to death. In 1636, Gov. Endicot, was sent from Massachusetts, with ninety volunteers, to obtain satisfaction, or avenge those murders. After assaulting the Indians, destroying many of their huts, and killing a number of their men, they returned.—This measure, instead of allaying, seemed to increase their hostility. Towards the close of the year, several persons were taken and killed near Say-brook fort, and the garrison was almost in a state of constant siege.—Those who were taken prisoners, were tortured with savage barbarity. In the spring of 1637, other murders were committed near Say-brook; and a party of the enemy attacked a number of people at Wethersfield, killed nine and carried off two captives. They also killed a considerable number of cattle. At a court held at Hartford, the first of May, consisting of the Magistrates and Committees from the three towns, it was determined to carry on an offensive war, immediately, against the Pequods. Notwithstanding the impoverished state of the colony, ninety men, the number voted, were raised, provided with necessaries, and sat out on their expedition, the tenth of the same month. The court had previously sent to Massachusetts, and that colony and Plymouth were raising men for an effectual co-operation.

This little band, with whom, parents, wives, and children risked their all, was put under the command of Capt. Mason of Windsor, who had served in the English armies. They sailed to the mouth of the river, when, being joined by a small detachment from the fort, a part of their number were to be sent back for the security of the settlements. They then sailed to the Narraganset Bay, eastward of the seat of the Pequods. Having landed his troops, Capt. Mason marched through the country of friendly Indians, by many of whom he was joined on his march to assist in the destruction of the common enemy. At this time, Capt. Mason heard of a detachment from Massachusetts, on their way to join him. But the hope of surprising the enemy induced him to make no delay. His principal guides were some friendly Indians, and they did

not deceive him. After a fatiguing march of two days through the woods, they arrived, on the evening of the 25th of May, within three or four miles of Mistic Fort, which was the principal seat of the Pequods. On some part of his march, Capt. Mason was attended with two or three hundred Indians; but, as he approached the enemy, they deserted him, or fell so far in the rear, that he found he must depend on his own men, who amounted to only seventy-seven. The army encamped for the night, and, by divine favor, no news of their approach reached the enemy.

The crisis had now arrived, when the existence or the extirpation of the infant colony was to be determined: When they were to triumph in peace, or perish in the hands of merciless savages. Rome staked less in the war with the Sabines, and Sparta at Thermopylæ, than was now hazarded by this feeble colony, on the event of a battle. And this was to be determined, under God, by the fidelity of seventy-seven brave men. On the morning of the 26th of May, this consecrated band were roused before day, and having briefly commended themselves and their great cause to God, they marched to the foot of a hill, which was topped by the fortress of the enemy. As the object which they had long sought, by the dawn of the morning, now rose to their view, the savage cruelties of the enemy rushed upon the mind, the recollection that they were to fight for parents and children impressed every heart, their bosoms glowed with martial ardor, heaven nerved every arm for the combat. Profound sleep held the savages, till the assailants were within two rods of the fort.—The sentinel then roared the alarm, and the attack commenced. The English discharged their pieces through the palisades, and instantly entered the fort. The thunder and blaze of the fire arms roused and appalled the enemy. But they soon rallied, the assault was hand to hand, and the conflict was terrible. The arrows of the enemy flew from innumerable lurking places, and, after a considerable time, and unparalleled exertions, the victory was still doubtful. Capt. Mason called out to *burn the fort*. He instantly fired one of the wigwams which were very combustible, and shortly, all was in a blaze. The English army retired, surrounded the fort, and suffered none to escape.—In this work of destruction, which was soon completed, six hundred Indians perished. As soon as the victors could reach the harbour, at the mouth of the river, their vessels, guided by an unseen hand, were sailing in to take them on board. Two of their men were killed, and nearly twenty wounded. Capt. Mason had a very providential escape. About the last of May, this band of patriots returned in safety to their respective habitations. Never did Roman triumph afford such unsullied joy; never did a more grateful incense of thanksgiving ascend to the Lord of Sabaoth. The annals of war scarcely furnish an expedition, for conduct, valor and success, to be equalled with this.

The troops from Massachu-

settsand Plymouth soon arrived, and, being joined by a few from Connecticut, the remaining Pequods were pursued, their other fortress was destroyed, and the tribe wholly subdued. A general fast had been appointed in Massachusetts, on account of the Pequod war and some other objects. The day after this fast, the Mistic fort was destroyed. After the termination of this war, the colonies had rest from Indian enemies for a number of years. The war impoverished and distressed the Connecticut colony, but in the enjoyment of peace and the divine blessings, they soon increased in numbers and prosperity.

The people of this colony, finding that they were not included in the grant to the colony of Massachusetts, in the year 1639, formed a constitution of civil government, and, at the election in April, Mr. Haynes was chosen governor. The constitution then formed, is the basis of all the civil privileges which we still enjoy.

The company which commenced the settlement of Dorchester, consisting of Mr. Rossiter, Mr. Ludlow, Mr. Wolcott, and others, a little before their embarkation from England, in the spring of 1630, were organized as a congregational church, in the town of Plymouth. They, immediately, chose the Rev. Mr. Warham, and the Rev. Mr. Maverick, for their ministers; who, accordingly, received the charge of the church. This was done on a day of solemn fasting and prayer. The Rev. Mr. White, of Dorchester, the great patron of the New-England colonies, assisted and preached on the occasion. As the most of the members of this church, with Mr. Warham, removed from Dorchester to Windsor, it was never re-organized. Mr. Maverick intended to remove with his people, but, while preparing for his journey, he died in Boston, Feb. 1636. In 1639, the Rev. Mr. Heuet, with a number of settlers, came from England and settled in Windsor, and united with Mr. Warham in the ministry.

The people of Watertown, were organized in church state, soon after their arrival in the country, in July 1630. Their covenant is preserved by Dr. Mather. This was on a day of public fasting and prayer, appointed for the purpose. The Rev. Mr. Phillips became their minister. This, afterwards, was the church at Wethersfield, though Mr. Phillips never removed to Connecticut. The Rev. Mr. Prudden, who afterwards settled at Milford, was their first minister.

The church at Newtown was never gathered till after the arrival of Mr. Hooker, their long-expected, and much beloved pastor. He and Mr. Stone, arrived in the summer of 1633. Oct. 11th of that year, on a day of solemn fasting, the church at Newtown was gathered, and they chose Mr. Hooker for their pastor, and Mr. Stone for their teacher, who were, accordingly, set apart to their respective duties. The most of these people enjoyed the eminent ministry of Mr. Hooker, in England. This church, with their ministers, removed to Hartford in the year 1636.—The Fort at Saybrook, had for a chaplain, the

Rev. Mr. Higginson, son of the eminent Mr. Higginson, the first minister at Salem.

These churches and ministers were eminent advocates of those distinguishing doctrines of the gospel, called the doctrines of grace; they were faithful friends of experimental religion; they were humble patterns of practical piety. In this character, they laid the foundation of our Ecclesiastical institutions, of our peaceful and united churches. May the Almighty God, in his adorable grace, long remember their humble prayers, in behalf of their posterity. O.

[*To be continued.*]

Moral conformity to God, essential to the happiness of his people.

1. IN attending to this subject, it is necessary to consider what constitutes the moral character of God. God manifests his moral character in various ways, and, accordingly, various moral attributes are ascribed to him. He is called good, just, true, righteous, faithful, merciful and gracious. These several attributes are ascribed to God, not because one differs essentially from the others; but because God manifests his moral character in different ways, and towards different objects. The moral character of God consists, essentially, in holiness. This implies all the moral attributes ascribed to God, by whatever names they are called; and each of his moral attributes implies holiness. Holiness is not a single, distinct, moral attribute of God; but it is his moral perfection. It comprises all his moral attributes. Hence God says, "Be ye holy; for I am holy." He is called "the holy One of Israel." It is said his "name is holy." The inhabitants of heaven continually ascribe holiness to God. "They rest not day and night, saying, holy, holy, holy, Lord God Almighty. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy." Hence it appears that God's moral character consists in holiness. But holiness is true love. God says to his people, "Be ye holy." Holiness then is the sum of what God requires. So is love. "Thou shalt love the Lord thy God with all thy heart and soul, with all thy mind and strength. This is the first and great commandment. And the second is like unto it; thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets. Love is the fulfilling of the law. Christ commanded his disciples to exercise holy love, that they might be the children of God. And he thus said, "Be ye therefore perfect, even as your Father, who is in heaven, is perfect." These words, in their connection, prove that God's moral perfection consists in love. John repeatedly says, "God is love." He says, "he that loveth is born of God and knoweth God, for God is love. God is love, and he that dwelleth in love, dwelleth in God and God in him." God's moral character then consists essentially in love. It may be well to observe, that love is of two kinds. The one

is holy and the other is sinful. Holy love is universal. It extends to all beings. It is impartial. It esteems every object according to its worth. It is disinterested. It desires the greatest good of the universe, and has no selfish regard to the interest of an individual. But sinful love is contracted and confined to an individual. It prefers one's own good to the greater good of others. It consists in a supreme and selfish regard to one's own interest, and in opposing the greatest good of the universe. In holy love, which is universal, impartial and disinterested, the moral character of God essentially consists.

2. It is then very evident that a conformity to God's moral character is holy love.

Every holy being is like God in the most important and excellent respect. Adam was created in the image of God. He was upright, free from all sin, being perfectly conformed to the law of God, which requires perfect love. Christ is called "the brightness of the Father's glory, and the express image of his person." He was "holy, harmless, undefiled and separate from sinners." The law of God was in his heart. He was wholly influenced by holy love. When saints are conformed to God's moral character, they are perfectly benevolent. All their natural selfishness is destroyed. They then supremely desire the greatest good of the whole, and seek no selfish interest. The wisdom, power and goodness of God are all engaged in producing the greatest sum of holy enjoyment. All holy beings unite in the designs of God, with all their hearts and souls, with all their minds and strength. Saints, in the exercise of holy love, rejoice to be in the hands of God, and to be at his disposal for ever. They feel no opposition to God, or to his designs. For they know he is able and willing to accomplish the most important purposes. These purposes all holy beings supremely desire. And they are pleased that whatever is inconsistent with them should be sacrificed. Now they, who are perfectly holy, are perfectly satisfied. For nothing, which is on the whole contrary to their desires, ever exists. All saints will, finally, be conformed to God, and then they will be perfectly blessed. The apostle says to the church at Corinth, "We all, with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the spirit of the Lord." By beholding the glory of God, saints increase in holiness until they are perfectly conformed to his moral character. "The path of the just is as the shining light, that shineth more and more unto the perfect day." Every saint will finally behold God's face in righteousness, and he will then be satisfied.

We now proceed to show that saints cannot be satisfied, until they are conformed to God's moral character. For,

1. Saints cannot be satisfied with the possessions and enjoyments of the world. These can, in no degree, answer their prevailing desires; for they have experienced holy and spiritual enjoyments. When saints

behold the beauty of God, they turn with sickness and loathing of heart from all created objects. Every saint says unto God, "Whom have I in heaven but thee? and there is none on earth I desire besides thee. My flesh and my heart faileth; but God is the strength of my heart and my portion for ever." The men of the world, who seek no portion but earthly possessions and pleasures, never gain enough to satisfy their desires. "He that loveth silver shall not be satisfied with silver, nor he that loveth abundance with increase." Should a man gain the whole world, it would no more satisfy his desires, than drinking satisfies the drunkard. They, who forsake the fountain of living waters, and hew them out cisterns, broken cisterns that can hold no water, labor in vain, and spend their strength for nought. Can they, then, be satisfied with the vanities of time, whose souls pant after God, as the hart panteth for the water brooks? Whose souls thirst for God, for the living God, and feel an ardent desire to come and appear before God? Ask the saint what is his chief desire, the answer of his heart is, "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his temple." To all, who have an earnest of the inheritance of the saints in light, the possessions and enjoyments of the world are "vanity of vanities, vanity of vanities, all is vanity." But though saints despise the world, when offered as their portion, they enjoy the good things of this life more highly and more purely than sinners; "For godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come: but they, who hunger and thirst after righteousness, can never be satisfied, with sensual enjoyments and earthly possessions.

2. Saints cannot be satisfied with the religious society, which they enjoy in the present life. They have great enjoyment in the company of their brethren, in religious conversation and in social prayer and praise. David, speaking of the saints that are in the earth and the excellent, says, "in them is all my delight." They, whose thoughts and affections are placed on things above, where Christ is at the right hand of God, have no delight in the company and conversation of those "who mind earthly things." But when saints are together, and their hearts are warmed with divine love, they have a sweet earnest of heaven. "Behold, how good and how pleasant it is for brethren to dwell together in unity. It is as the dew of Hermon, and as the dew that descended upon the mountains of Zion." In Christian fellowship the hearts of saints are knit together as the heart of one man, and they feel persuaded that throughout eternity, they shall enjoy unceasing delight in the society of the just made perfect. Then all will be purity and love. And all will be perfectly of one heart and of one soul. There will be no selfish affections, no jarring passions; "no sin to clog

their winged zeal, or cool their ardent love." But, in this life, saints are greatly imperfect. Each one is constantly oppressed with the weight of his own iniquity, and is often grieved by the sins of others. They are here called to share each other's pains, and sorrows, and discouragements, and temptations. However great the happiness of Christian fellowship in this life, it is often interrupted and always unsatisfying.

3. Saints cannot be satisfied with the imperfect communion with God, which they enjoy on earth. This is evident from the experiences of saints recorded in the holy bible. Job says, "O that I were as in months past, as in the days when God preserved me. When his candle shined upon my head; when by his light I walked in darkness. My root was spread out by the waters, and the dew lay all night upon my branch. My glory was fresh in me, and my bow was renewed in my hand." These words well express the enjoyments of saints, when God is pleased to manifest himself unto them as he does not unto the world. "But now," Job says, as he relates his changes, "terrors are turned upon me. I cry unto thee, and thou dost not hear me. I stand up and thou regardest me not. When I waited for light there came darkness.—O that I knew where I might find him, that I might come even to his seat. Behold I go forward, but he is not there; and backward, but I cannot perceive him. On the left hand where he doth work, but I cannot behold him. He hideth himself on the right hand, that I cannot see him." Thus Job bemoans the loss of communion with God. David prays, "Lord, lift thou up the light of thy countenance upon us;" and he then says, "Thou hast put gladness into my heart more than when their corn and wine increased." But again he says, "How long wilt thou forget me, O Lord? for ever? How long wilt thou hide thy face from me? How long shall I take counsel in my soul, having sorrow in my heart daily!" Again he says, "Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God; for I shall yet praise him for the help of his countenance. O my God, my soul is cast down within me. I will say unto God, my rock, Why hast thou forgotten me?" These examples, in the experiences of Job and David, prove that the communion with God, which saints enjoy in this life, is greatly interrupted; and instead of satisfying, increases their desires. Often at this day, do saints feel the love of God shed abroad in their hearts by the Holy Spirit. Then they have joy and peace in believing; such joy as is unspeakable and full of glory, and such peace as passeth all understanding. But their joy and peace are often interrupted, while they remain in this world of darkness and sin. "They wait for light, but behold obscurity; for brightness, but they walk in darkness." "Now, we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. Now we see through a glass

darkly, but then face to face; now we know in part, but then shall we know even also as we are known." The highest delight of saints on earth is in communion with God; but their highest communion with God does but inflame their desires to behold his face in righteousness. Whatever communion with God saints may enjoy in this life, they cannot be satisfied, until they are where Christ is, to behold his glory, and to see him as he is.

4. Until saints are conformed to God, they cannot be satisfied with themselves.

All saints desire to be perfectly holy. The words of David express the feelings of every saint, "O how I love thy law; it is my meditation all the day, I love thy commandments above gold; yea, above fine gold."—The apostle says, "I delight in the law of God after the inward man." If saints love God's holy law, they cannot be satisfied with themselves until they are perfectly holy. This declaration is confirmed by the experience of every saint. When persons first discern the beauty and glory of God, they also discern the exceeding sinfulness of sin, and their own vileness, and they loathe and abhor themselves. They see that they are as an unclean thing, and all their righteousnesses as filthy rags. When God has given them an hope of eternal life through Jesus Christ; when they have a sense of forgiveness in their souls, and even when they are filled with all joy and peace in believing, they are very far from being pleased with themselves. God says, "I will establish my covenant with thee, and thou shalt know that I am the Lord; that thou mayest remember and be confounded and never open thy mouth any more, because of thy shame when I am pacified towards thee." They, who are forgiven of God, remember their ways and all their doings in which they have been defiled, and loathe themselves in their own sight for all the evils they have committed. They also constantly watch their hearts, and regard all their present sinful affections. The more they know of the plague of their own hearts, the more are they dissatisfied with themselves.—When persons are first called out of their natural darkness into God's marvellous light, the new objects that engage their attention are not clearly discerned. They then see men as trees walking. But they soon learn more distinctly the nature of that spiritual worship which God requires. They see more clearly the extent and spirituality of the law, which they receive as the rule of their hearts and lives. They know more of sin and of the deceitfulness and desperate wickedness of their own hearts. They feel their corruptions, which for a time seemed dead, reviving with great strength and malignity. They feel themselves to be bound, whether they eat, or drink, or whatever they do, to do all to the glory of God. But they find selfishness struggling in their hearts. They feel pride swelling them with high feelings and vain imaginations. So strong and malignant is sin in the hearts of saints,

that they often fear they shall be utterly conquered and taken captive by Satan at his will.—Though a saint may seem over strict to others; though he be guarded in all his words and actions against what is evil; tho' to his fellow saints he may seem humble and self-denying to an high degree; yet he sees and feels more sin in his own heart than he can easily imagine there is in other human beings. He feels himself to be the most inconsistent of all beings. The words of the apostle well describe the views and feelings of every saint:—"We know the law is spiritual, but I am carnal sold under sin. For that which I do, I allow not; for what I would, that do I not; but what I hate that do I. To will is present with me, but how to perform that which is good I find not. For the good that I would, I do not; but the evil that I would not, that I do. I find then a law, that when I would do good, evil is present with me. For I delight in the law of God after the inward man. But I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin, which is in my members. With the mind I myself serve the law of God, but with the flesh the law of sin.—O wretched man that I am! who shall deliver me from the body of this death?"—The most eminent saints abhor themselves the most. God said of Job, "There is none like him in the earth, a perfect and an upright man, one that feareth God and eschueth evil." Yet Job said of himself, "Behold, I am vile. What shall I answer thee? I have heard of thee by the hearing of the ear, but now mine eye seeth thee, wherefore I abhor myself and repent in dust and ashes." David says, "There is no soundness in my flesh, because of thine anger; neither is there any rest in my bones, because of my sin. For mine iniquities have gone over my head as an heavy burden, they are too heavy for me. My wounds stink and are corrupt, because of my foolishness." When the psalmist saw the prosperity of the wicked, he began to repine.—But he was soon convinced of his ignorance and folly, and said unto God, "I was as a beast before thee." "Surely," said Agur, "I am more brutish than any man, and have not the understanding of a man; I neither learned wisdom, nor have the knowledge of the holy." When Isaiah beheld the glory of the Lord, he cried, "Wo is me, for I am undone, because I am a man of unclean lips; for mine eyes have seen the King, the Lord of hosts." When Daniel had his great vision, he says, "There remained no strength in me, for my comeliness was turned into corruption, and I retained no strength." Paul calls himself the least of the apostles, and says he was not meet to be called an apostle. He calls himself the chief of sinners, and less than the least of all saints. No words could express his self-contempt, and self-abhorrence. He says, "Brethren, I count not myself to have apprehended, but this one thing I do, forgetting those things that are behind, and reaching forth unto those things

that are before, I press towards the mark for the prize of the high calling of God in Christ Jesus." Such have been the views and feelings of the most eminent saints. And surely they have been far from being satisfied with themselves. No saint can be satisfied with himself, until he is perfectly conformed to the moral character of God.

The preceding observations naturally suggest some important reflections.

1. Since none can be happy without being conformed to God, such opinions, as do not enjoin a conformity to God, lead to destruction. Some imagine that it is no matter what men believe. In their great liberality, they profess to be the friends of every creed.—Persons of such liberality are the enemies of the cross of Christ. And when they boast of their liberality, they glory in their shame. For they, who make no distinction between falsehood and truth, will make no difference between sin and holiness.—Others imagine that it is not possible to know what opinions are right and what are wrong; what ought to be believed and what rejected.—But conformity to God is the essence of religion. Without this we can perform no duty, and can receive no holy enjoyment. Whoever, then, believes such opinions as flatter him with an expectation of happiness without being conformed to God, believes what is false, and will, sooner or later, lament his delusion. They, who desire to know what they ought to believe, will be safe in believing such opinions as teach them to be like God, and in rejecting such opinions as do not teach them to be like him. Do your opinions teach you to be holy? Then they teach you to be like God; for he is holy. But if your opinions allow you to roll sin as a sweet morsel under your tongue; then they are false and lead to ruin. Do your opinions teach you to be just, merciful, kind and forgiving? Then they teach you to be like God, and lead to happiness.—But if you can follow your opinions and yet be unjust, unmerciful, unkind and unforgiving; then by following them, you will become worse and worse, and fast ripen for destruction. Do your opinions teach you to love the character of the righteous and to hate the character of the wicked? Then they teach you to be like God. For the righteous Lord loveth the righteous, but the wicked his soul hateth. Do your opinions teach you to rejoice that God will save the righteous and destroy the wicked? Then they teach you to be like God. For he rejoices to show his wrath and make his power known upon the vessels of wrath fitted to destruction; and to make known the riches of his glory on the vessels of mercy afore prepared unto glory. If your opinions teach you to love what God loves, and to hate what he hates, and to rejoice in what he does; then they lead to happiness. But if your opinions allow you to hate what God loves, and to love what he hates, and be displeased with what he does; then they lead to endless sorrow.

2. As saints cannot be satisfied until they are conformed to

God, there is but one path that leads to heaven. Many at this day are saying, "Lo, here is Christ, or lo, there." But Christ has fore-warned us not to believe it. False Christs and false prophets have arisen, and they shew great signs and wonders; insomuch that, if possible, they would deceive the very elect. No wonder then that many are deceived, and being blinded, go down to the chambers of death. Yet, they bless themselves in their heart, saying, We shall have peace, though we walk in the imagination of our heart. Many flatter themselves their salvation is certain in whatever way they may walk; but the destruction of every soul that is not conformed to God is certain. For "without holiness no man shall see God." Christ said, "Enter ye in at the straight gate; for wide is the gate and broad is the way that leadeth to destruction, and many there be who go in thereat. Because straight is the gate and narrow the way that leadeth unto life, and few there be that find it." When Christ was asked, whether there be few that are saved, "he said unto them, Strive to enter in at the straight gate; for many, I say unto you, shall seek to enter in and shall not be able." Christ said of his disciples, "They are not of the world, even as I am not of the world." He said to the Father, "I pray for them, who believe on me, that they all may be one, as thou, Father, art in me and I in thee, that they also may be one in us." Of the first Christians it is written, "The multitude of them that believed were of one heart and one soul." The inhabitants of heaven are all of one heart. They are all perfectly conformed to God. And all who are now in the way to heaven are essentially of the same character. They are all in some degree conformed to God. But they who are not in their hearts conformed to the moral character of God, whatever may be their outward appearance, whatever may be their profession and expectation, are in the broad road that leadeth to destruction. Since none can be happy without being holy, there is but one path that leads to heaven, and that is justly called the narrow way that leads to life.

3. Since none can be happy, without being conformed to God, an essential change in the moral character of sinners is necessary to their salvation. Sin renders mankind, not only unworthy, but also incapable, of happiness. "The carnal mind is enmity against God. For it is not subject to the law of God neither indeed can be." But God will never change, and his law will never change. The sinner then must change, or perish. And it is not a partial change, nor any outward reformation that fits men for heaven. "The Lord seeth not as man seeth. For man looketh on the outward appearance, but the Lord looketh on the heart." Sinners have no relish for holy enjoyment. They have no delight in the service of God. How then can they spend eternity in his service, unless they become new creatures? God says to sinners, "Make you a new heart and a new spirit; for

why will ye die ?" The apostle says, " If any man be in Christ, he is a new creature ; old things are done away, behold all things are become new." Sinners must be created in Christ Jesus unto good works ; they must put off the old man and put on the new man, which after God is created in righteousness and true holiness, or they cannot join the holy society of heaven. Unless they be transformed in the renewing of their minds, not heaven, but hell will be the proper place of their future and eternal existence. Marvel not, therefore, that Christ repeatedly said, " Except a man be born again, he cannot see the kingdom of God."

4. If saints cannot be satisfied until they are conformed to God, then we may see why they have so little enjoyment in religion. It is because they are so little conformed to God : because they do not keep themselves in the love of God. When the young convert first sees the glory and beauty of the divine character, he is filled with love. And therefore he has comfort and peace and joy. If he would keep his affections on God, his enjoyments would continue and increase. But young converts suffer created objects to entice their hearts from God. Then they wander from vanity to vanity, and vexation of spirit attends them, until they again see and love him whom they have chosen as their beloved. When Christians are in darkness and distress of mind, when they go mourning all the day, it is not because God's hand is shortened that he cannot save, or his ear heavy, that he cannot hear. But it is because their iniquities have separated between them and their God, and because their sins have hid his face from them that he will not hear. It is because they have ceased to love him who only deserves their affections, and whom they have vowed to love with all their hearts and souls, with all their minds and strength. Let them not then complain of God for hiding his face ; but let them complain of themselves for robbing him of their hearts. God will, in very faithfulness, afflict them, until they repent and perform unto the Lord their vows. Has the Lord Jesus Christ somewhat against any of his people, because they have forgotten their first love ? Let them remember whence they have fallen, and repent and do the first works. Then will the love of God be shed abroad in their hearts, and they will have joy and peace in believing. Follow the advice which Zophar gave to Job, " If thou prepare thine heart and stretch out thine hands towards God, if iniquity be in thine hand, put it far away and let not wickedness dwell in thy tabernacles. For then shalt thou lift up thy face without spot, yea, thou shalt be stedfast and shalt not fear. Because thou shalt forget thy misery and remember it as waters that pass away. And thine age shall be clearer than the noon day : thou shalt shine forth, thou shalt be as the morning. " Let saints keep themselves in the love of God ; then his candle will shine upon their heads, and by his light they will walk through darkness and fear no evil.—

5. If saints cannot be satisfied

until they are conformed to God, then they act wisely to deny themselves whatever hinders their growth in grace. Conformity to the character of God is the mark set before saints. If they gain this, they will enjoy increasing delight through eternity. But whoever fails of this must sink from woe to woe for ever and ever. The undertaking in which every Christian is engaged is exceedingly important. To gain a throne, to conquer a nation, to subdue a world, is a trifle compared with the subjection of the human heart to God. For on this depends an eternity of perfect joy. Present then all the possessions and honors and enjoyments the kingdoms of the earth can afford; well may the Christian tread them under foot for "the far more exceeding and eternal weight of glory." Can the world offer any object that shall check the Christian in his pursuit of holiness?

"A soul immortal, wasting all its fires,
Thrown into tumult, raptur'd, or alarm'd,
For aught this world can threaten, or indulge,
Resembles ocean into tempest tost,
To waft a feather, or to drown a fly."

Why then shall the world, or the flesh, or Satan prevent Christians from being steadfast, unmovable, always abounding in the work of the Lord?" Why shall they ever say, "A little more sleep, a little more slumber, a little more folding of the hands to sleep?" They ought to be ever awake, and to gird on the whole armour of God and follow the Captain of their salvation. He has bought them with his blood, that he might redeem them from all iniquity. All his commands are love. Whatever he requires, and whatever he forbids, every one ought cheerfully to obey, however great the self-denial, however great the sacrifice. When he commands them not to love the world, it is that they may have the happiness of loving God. When he commands them to deny themselves, and to take up the cross daily and follow him, it is that they may be with him where he is to behold and enjoy his glory. He has commanded them to cut off a hand, if it offend them; to cut off a foot, if it offend them; to pluck out an eye, if it offend them. For it is better to do this, than to have two hands, or two feet, or two eyes, and to be cast into hell-fire, where the worm dieth not and the fire is not quenched. Let nothing then hinder Christians in their heavenly race. "Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race set before us." Forgetting those things that are behind, and reaching forth unto those things which are before, press toward the mark for the prize of the high calling of God in Christ Jesus. Let every Christian feel the importance and the necessity of becoming perfect, even as his Father who is in heaven is perfect, and joyfully deny himself whatever hinders his progress in holiness. Then he may be able in truth to say, "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness.

SERAIAH.

Nominal Christianity.

WHEN we consider Christ as coming from Heaven, on a work of pure benevolence, and revealing the grace of God; when we read his works, all to deliver men from their bodily distresses, and preaching the gospel of eternal life, to the poor, it would seem that no offence could be taken with such a person; especially, when he sought to himself no worldly reward, for all his benefits. But the event proved the contrary. There was a reason of offence in the sinfulness of men, which was the occasion of his death. The same exists every where, when the gospel is taught, in the purity of its doctrine, holiness of its precepts, and in such language that it is understood with personal application. It is a hard thing for the proud, the worldly heart, to hear it directly said, Thou art the man; thou art the sinner that is meant; thou art in the gall of bitterness; thou art the person whose principles of heart are unfriendly to all the universe; thou must go and sell all that thou hast and give to the poor, to have treasure in Heaven. In a land where Christianity may be called the national religion, there are very many who are willing to bear the name, in a general sense; because it is scandalous to be of no religion; perhaps also, because their consciences would startle to think they have no kind of defence. Still these are ready to be offended with the holy truths and holy living of the gospel. They are not nominal Atheists or Infidels; but in practice they are both, for they live without God in the world. To live without God in the world is practical atheism. The word atheists, is used in the original, by the apostle in the second chapter of the Epistle to the Ephesians, translated in our Bibles, "living without God in the world." If we go no further in teaching the gospel than this "that it is a scheme of divine wisdom, by which God becomes the friend of men, and will save them from eternal death," no offence is taken; but explain this gospel; lay open the wickedness of the human heart; attack its vices; pronounce its sentence of condemnation; shew that it is a just sentence, and will certainly be executed, without unfeigned repentance and newness of life; tell men that their pride, their love of the world, which so engrosses them that they do not think of God, their dissipated thoughts and prayerless lives, will prove the ruin of their souls; urge upon them faith, repentance, humility, meekness, poverty of spirit, purity of heart, mourning for sin, thirsting for righteousness, and that they must become new creatures through an experimental acquaintance with Christ; do this in such a manner as actually says to their understanding, thou thyself art the sinner, under all this guilt, and this danger; thou art the person meant, who art urged to all these pure, spiritual duties of religion; and the scheme of salvation, with which they were before contented, will become offensive. They will think these are hard sayings, who can receive them; or if there be any kind of truth in all this, it is

either unnecessarily, or imprudently, or rashly expressed, and had better not have been brought into such a gloomy, offensive view. But Christ expressed all these truths, and can there be a better pattern to follow? He knew what truths ought to be spoken, and in what words. He did not refrain, because men disbelieved and were offended. He knew the worth of the soul, and what fidelity demanded from him. Also, how differently these things will be viewed before the bar of God, from what they are by dreaming sinners, who do not like to be awaked from the sleep of death.

I will instance in some things, that give offence to many people, who would very willingly be nominal Christians, if they could be so without molestation; or if they could extricate themselves from the offensive doctrines and precepts of the gospel, so as to indulge in a life of worldly unholiness. Among these are the doctrines of the natural, perfect depravity of our hearts; and the need of our being born anew by the Spirit of God. These two doctrines, were explicitly taught by Christ; they stand connected in the Christian scheme of faith as a basis of the whole, and must rise or fall together. These doctrines are generally offensive to nominal Christians, unless we explain them into such a nullity, as renders the whole gospel unnecessary. They do not like to hear of the regenerate and unregenerate, and of marks to distinguish the two characters; or of the Spirit and his offices, in a work of conviction on the understanding and conscience of sinners, and of conversion in the people of God. It is not pleasant to hear the heart described as being selfish altogether, destitute of any good thing in the sight of God, condemned already by a holy law, abiding under wrath, and in a state of such enmity that it cannot be saved, without a change and forgiveness by Almighty power and grace. But these were truths which Christ both believed and taught. He says he came to seek those who were utterly lost under the power of sin; who were altogether blind to the beauty of holiness; out of whose hearts proceeded every evil work and imagination that he could name; who were opposed to God, and delighted to make his law void; yea, he went so far in describing the natural sinfulness of the human heart, as to say that men are of their father the prince of darkness, and will do his works, until recovered by that faith in him, which is holy in its nature and its effects.—He describes men as being dead to goodness, until they receive spiritual life of God through him. Of the origin and nature of this life, he particularly treats under the name of being born again. I trust, every reader hath some recollection of his remarkable discourse, on this point, with Nicodemus, in which he declared with great emphasis, "Verily, verily, I say unto thee, except a man be born of water and the spirit he cannot see the kingdom of God." Then he assigns the reason of this necessity, "That which is born of the flesh is flesh; that which is born of the spirit is spirit;

therefore, marvel not that I said unto you, ye must be born again." That is, men are born by nature, into existence unholy creatures, and unless spiritually born anew by the Holy Ghost, they can never either know or enjoy the blessedness of God's presence in heaven. He describes the effects of this change, which he often intimated, as giving to the mind a new sight of divine glory, a new disposition of obedience, and new sources of delight. All that he said, in his repeated promises of the comforter, of his offices in our salvation, of his work in the minds of both saints and sinners, is a confirmation of these views, both concerning the sinful state of man by nature, and the new heart given by divine grace.

The spirituality of a Christian life, by constantly looking to him, for help, righteousness, and peace; and receiving from him the aids of the Spirit to preserve the Christian graces in exercise, are subjects on which Christ frequently expatiated in some of his most divine discourses. Subjects of this kind, although well understood by the real Christian, are both unintelligible and offensive to nominal Christians.—They go beyond their knowledge, disturb their fancied hopes, and exhibit a lovely view of the Redeemer, which they have neither seen nor desire; on which account, some of his most spiritual comforting discourses are to them altogether without meaning. Our blessed Lord did not describe real religion, as any thing like mere human prudence, or a selfish care over ourselves to escape punishment, or as what men had wisdom to make or preserve in being for themselves without the assistance of the divine spirit, or as consisting in creeds of belief, or external forms, ceremonies or works, without a conformity of temper to God. Religion was by him described as the kingdom of God within the soul; a divine nature inwrought by the Holy Ghost, through the gosple, flowing forth in exercises of love, repentance, faith, humility, trust and joy in God, weanedness from the world, with every kind affection and good work towards men; a principle of holiness in the heart, kept alive by communications from himself, the living head. These ideas are beautifully and familiarly illustrated by his being the vine and Christians the branches; by abiding in him to bear fruit; by his giving that water, which is within the soul a fountain, springing up unto an everlasting life of satisfying blessedness and glory; by his being the bread of life that cometh down from heaven, which must be received by faith to nourish the holy life within his people; and that those who do not eat of this bread cannot see life. As his representations of this nature were unintelligible and offensive to the unbelieving Jews; so, they are the same to nominal Christians.

Persons of this description take offence, when they are clearly pressed to the Christian duties of subordinating all their present prospects to the glory of God, and the interest of his kingdom; to be weaned from

the world, denying their own sinful affections, and repressing all anxious care for the pleasures, riches or honors of time, that they may excel in the duties of a life godly in Christ Jesus.

The following are maxims of truth hard for them to embrace, "Whether ye eat or drink or whatsoever ye do, do all for the glory of God."—— "Let your light so shine before men, that seing your good works, they may glorify your father who is in Heaven."—— "Be ye perfect as your father in Heaven is perfect,"——"He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy me. He that findeth his life shall lose it, and he that loseth his life for my sake shall find it." There are many similar descriptions given by Christ, requiring spirituality of the affections, and a life of faith in him to be his people, all of which are necessarily offensive, to such as trust in the form without the power of godliness.

To such persons, close self-examination by the strictest rules in the word of God, and frequent prayer are disagreeable duties.—Perhaps there is no rule, that will more generally be useful for distinguishing between real and nominal religion, than the pleasure or aversion to these duties—Every sincere believer is willing to be searched. Such representations of divine truth as give him the most assistance in exercising his own heart, to discover every sin and neglect in duty, are the most pleasing to him; and in the use of them he prays, "Search me, O God, and know my heart; try me and know my thoughts, and see if there be any wicked way in me, and lead me into the way everlasting." Although self-examination, when strictly performed, discloses many sins to the Christian's own knowledge, for which he has reason to mourn; yet it assists him in expelling them, and increases such exercise of grace as is his comfort. A duty so imposing, so excellent a means of sanctification, must be a pleasurable one, notwithstanding all the occasion which it furnishes for mourning before God.—On the contrary, a nominal Christian dreads such clear application of truth to his own case as discovers to him his insincerity. The truths by which examination must be made, are in their nature disagreeable to his taste, unpleasant in meditation, and contrary to his practice.—They set before him the moral purity of God; with the broadness of his commandments; at the time, when they strip him of false hopes, filling him with fear of the judgments to come.—It is not strange that such fly from the duty of self-examination, that they may indulge more quietly in the pleasures of a secure life.

The same remarks apply to the duty of prayer, for none is more pleasurable to a Christian; none more toilsome to the minds of such, as have not the power, the reality of godliness. Such may submit to it from

custom, without any due sense of the truths which are repeated before God ; they may be driven by fear of conscience, or bribed by the hope of purchasing heaven, to a formal attendance on short seasons of worship ; but they do not esteem either the sanctuary, the room of private worship or the closet, the paradise of their blessedness. They do not anticipate a pleasure in the duty of communing with their brethren, or in the hope of unbosoming themselves, in their Saviour's presence, that the smiles of his countenance, and the joys of his spirit may enter their hearts.—Instead of saying in the duty, it is good to be here, they have an anticipation of terror in being so near the Lord. It is the spirit of a sincere Christian to pray without ceasing ; he laments that he cannot oftener join with others in the duty ; he gladly closes the door of his secret place, that he may shut out the cares and follies of the world, and lay his mind open to the influences of divine grace. It is from what he experiences in his devotions here, that he forms his most correct notions, of the heavenly joy in seeing and praising the Lord. The subject ought to engage the inquiry of every one. It is of importance to all that they be truly religious. All men live, therefore must die ; all are under a law, that may be transgressed, but cannot be put away; all hear a gospel, which saves men from misery, by first saving them from their sins ; all are moral agents, and must, therefore be judged. L. X.

MISCELLANEOUS.

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Mr. Editor,

ALTHOUGH I am not disposed to fault your Magazine, I should like it better if more of its pages were devoted to point out some prevalent immoralities of the day in which we live. Discussions on points of faith are often excellent, and to omit them wholly would be an unpardonable fault, but is there not a medium to be observed between wholly doctrinal and wholly practical ? Ought not vices to be scourged, as well as doctrines established ? Is it not as necessary for a Christian to live morally, as to be sound in the faith ! I know of many, some of whom read the Magazine, who are most disputatious concerning doctrines, when they have approached the nearest to the point of intemperance. Such people have need of piety, and doubtless of doctrinal information also ; but is not the first probable step for doing them good, to convince them of their awful plunge into a vice, which must reduce their families to shame and beggary, and destroy their own souls eternally ! Intemperance is a growing sin in the land, of which many are guilty, who do not suspect themselves to be on the verge of ruin. Before they are aware, a habit is formed, which after the discovery is made, they have not resolution to break. Several respectable physicians have informed me, that more than half the diseases they visit are produced by this odious cause ; and certainly, by far the

greater part of public crimes have the same origin. A man heated by intemperance is open to every temptation, liable to be fired by every lust, divested of every tender and delicate feeling, incapable of exercising prudence or common sense. He neither fears God nor respects men. It is absurd to think we cannot be sociable or generous to the friends who visit us, without first depriving them and ourselves of reason by the intoxicating draught. The practice looks more like a design to seduce them into some snare, than like true friendship or respect.

Some little distillery is now found in every neighborhood, to transmute the friendly juice of the apple into ardent spirits. Those who have only a small orchard, can now furnish themselves, at a little expense, with the means of ruin to themselves and families. It is become common, in many places, on a short call, or evening visit, to see the glass, in its unmixed state, passing through the whole family. Even the mother and the children must have their share. Such fiery treats cannot fail to destroy the organs of digestion and induce disease. It is not so much the pleasure of the palate in swallowing as the cravings of a debilitated stomach, and the lowness of spirit, which necessarily follows a debauch, that renders it so difficult to break the habits of intemperance.——Frequent warnings of the danger ought to be given in all our periodical publications. If I see this in your useful Magazine, it will embolden me to communicate something further on the subject.

MENTOR.

A short account of the life, conversion and death of Thomas Skinner.

MR. SKINNER was born of reputable parents, in the town of Harwinton. By industry and the blessing of God they had accumulated the greatest property in the town. In early life, as his contemporaries say, he was one of those boasters who delight in shewing their bodily vigor, and contempt of danger by hard lifting, wrestling and other kinds of bodily exertion. When I came into this town he was a communicant in the church. He did not appear to relish, what I esteemed the essential and distinguishing doctrines of the gospel; but no immorality could be charged upon him. He was one that united with the society in a strong opposition to my predecessor which issued in his dismission. Hurried away by those ideas of the Christian religion, which are agreeable to the natural heart, he could by no means be reconciled to the scriptural and faithful preaching of that pious pastor.

In re-organizing the church, about twenty-two years ago, he made some opposition to the confession of faith which was adopted by the members. His moral character, however, was good. He was an attendant on public worship, and for aught that appears, in reality, thought himself, as he often has declared, to be a real Christian, and in the way to heaven. His principal aversion was to the doctrines of divine decrees, election and the regeneration of the heart by a sovereign act of

the holy Spirit. When he was informed that the death of Christ opened the way for the exhibition of mercy, in full consistence with the demands of justice, he chose to consider it in the light of a purchase for the sinner; which of course, ought not to be withheld from him, if at any time he would ask for it. Indeed a variety of things, savoring of the selfish heart, gave reason to fear that he, like many others, was resting on a sandy foundation.

This was realized to himself about thirteen years ago; as appears from a letter written, and sent to me, May 5th, 1799. A few extracts of which now follow:

Rev. Sir,

"I now sit down to write (I think in the fear of God, with prayer that I may write nothing but the truth without disguise) a short sketch of my life, hoping it may be of some use in your hands to me or some others, and be a means to promote the glory of the ever blessed God.

"My education and reading of the bible taught me when young, to believe that I was ruined in Adam, that I was prone to evil, that Christ came to save such lost and ruined sinners; yea I had learned the whole Christian religion in theory; but now am of opinion that I never felt it with power.

"About the middle of January last, I began to feel more solemn than usual; and when the awakening began, I attended and began to call in question my hope on which I had lived for, I believe, twenty-five years. I was rather loth to examine closely, but felt uneasy, and lived along without giving it up, till, as near as I can recollect, about the 10th of March. As I lay on my bed at night, without sleep, with the greatest reluctance I gave it up; and O, the strange uproar that was in my mind—an old sinner, *fifty years old*, without hope and without God in the world! It seemed too much to endure—the utmost despair for a few moments ensued.

He then proceeds to state that, by the mercy of God in Jesus Christ, he was not long in this situation; that he was called to see the wickedness of his conduct, either in despairing of divine mercy, or despising divine justice; and in the full view of his wretched condition he was brought to say, "Here I am, O Lord, in thy hands, if thou make me miserable it will be *just*, but O, magnify thy mercy and free grace in saving such a wretched, old, vile sinner as I am."

He then proceeds to state that for some time he paid no particular attention to these exercises, so as to obtain any hope that he had then passed from death unto life; but after this, he writes, "I found myself engaged for the good of others, my old prejudices were in a great measure eradicated, my love to God and good men encreasing. These, and my freedom of speech on religion, my love to read the bible, and the *newness* of it; and a number of things, too many to write, make me conclude that if I am a *real* believer now, it is only from the abovementioned time, when I was a few days more than fifty years of age. Oh, if I am not deceiving myself, what super-

abundant mercy to such an old hypocrite O! sir, pray for me, for I find the Canaanites are strong in the land; I find I want the captain of the Lord's host to go before me and destroy them. This account I have examined over and over, and I find it is as near as I can put it down on paper."

After subscribing his name, he adds the words of Dr. Watts,

"Great is the work my neighbors cried,
"And own'd the power divine,
"Great is the work," my heart replied,
"And be the glory thine."

This narrative was necessarily short—but the more detailed account given in private converation; the surprising change of his views respecting the great doctrines of the gospel; his uniform zeal for the cause of God; his very different and Christian demeanor for almost thirteen years; and the affecting instances of his voluntary humiliation, for the effects of his prejudices, which had taken place fifteen or twenty years before, and were forgotten, afford good reason to believe that he experienced the new birth at the time he mentions. He was often expressing admiration of the wonderful grace of God to any man, but especially to him, an old hypocrite as he called himself.—Indeed, humility and self-loathing were visible in him from that period, to his dying hour. All things in which the inner man was concerned, became, as far as man could judge, entirely new.—And in his great ardor for the salvation of souls, he became a blessed mean of introducing and forwarding the precious revival among the youth in the year 1805.

He had on a certain day visited a young woman who was sick, and it was apprehended by herself and others that she could live but a few hours.—She was one of the trophies of victorious grace about the time of his conversion; and has lately gone to the place appointed for all living—and we believe to immortal happiness. He found her very weak in body, but *strong in faith.* Her heavenly conversation, her triumph over death, and her joy in the sweet hope of being soon in the "full enjoyment of God," deeply impressed his heart. He returned home full of the idea of the supreme blessedness which true religion can afford, even to the young, in the near prospect of death. He found some of the neighboring youth on an evening visit to his children.—After constraining himself to wait a while, lest he should appear abrupt and unseasonable, at nine o'clock he entered the room where the young people were, in the usual gaiety of their hearts; and having seated himself, while every eye, in a sort of enquiry, was turned towards him, he began to express his regards to them for the respect they had shewn in visiting his children. Then he passed to the scene he had witnessed that day and asked them, if as dying creatures they would not prefer her state to any that this world can afford, remarking that the only way to possess it was, like her to be born again; and with many exhortations, pressed upon them the importance of *seeking first*

the kingdom of God. The effect was, one or two of the youths, who have since became hopefully the heirs of glory, went home wounded in spirit. Here the visibility of the awakening began, and in a little time, more than seventy, principally youth, were, as we trust, added to the Lord.

This circumstance is mentioned chiefly with a view to encourage a prudent conversation with the young in the concerns of their souls. The effects of it when judiciously applied can do no harm, and may, as in this case, be the means of unspeakable good.

Some time in the year 1810, a disorder seized him which appeared very dangerous. During the last twelve months he had given up the idea of recovery, being now in his sixty-third year.—In this period he had many and delightful anticipations of heavenly blessedness. He seemed to desire to depart.—His humility, devout love and filial resignation were often brought into lively exercise. A few weeks before his death, his mental faculties became in some measure impaired; he was unable to put his ideas into ready and suitable language; of this he was sensible himself. —In the month of December last, there was scarcely any alteration in him till the Sabbath evening, December 29th, when he was suddenly taken much worse, and in about four hours breathed his last.—He could speak but little but was understood to say—"I am going into eternity,—pray for me."—It is believed he died the death of the righteous.

One thing it may be proper here to remark. We might justly expect that a person, so wonderfully delivered from a false hope, would have a great anxiety for many, who, perhaps, are resting on the same sandy foundation on which he once rested.—Accordingly we find him thus anxious; for an improvement in this view he wrote his letter to his Pastor. And he often appeared to be apprehensive that there were many in the churches of Christ, who, as he did once himself, are *blessing themselves in their own eyes while they are not washed.* On this account he would often say, 'I meant to be religious, and really thought I was, but now I know I was not, and was as far from the true religion of the Scriptures, as darkness is from light; and indeed his whole conversation shewed that he had a full conviction that in all his religion, antecedent to the time mentioned, he had nothing of that *spirit of life in Christ Jesus, which makes free from the law of sin and death.*

In the benevolence of his heart, and from an experimental sense of the eminent danger arising from a deceitful hope, he was anxious that all professors should examine the grounds of their hope with impartiality and perseverance.—He was sure that nothing but experience of the life of God in the soul, witnessed by correspondent fruits according to the scriptures, ought to afford any tranquillity of hope. If this should be admitted into your Magazine, and should be the means of exciting one self-deceiver to examine himself close-

ly, an object of great importance would be accomplished.—That there are foolish virgins, who have no oil in their vessels with their lamps cannot be doubted; that they may be sensible, before the awful cry, "Behold the bride-groom cometh," must be the fervent prayer of every true Christian.

Yours, &c.

JOSHUA WILLIAMS.

Harwinton, Jan. 21, 1812.

MR. EDITOR,

IF you think the following proper for the time, please to communicate it to the Christian public, through your useful Magazine.

ONE of the greatest and most pleasing benefits we receive by the Magazine, is periodical accounts of institutions designed for spreading the word and knowledge of God. The number of these institutions, and the ardor which some have discovered in the good work, are wonderful, and fully prove it to be from the Spirit of the Lord. It used to be said these things ought to be done; but where are the means, and who are to be the instruments? Instruments for propagating the gospel must be formed by God himself, nor have we any reason to doubt he will do it, when his providence opens a suitable sphere for their exertions. He, who changed persecuting Saul, and constituted him chief of his apostles to the Gentiles, hath the residue of the Spirit; he can both prepare and dispose our young men, to carry his name into the distant corners of heathenism. When his people see their own duty, pray for his assistance, and, according to their ability, offer for their support, and furnish means for translating the Scriptures, the church need not fear the faithfulness of God in providing proper instruments to speak in his name. His sanctifying Spirit can form those for this duty, who are now opposed to the truth; nor ought we to go before him in our conjectures, who they will be, or at what hour they will be called. It is the duty of all who love the truth to offer freely for the building of the tabernacle; the Lord will find his own Bezaleels to fashion the work, and priests to bear it on their shoulders. This is a common duty on all Christians; none have a right to say their property is small; that they have many expenses already, and that if the rich would give but a small part of their abundance, this would be sufficient. Doubtless it would; but remember, Christians, that it is but a few of your number, who are rich in the goods of this world. A few there are, and some of these have already offered, and still continue offering richly to the use of the Lord. One principal means through which many become rich, is devoting all their thoughts to the world, or avariciously holding all that comes in their possession; from such nothing can be expected. They cannot serve God and mammon at the same time. When they have not any concern to save their own souls, they never will think or feel the importance of saving others.

Shall Christians depend on these to build the kingdom of the Lord whom they love? Do they not better know the human heart than to think it? Or is there any great reason to think, that Christ will put this honor on those who have amassed their great wealth, perhaps, by breaking his laws, certainly by forgetting him. It was to a poor widowed saint, who could give but a single farthing, to whom our Lord bequeathed the honor of having her name told wherever his gospel should be preached. It is persons comparatively poor, but rich in faith, that must form a greater part of the funds for giving religious instruction to mankind. If all Christians, who are not rich, give but a small sum each, the amount will be sufficient to publish the Holy Scriptures in all languages; disperse millions of religious tracts among the wicked and ignorant; and teach the gospel to as many millions, who now worship idols, in perfect ignorance of Christ's name.

There never has been before so serious a call as at present, on all who love the souls of men, to devote a small part of their increase to some of the purposes of Christian charity which are now open before the public. Some Christians, who have heretofore given, may be ready to say, How can all these calls, which are every year opening, ever be realized? The mind, which thus begins to object, is besought neither to be alarmed, nor to despond, before the following things are well considered:

If the friends of Christ's kingdom and immortal souls will unite, they may do much more than in centuries past has been conceived. It only needs that the spirit of liberality be generally diffused, and become practical, and the work is done. Let those who have ability give accordingly, and every one who names the name of Christ do so much, as he would not be ashamed to tell a Christian brother, on account of its smallness compared with his means: let every one contract his customary expenses of living, in some little articles that contribute neither to health, comfort or piety; but only increase conformity to the sinful fashions of the world: let every one have fixed seasons for laying by as God hath prospered him. It was a direction of Paul to the first Christians, that every one, on the first day of the week, should lay by, as God had prospered him, for the relief of those poor saints, who were reduced to distress by persecution. The precept was divine, the spirit an imitation of the benevolent Jesus, the example worthy of being followed for the instruction of perishing heathen.

Let every one, in determining what he shall give, indulge the following reflections:—"I am now giving to him, who gave his life for my soul; who devoted his whole time in doing good to others, relieving their infirmities, and in preaching the gospel to the poor: and who died to purchase eternal life, which he directed to be taught in his name, to all nations. I am now giving to him by whose providence all my dai-

ly wants are so supplied, that although I am not rich in the world, I have a sufficiency and to spare. I am giving to him, who hath expressly commanded those who have received the gospel, to communicate its knowledge to their perishing fellow-creatures; to send them his word in such languages as they can read; to support qualified instruments, filled with a love of God and of souls, in travelling the dark regions of heathenism, and preaching the gospel to men perishing for lack of vision, who have not yet heard that Christ died for their salvation. What I now give may be the means of recovering some soul from eternal death to eternal glory. Before I determine the quantity of my offering, let me think what Christ himself would give were he now acting in my place, for his example ought to be my rule." Such reflections as these greatly assist those who are doubting what they ought to give. The high call, the command of God, and the worth of souls, should be seriously considered before any determine to neglect the duty.

To those who impart liberally, the labor of love shall not be in vain in the Lord; for even a cup of cold water, given in the spirit of a disciple, shall not lose its reward. No man hath any reason to think that he will be poorer in the goods of this world. He that casteth his bread on the waters, with pious intentions, shall after many days find it; if not in this, certainly in the world to come. There is an unseen direction of Providence over all our secular concerns, either blasting or prospering them. Those who lend unto the Lord, have reason to believe, that he will repay to them, in this life, what they devote to his cause, if not by his blessing on their properties, by some other good that is more valuable than wealth.

Liberality to the cause of religion, doubtless brings to the giver, spiritual blessings of infinite value. Many of the inhabitants of Connecticut have reason to acknowledge the truth of the remark. It was but a short season after the Missionary Institution was brought into effectual operation for instructing the people in the new settlements, before the Spirit of God was shed down in a new manner, on many of our congregations. Many of those, who contributed to send the word of life to the poor on our borders, beheld its power in the hearts of their own families. The writer remembers to have received the following information from a pious man: "He had from his youth hoped himself to be a Christian, and professed publickly. After he commenced the family state, though his beginning was small, he was so prospered that he acquired, by husbandry, a property handsome for the place in which he lived. At the same time his family had become very numerous. He was filled with anxiety how to provide for so large an offspring as God had given him, which he afterwards saw to be a great sin. In the spirit of worldliness he many times neglected family religion, and too often the public worship of God. Religious

instruction of his children he wholly neglected. At this time, public collections commenced for missionary labor in the new settlements. He not only neglected to give, but spoke against the measure, whereby sundry persons were prevented from imparting their precious alms. By the reproof of a poor, pious neighbor, he was brought seriously to reflect on his conduct, which issued in a full conviction, that his neglect was sinful and ungrateful to God, who had richly prospered him. On the next similar occasion, determining to repair the injury he had done to so good a cause, he both contributed liberally himself, and assisted the members of his family and several poor persons to do the same. When his children enquired the reason of this change, he explained to them the importance of having the gospel preached to the destitute. One of them instantly replied, if this was a matter of such importance, they must all be guilty for not more punctually attending the worship of their own parish. From this time the whole family were constant attendants on public worship, and religious reading and conversation was introduced. One year after, several of his children became deeply impressed with the necessity of true religion. The work spread in the family, and was the beginning of a revival in the town. More than half of this family of youth, including several near relations, became hopefully pious.

Several years after, two sons of the family who had now removed to the new settlements, through the instruction of missionaries, received the same blessing from God. The pious man ended his narrative in tears, by saying, "O see how faithful a pay-master the Lord is! but we must give to his cause, not to make a bargain with him, that we may receive as much again, but for his honor and a love to the souls of men." His last remark, describing the motives to liberality, are very worthy of observation.

As Magazines containing religious intelligence are read only by a few, in any place, these ought to acquaint their brethren, who have not the means of information, and urge upon them the duty here recommended.

The friends of Zion can never have a better opportunity, or more urgent reasons to give liberally. That God hath come in his anger to shake the apostacies of the church, is apparent; but we hope he hath a blessing in his hand, for the benighted nations, and all who fear his name.

PHILOCHRISTOS.

THE EDITOR, returns his thanks to *Philochristos* for the preceding communication. No subject can have a higher claim on the attention of Christians of every denomination; for although divided in sentiment concerning ceremonies and some few points of speculation, they believe in the same Lord, are purchased by the same blood, and sanctified by the same Spirit. Let not party names and

the prejudices of ignorance frustrate the present prospect of communicating the gospel to millions of Heathen, who are ignorant of Christ and his word. Whether God be worshipped by prayers read, or spoken without book; whether baptism be performed by immersion or pouring of water, are points in which multitudes disagree, doubtless sincerely to themselves; but we must believe they are of less importance than giving the knowledge and word of life, to half the population of the world.

The Editor would inform the readers of this Magazine, that the Rev. Doctor Johns, an intelligent and pious Baptist Clergyman, and Fellow of the Royal College of Surgeons in London, has recently passed through Connecticut, on his way to Philadelphia, for a passage to India. By the recommendation of the Clergymen of every Christian denomination, in Boston, Salem and Beverly, he obtained there a subscription of $ 4624, towards translating the Bible into the Eastern Languages. Many such sums will be necessary to complete the good work. Christians are able, and we pray the Lord to open their hearts to give.—Six hundred millions of Heathen speak the languages, into which the translations are begun.

The following is an extract from the Prospectus, given of the progress in translating and printing:

"These translations have been making into Twelve Languages, viz. 1. The *Bengalee*. 2. The *Orissa*. 3. The *Telinga*. 4. The *Guzerattee*. 5. The *Kurnata*. 6. The *Mahratta*. 7. The *Hindoosthanee*. 8. The *Seek*. 9. The *Sungskrit*. 10. The *Burman*. 11. The *Chinese*. 12. The *Thibet* or *Bootan*. Besides the printing of the *Malayala* and the *Tamul*.

"These numerous languages are spoken by an immense population, a comparative view of which is here given.

Languages.		
1. Sungskrit,		*Read over all India.*
2. Bengalee,	*Spoken by a population equal to that of the U. S. of America.*	
3. Orissa,	—	*Ireland.*
4. Hindoosthanee,	—	*France & Italy.*
5. Guzeratte,	—	
6. Chinese,	—	*Over all China*, 300 *millions.*
7. Telinga,	—	*England.*
8. Kurnata,	—	*The same.*
9. Seek, (or Sikh)	—	
10. Thibet,	—	
11. Mahratta,	—	*Great Britain.*
12. Burman,	—	*Burmah*, 17 *millions.*

"All of whom are idolaters! and though more or less civilized, the greater part are the subjects of the most cruel superstitions. To mention one instance only:—"*Thirty* thousand widows (according to some accounts) are immolated annually on the funeral piles, with the bodies of their deceased husbands."

"The present state of the

Translations is highly encouraging, and marks the zeal and perseverance of the persons engaged in the work. The *Bengalee* Bible, in 5 vols. 8vo. has been completed for some time, and has reached even to a third edition. This work was the result of "sixteen years labor." The New Testament and Pentateuch are printed in *Sungskrit*; the New Testament, and the Old Testament, from Job to Malachi, in the *Orissa*. The New Testament in the *Mahratta* and in the *Hindoosthanee*, is printed. In the *Chinese*, the Gospels by Matthew and Mark are printed off, and the New Testament will shortly be published. In 1809 the translation had proceeded to the end of Ephesians. The printing in the *Burman* and also in the *Seek* is begun. The *Telinga* and *Kurnata* may be commenced this year, (1811); the *Kurnata* and *Guzerattee* have been hitherto delayed by circumstances, chiefly of a pecuniary nature. The translations of all are much farther advanced than the printing; and the Missionaries express a hope that ere long, "All the nations of the East will hear in their own tongues the wonderful works of God." Besides the above, the Serampore Missionaries are printing the *Malayala*, translated from the celebrated *Syriac* version, under the direction of Mar Dyonysius, bishop of the Syrian Christians; and also the *Tamul*, translated by a valuable deceased Missionary from the London Society.

"It would be no easy task to fix any precise period for the completion of this great work; but from an estimate made in 1809, by Doctor Carey, some conjecture may be formed.—Four years had been assigned by him, in 1807, for the translation of the New Testament into ten languages; but the labor and expense attending the Chinese, (not included in the number) seem to protract that expectation. He adds: "In two years, three of the ten versions have been so completely revised as to be actually printed off, and five more of them were at that time brought to the press."

"The character of these men may be best read in their works. It may however be proper to say, they who know them well, believe them to be translators of ability and fidelity. The testimony of Dr. Buchanan does honor to them and himself:—"Dr. William Carey, and Mr. (now Dr.) Joshua Marshman, are men whose names will probably go down to the latest posterity in India, as faithful translators of the Holy Scriptures."*

"Dr. Carey is the author of Sungskrit, Bengalee, and Mahratta Grammars, and is preparing a Dictionary of the Sungskrit, Bengalee, and English Languages, and proposes to publish a collation of Sunsgskirt and Hebrew roots.

"Dr. Marshman is the Superintendant of the Translation of the Scriptures into *Chinese*, and is publishing the Original Text of Confucius, with a translation. The first volume of which has been printed off in a 4to. of 724 pages, with a preliminary dissertation on the language. It is dedicated by per-

* Christian Researches, American Edition, page 240.

mission to Lord Minto, and issued under his patronage.

"The excellent Mr. Ward is the author of a work entitled, "Account of Manners, Customs, &c. of the Hindoos, with numerous engravings of the Indian costume, a second edition of which is publishing in England. This work is comprised in 4 vols. 4to.

"The proficiency of the young men engaged with Dr. Marshman, in the Chinese, two of whom are his sons, one in the 17th, the other in the 16th year, and the third, the youngest son of Dr. Carey, in his 10th year, has attracted the attention of the Right Honourable the Governor General of India, Lord Minto."

The following is extracted from the subscription bill circulated in Boston, &c.

This work "has been undertaken from a conviction, that the BIBLE is the best gift of God to men.

"The Eastern nations, unlike most other pagans, are, many of them, able to read; and more of them disposed earnestly to listen to what the Bible contains. Even before the missionaries could furnish copies of the scriptures, "some asked for them with tears."

"The immense population of Asia has a peculiar claim on Christians, considering that from the East we received this heavenly gift.

"It has been prosecuted from a conviction that Christianity is a positive benefit to a nation, in every degree of its prevalence. Like the Guardian Angel of the human race, it meliorates the heart, enlightens the understanding, and banishes those superstitions which subject them to the most dreadful torments, and deprive an incredible number annually even of life!

"The light of truth has already done this *for us*,—enlightened Europe, and their benevolent descendants inhabiting these shores. A huge wooden image was the supereminent God of our Saxon ancestors; called by them the IRMINSULA.* Human sacrifices were offered by them in their worship—and on particular occasions, in the age of Druidism, it is credibly reported that they made images of wicker work, filled them with living men, and burned them alive. So that our ancestors surpassed the devotees of the more ancient, or those of the modern Moloch. So attached were they to these sanguinary rites, that centuries rolled on after the dawn of moral light before these customs vanished.—But in Asia, within a few years, after the developement of light, the Hindoo throws aside his *shaster*, burns his idol, deserts the obscene and bloody temple of JUGGERNAUT, and worships in spirit, Him who made heaven and earth.

"Of the various methods employed for propagating Christian knowledge, that of giving the Bible, translated into the language of a people ready to receive it, is the greatest; and the only object in which all Christians, of whatever denomination, can conscientiously unite.

* Turner's Anglo-Saxon, in two vols. quarto.

"The expenses attending the work are great, and can only be met by a numerous people; for want of ample means, it has been more than once impeded: and it is of great importance that the present translators should not be suffered to stop, for whenever their labors must cease, it will be a loss not to be made up. The present, as well as a former attempt to aid it, has met with the munificent patronage of some worthy men, ready to every good work."

The monies subscribed in America are transmitted to Asia, by ROBERT RALSTON, Esq. a pious and eminent merchant of Philadelphia. MR. PETER W. GALLAUDET, merchant, in Hartford, transmits to MR. RALSTON what shall be subscribed in Connecticut.—An account of what is received by MR. GALLAUDET, and transmitted to MR. RALSTON, will be published in this Magazine.

MISSION SOCIETY TO AFRICA AND THE EAST.

(Continued from p. 72.)

MR. Marsden, in a letter dated May 3, 1810, informs the society:

"On our arrival at Port Jackson, I found the merchants here had formed a determination to make a settlement at New Zealand, in order to procure hemp, &c. which that island produces. The people were appointed, who were to form the settlement; and every other necessary preparation made, and the ship ready to sail under the sanction of the government: when, at the moment, a vessel arrived from New Zealand, bringing information that a ship called the Boyd, which had sailed from Port Jackson for timber to carry to India, had been burnt by the natives, and the ship's crew murdered, with the exception of eight persons. This was very alarming news; and deterred, for the present, the merchants from their intention of forming a settlement on New Zealand.

"Duaterra is much distressed for what has happened at New Zealand. I believe it will be found that we have treated the New Zealanders with the greatest injustice. It is much to be lamented that Englishmen should be such savages as they often are, when among poor heathens, whom they imagine they have in their power.

"*No doubt but various reports will be spread in England against the New Zealanders—but it should be remembered, that they have none to tell their story, or to represent their injuries which they have suffered from European cruelty.*

"I believe that the heathen nations around us will be enlightened from this colony, and *the glory of the Lord* will shine upon those, who are now *sitting in darkness, and in the shadow of death.*"

In a subsequent letter, Mr. Marsden resumes the subject.

"This morning a person called upon me, who had just returned from New Zealand, in a vessel called the Brothers, belonging to this port. The New Zealanders behaved to

them in the kindest manner, and supplied the vessel with every necessary in their power. They gave them a bag of potatoes for a single nail, and afforded them every assistance. Ten of the sailors belonging to the Brothers took one of the boats and went on shore—and began to destroy the growing crop of potatoes. The natives remonstrated with them, when the sailors murdered one of the native men in the most barbarous manner, and behaved with the greatest cruelty to many of the others. Notwithstanding this act of wanton cruelty, the natives did no injury to the vessel or any of the sailors; but were satisfied with the captain assuring them, that he would complain to our Governor, and have them punished.

"I believe the loss of the Boyd, and the murder of her crew, were in retaliation for acts of cruelty and fraud, which had previously been committed at New Zealand by some Europeans. The acts of fraud and cruelty committed at New Zealand by Europeans are undoubtedly very great.

"I do not think it prudent for the missionaries to proceed at present. Duaterra is making great progress both in knowledge and agriculture—he works every day at one kind of labor or another, and will do as much work in a given time, as most men in the colony, and as well. I intend that he shall get a perfect knowledge of the culture and management of flax, as well as of different grain, vegetables, and pulse. He assures me, that, on his return to New Zealand, he will begin to cultivate his lands as we do, and will send over some of his people for instruction, to live with me. He is very anxious for Mr. King to go with him, *to make a Sunday*, and to instruct his people—I believe something will be done for these poor heathens, as soon as the vices of our own people will allow it.

"I have three New Zealanders now living with me, two of whom are sons of chiefs. One of them was at New Zealand when the affair of the Boyd took place. The captain of the Boyd, according to this man's statement, took four New Zealanders from Port Jackson; one of whom was the son of a chief of that part of the island to which the Boyd went for spars. He states, that the captain flogged all the four New Zealanders, on the passage from Port Jackson. When they arrived, the son of the chief complained to his father of the cruelties that had been exercised on him and his companions. The old chief, and one of his sons, named Tipphoohee, determined immediately on revenging the injuries that had been done to his son and subjects, by taking the ship and murdering all the crew: which they effected.

"Our friend Tippahee was no way concerned in this business, from the best accounts we can obtain. The Boyd did not put in at any part of his dominions. He happened to arrive with a cargo of fish, (which he owed to the chief of that part where the Boyd was taken) just at the time that the business had taken place. Five men had run up into the rigging, to save themselves. Tippahee called them down, and told them to come into his canoe and he

would save them: the sailors got into his canoe; Tippahee carried them immediately on shore, but was followed by the enraged party, overpowered, and all the men murdered. Tippahee did all he could to save our countrymen; but was afterwards shot through the neck, and many of his subjects killed by parties landed from the whalers, and the whole of his island on which his houses stood destroyed. He is since dead. His son, who was in England at the time I was in London, died from disease nine days previous to the arrival of the Boyd.

"It is generally believed here, that the whole that has happend to the Boyd has been owing to the conduct of the Europeans themselves. I have conversed with many who have been at New Zealand, some before and some since the affair of the Boyd; but they all concur in one opinion, that we were the agressors. I am still persuaded that Divine Goodness has some gracious intentions towards this noble race of human beings.

"Nothing can be effectually done with the natives of the South Sea Islands, without the means of keeping up a constant communication with them from Port Jackson. The missionaries can neither be safe nor comfortable, without this. A communication cannot be maintained without a ship. One vessel, of about one hundred and fifty, or two hundred tons, would visit all the islands in these seas, be a protection to the missionaries, and bring such natives to and from Port Jackson, as may from time to time wish to go in her. The produce of the islands, brought to Port Jackson and sold, would pay all expenses. If I had the means within my own power, I would not hesitate one moment on this plan. It is what I have recommended for the last ten years. I wish some of the merchants in London would undertake to fit out a vessel for this service; not on the account of any public society, but on their own private account. This would be doing more toward promoting the instruction of the natives in these seas, than can be otherwise effected by all the money which they may throw into any public purse. We will readily, in this colony, second any plan of this nature, so far as our exertions and means will extend. I can answer for myself and friends here to the amount of fifteen hundred pounds. The missionaries would then be safe in the islands. There would be something to call forth their industry, and that of the natives: viz. the collecting the natural productions of the islands, and sending them to market. They would be able to supply all their own wants, independently of the societies to which they belonged. The most friendly intercourse would be kept up between Port Jackson and all the natives of the different islands. The South Sea whalers would also be safe, when they wanted supplies from New Zealand."

ANECDOTE.

(COMMUNICATED.)

MR. B. who is the subject of the following anecdote, is a gentleman, with whom I became acquainted,

while on my late missionary tour in the state of Vermont.

Previous to his hopeful conversion to Christianity, he was of infidel sentiments. He would often join in casting reproach and contempt upon religion, and against its professors, when in company with his infidel companions.

One morning he had occasion of sending his son, a lad of seven or eight years old, to one of his neighbors. The lad arrived at the house, and found Mr. C. attending prayers in his family. Having returned, and while laboring in the field, the lad told his father that he found Mr. C. praying with his family; and then asked the reason why he prayed. The conscience of the father would not suffer him to condemn, in hearing of his son, the practice of his neighbor, which would have been an object of his ridicule among his infidel companions; but compelled him to justifiy the practice, as being proper and right. This frank acknowledgment of conscience, prepared the way for the lad to surprise the unsuspecting father with this solemn question, "*If it be proper, and right, Why then, father, don't you pray?*"

The question was an arrow, which pierced his heart; and like thunder awakened his guilty conscience. To conceal the distress and anguish of an awakened, guilty conscience, he dismissed the boy from his labor. But the conviction, and distress of his mind, tormented with guilt, he could not dismiss. The Almighty had evidently taken him in hand, nor left him, till hopefully he was made a subject of divine grace.

Two or three years have elapsed, and judging by the fruit, the change was genuine. He is now a living monument of divine mercy, witnessing to those, who once were his infidel companions, the reality of the religion of Jesus;—witnessing to those, who once doubted the reality of the change, that he is a humble follower of the Lamb of God.

From the example of this lad, let Christians not shrink from a faithful discharge of their duty, by neglecting to administer gentle reproofs to their fellow creatures, who live in the constant neglect of those duties which God requires.

ORDINATIONS.

On Thursday the 6th Feb. last, five young men were ordained at Salem, as missionaries to the Burman Empire, in India, *viz.* ADONIRAM JUDSON, SAMUEL NEWEL, SAMUEL NOTT, GORDON HALL and LUTHER RICE. Sermon preached by Rev. Leonard Woods, D. D.; charge by the Rev. Samuel Spring, D. D.; right-hand of fellowship by the Rev. Samuel Worcester; the first prayer by the Rev. Edward D. Griffin, D. D.; second prayer by Rev. Jedidiah Morse, D.D.

Three of these missionaries sailed from Philadelphia, and two from Salem, about the 16th of February.

OBITUARY.

DIED at Washington, Hon. THOMAS BLOUNT, Esq. member of Congress from North-Carolina.

At East-Haddam, Dr. CHRISTOPHER HOLMES, fellow of the Medical Society.

At Rutland, (Mass.) on the 7th ult. Rev. HEZEKIAH GOODRICH, aged 41, in the 19th year of his ministry.—He was a native of Wethersfield, in this State, and was educated under the patronage of his uncle, the late Rev. Dr. Goodrich, of Durham. Yale, 1785.

CONNECTICUT

EVANGELICAL MAGAZINE;

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An Historical View of the First Planters of New-England.

NO. VII.

(Continued from p. 91.

HAVING given some account of the establishment of the colonies of Plymouth, Massachusetts, and Connecticut; we now proceed to a sketch of the rise of the colony of New-Haven. This was a fourth colony, which, with the other three, were united in a permanent confederation, for their mutual protection and common benefit. This union of these separate governments, founded upon a similarity of character, was the source of that steady prosperity, that peculiar harmony, and of many of those eminently wise institutions, by which the New England states have been so long distinguished.

One of the original Patentees of the colony of Massachusetts, and a great patron of the New England settlements, was Theophilus Eaton. He was an eminent merchant in London, engaged in the India trade, had been employed in important services for the government, and held a high rank in the East-India Company. At the emigration of Governor Winthrop and his company, who established the colony of Massachusetts, it does not appear that Mr. Eaton had any design of coming to America. Though he afforded much assistance to the infant plantation, being engaged in extensive mercantile business, he chose to remain in his native country.

Mr. John Davenport, a minister in London, not less distinguished for strength of genius and extensive learning, than for ardent piety, unwilling to submit to the arbitrary impositions of the ecclesiastical establishment, could not escape the jealous vigilance of Laud, at that time, Bishop of London. To avoid the indignation of prelatic

tyranny, in the year 1633, he went over to Holland. He had been an active instrument in obtaining the patent for the colony of Massachusetts, though, at his express desire, his name was not inserted as one of the patentees. Hearing, while in exile, of the prosperity and the divine blessing which attended the New-England settlements, he meditated a removal to America. On his return to England, Mr. Eaton, who had enjoyed the benefit of his eminent ministry in London, determined to accompany Mr. Davenport in an emigration to the western wilderness. Mr. Eaton, Mr. Hopkins, afterwards Governor of Connecticut, Mr. Davenport, and a considerable number of worthy opulent planters, arrived in Boston, in June 1637. The two former are thus characterized by Gov. Winthrop, at the time of their arrival: "Mr. Eaton and Mr. Hopkins, two merchants of London, men of fair estate, and of great esteem for religion, and wisdom in outward affairs." Mr. Eaton is thought to have possessed the greatest fortune, and the most extensive acquaintance with business, of any of the fathers of New-England.

Mr. Eaton, Mr. Davenport, and their company were inclined to commence a new plantation, and lay the foundation of a separate colony. Though the most advantageous offers were made them by the government of Massachusetts, to choose any place within their jurisdiction, they preferred a place without the limits of the existing colonies. They, accordingly, fixed upon New-Haven for the place of their future habitation, and in the spring of 1638, began the settlement of that pleasant town. President Dwight, in his able and judicious "Statistical Account of the City of New-Haven," gives the names of the first principal settlers, and an account of the purchase of their lands from the Indian proprietors. This purchase was made for a valuable consideration.—"On the 4th of June, 1639, the planters formed their constitution. On the 5th of October following, they organized their government, when Mr. Eaton was chosen governor. By the general court, which sat Sept. 5th, 1640, Quinnipiack was named *New-Haven*."* In the early times of the New-England colonies, no one was so much distinguished for good order and internal tranquillity, as the colony of New-Haven. Mr. Eaton and Mr. Davenport were the fathers of the plantation, and their influence, founded on their personal worth and unshaken fidelity to the best interests of the settlement, was never diminished. Mr. Eaton was annually elected governor till his death, in 1657. In their intercourse with the natives, the government ever conducted with such wisdom and integrity, that the colony suffered very little from Indian hostility. The principal planters possessed so much property, and conducted the affairs of the colony with such discretion, that the settlement never experienced any special sufferings from want.

The first planters of New-Haven, having been bred in

* President Dwight.

mercantile employments, were inclined to engage in the pursuits of commerce. With that view, they fixed their settlement at a port selected for that purpose. In these pursuits, they sustained many severe losses. Particularly in the loss of a new ship of 150 tons, freighted with a valuable cargo, and manned with seamen and passengers from many of the best families in the colony, which foundered at sea, in the year 1647. This severe loss discouraged, for a time, their commercial pursuits, and engaged their attention, more particularly, in the employments of agriculture.

In addition to the town of New-Haven, several other flourishing settlements were soon commenced, which were included in this colony. In 1639, commenced the settlement of the towns of Milford and Guilford. Stamford was settled in 1641. Soon after which, began the town of Branford. Some settlements on Long-Island, cotemporary with these, were included in the colony of New-Haven.—The confederation of the united colonies took place in 1643 ; in the accomplishment of which most important object, Gov. Eaton performed a very distinguished part.—Mr. Hopkins, who emigrated from England in company with Mr. Eaton and Mr. Davenport, settled at Hartford at the same time that the others fixed at New-Haven, and became one of the most useful and eminent characters in Connecticut. The intimate friendship which subsisted between Mr. Hopkins and Mr. Eaton, was of great advantage to the two colonies.

Like the other colonies of New-England, that of New-Haven was planted with a special view to the honor of the divine Saviour, and the enjoyment of the pure religion of the gospel. Mr. Davenport often remarked, before his emigration to America, that he found no churches willing to advance in gospel light and ecclesiastical improvement, any further than the limits attained by their first reformers. That the Lutheran churches, by all the discoveries of subsequent periods, could never be persuaded to make any improvement upon the articles of faith or practice, established by the great Reformer, whose name they bear. That the churches founded on the principles of Calvin, had made no useful advances since that eminent divine was removed from them. That the church of England could not be persuaded to admit any improvement on the sentiments of Cranmer and the other English reformers. Despairing, therefore, of seeing any Christian church in Europe regulated according to what he believed to be the pure precepts and doctrines of Christ, he resolved, with his pious coadjutors, to attempt, in the American wilderness, the establishment of such a church as they had long hoped to see. They believed also, that a state of society could be formed, and civil government maintained in conformity to divine precept, in which a great part of the imperfections of all human governments might be avoided. At least, they believed the faithfulness of God, in aid of the purest intentions, authorized the hope of realizing these

animating anticipations. It is not to be denied that there was something Utopian in these prospects; still it is no more than justice to say that, probably, mankind have never witnessed a greater approximation to the perfection of human society, than was realized by these illustrious Christian patriots. The mode of organizing their churches was original and peculiarly interesting. When a church was to be gathered, the persons proposing to unite in Christian covenant, elected seven of their number, those who were most esteemed for their religious attainments, to stand as *pillars* of the church. This idea was suggested, in part, from the sacred passage, Prov. ix. 1. *Wisdom hath builded her house, she hath hewn out her seven pillars.* To the persons composing the seven pillars, the others were added, who became members of the church. The greatest efforts were made to establish the churches in the pure faith and uncorrupted practice of Christ and his apostles, and to guard them from any future deviation from that purity in which they were constituted. And this was done, certainly, with a most acute knowledge of the scriptures, an extensive acquaintance with the general history of the church, and a clear perception of the human character. Their sentiments concerning church communion, were essentially similar to those which have been since advocated by President Edwards, and are now generally approved by the ministers and churches in this state.

These churches long continued in great harmony and prosperity, enjoying the blessings of heaven, and the gracious presence of the Holy Spirit. The church at New-Haven enjoyed the ministry of Mr. Davenport as pastor, and Mr. Eaton, brother of the governor, as teacher. The first minister at Milford was Mr. Prudden. The church at Guilford had Mr. Whitfield as pastor, and Mr. Higginson as teacher. Mr. Denton was minister at Stamford. The pastor of the church at Branford was Mr. Pierson, who had for an assistant Mr. Brucy. The most of these were eminent ministers of Christ, distinguished for ministerial gifts, extensive learning, practical wisdom, and fervent piety.

The constitution of their church, and of their civil government, was formed by the people of New-Haven, at the same time. Indeed, it was considered as one and the same transaction. The persons selected for the seven pillars, after constituting the church, proceeded in the same manner to the organization of the government. Members of the churches only, were freemen of the colony. No human association has existed, more deserving of the appellation of a Christian republic than this. Their posterity now reap the rich harvest of their labors and their prayers.

The colony of New-Hampshire, which now holds a distinguished rank among the New-England states, though its settlement began at a very early period, did not become a separate colony till many years after that settlement commenced. Capt. Smith, of Virginia, who sailed along the shores of New-

England in 1614, and published a chart of the coast, with some account of the country, discovered the river Piscataqua. He found the river to be large, the harbour capacious and safe, and gave a favorable representation of the place as a site for a new plantation.

Gorges and Mason, two members of the council of Plymouth, in England, having obtained from the council a grant of that tract of country, attempted the establishment of a colony and fishery at the river Piscataqua. In the spring of the year 1623, they sent over a few persons for this purpose, who sat down on the south side of the river near its mouth, and there fixed a temporary residence. This was the beginning of that excellent and flourishing town of Portsmouth. The same year, two of the company erected a fish-house at the place of the present town of Dover. These settlements, for several years, were small, and scarcely permanent. In 1629, some of the settlers about the Massachusetts-Bay wishing to unite with the settlement at Piscataqua, they assembled the chiefs of several Indian tribes at Squamscot falls, now Exeter, and, for a valuable consideration, made a purchase of an extensive tract of land. In the instrument of conveyance, the natives express a "desire to have the English come and settle among them, as among their countrymen in Massachusetts." After this purchase, the plantation had a moderate increase, but no new settlements were made till the year 1638, which was the beginning of the towns of Exeter and Hampton.

The people at Dover early erected a convenient meeting-house, which was afterwards improved as a fortification. A church was soon organized, of a character similar to the churches in the neighboring colonies; and Mr. William Leverich, a worthy and able puritan divine, came from England in 1633, and became their minister. The settlement at Portsmouth, in their infant state, erected a house for divine worship, and enjoyed, successively, the labors of several faithful ministers. The ministry of one of these, Mr. James Parker, was attended with much success.—But the town had no settled minister till a number of years after its settlement.

The people who made the settlement of Exeter, in 1638, were mostly from Boston.—Having been regularly dismissed from the church in that town, they immediately united in a church relation, on the principles of their mother church. As they judged their settlement to be without the jurisdiction of Massachusetts, they formed themselves into a body politic, chose rulers and assistants, who were sworn to the proper execution of their respective offices, and a correspondent oath of obedience was taken by the people. In this political compact we have an instance of civil government in its simplest, perhaps, in its purest form. The magistrates, who were few, were vested with legislative, judicial, and executive authority. The settlements at Portsmouth and Dover, for several years, were governed, principally, by agents sent over by the proprietors in England.

Having experienced many inconveniences from this mode of government, they, separately, formed a civil compact, after the example of their neighbors at Exeter, enacted and enforced their own laws. The combination at Dover was similar to the one at Exeter; at Portsmouth they had a chief magistrate, annually elected, stiled a governor.

These settlements, for many years, lived peacably with the natives, and from their great advantages for fishery, experienced less of the evils of famine than the neighboring colonies. Placed in distinct civil communities, they soon found themselves exposed to a variety of difficulties, and peculiarly defenceless in the event of trouble from an enemy. Their corporations were necessarily weak, and exposed to the intrusion of vagrants and outlaws, who would not submit to the steady government which was maintained in the colonies of Massachusetts and Plymouth. Had these political combinations been left to the management of their original framers and their posterity, they might have exhibited an example of the finest republics on historic record. But the constant influx of immigrants, and of demagogues invited by their weakness, rendered this expectation hopeless.—These considerations induced the settlements to desire a union with the colony of Massachusetts. The subject having been for some time in agitation, in the year 1641, the settlements on and near the Piscataqua, submitted to the jurisdiction of Massachusetts, on condition of enjoying equal privileges with the people of that colony, and having a court of justice maintained among themselves. They were cordially accepted by that government, and thus, by a solemn compact, became a part of the colony of Massachusetts...From this time, the settlements advanced in a more rapid progress, and in greater security; and their civil and ecclesiastical history becomes one with the colony of which they now constituted a respectable portion. This union continued till the year 1679, when, by the authority of the King of Great Britain, New-Hampshire was separated from the government of Massachusetts, and became a royal province.

One of the most prominent characters in the early history of New-England, was Roger Williams. He was a man of considerable ability and learning, active and diligent in his pursuits, humane and benevolent in his character, ever fond of novelty and change. Previous to his coming to America, Mr. Williams was a minister in the church of England. He came to New-England in the year 1631, and resided two years at Plymouth. He there exercised his ministerial functions, occasionally, to good acceptance.—During his residence at Plymouth his conduct was inoffensive, and his character naturally mild, so that he ever after retained the esteem of the people of that colony. In 1633, he removed to Salem, and, on the death of their excellent minister Mr. Skelton, the church in that town invited Mr. Williams to become their pastor. During his connection with the church

at Salem, Mr. Williams inculcated many opinions which were disapproved by the government and churches of the colony, which it was thought would prejudice their interests in the view of the mother country, and destroy that system of civil and ecclesiastical polity on which the colony existed. After much faithful and friendly dealing, Mr. Williams being unwilling to renounce or conceal the sentiments which he entertained, in 1635, he was directed by the government to depart from the jurisdiction of Massachusetts. He removed with a few followers, and sat down within the Plymouth jurisdiction, in the present town of Rehoboth. The year following, at the desire of governor Winslow, lest the government of Massachusetts should take umbrage at his remaining within the Plymouth jurisdiction, he crossed the Pawtucket river, and, with about twenty settlers, laid the foundation of the present opulent and flourishing town of Providence. These dissensions were conducted in such a manner, that no personal alienation appears to have taken place between Mr. Williams and governor Winthrop, and a constant interchange of good offices existed between the Providence plantation and the Massachusetts and Plymouth colonies. In the war with the Pequods in 1637, there was a cordial co-operation of all the plantations against the common enemy. Probably no individual of the age made greater and more successful exertions to maintain the peace of the colonies with the natives; and, living in the vicinity of several powerful tribes, he was vigilant in discovering their designs, and gave the other colonies timely notice of their hostile machinations.

Mr. Williams, for some years, established no particular church order, inviting persons of all religious sentiments to unite with his rising plantation. After a few years, he and several of his people renounced the baptism of their infancy, were re-baptized, and united in a church, which was, I believe, the first Baptist church in New-England. On account of differences of sentiment which, subsequently, prevailed in the church, in the year 1653, it was divided and became two churches.—Mr. Williams purchased the lands of his plantation of the Indian proprietors, and no man enjoyed their confidence in a higher degree. He was the father of the colony; and, for some time, he appears to have posessed and exercised the principal powers of government which existed.—In some of the first years of the Providence plantation the people suffered very sensibly from scarcity. The product of their forests and rivers saved them from perishing by famine. The most of the fathers of New-England experienced the evils of war and famine, in a degree to which their posterity are unable to form any adequate conception.

At the time of the banishment of Mrs. Hutchinson from Massachusetts, several people who had favored her religious opinions, and, of course, differed in principle from the prevailing sentiments of the churches, chose to remove from the colony. One of these was Mr. William Coddington; a gentle-

man of education and affluence, who had been for several years an assistant, and one of the most worthy magistrates of the Massachusetts government. In the year 1638, Mr. Coddington, with a few others, removed to Narraganset Bay, and commenced the settlement of Rhode-Island.—These planters, immediately, united in a civil compact, to which Mr. Coddington and seventeen others subscribed their names. This infant plantation furnishes an instance of something of the simplicity and natural existence of a patriarchal government. Mr. Coddington, a man of great virtue and natural dignity of character, possessing the confidence of all, was created their magistrate, to whom were delegated the necessary powers of civil government. By the friendly assistance of Mr. Williams, he purchased the Island of the Indians, and, in consequence of its pleasantness and fertility, in a few years, it became a flourishing settlement. In the year 1644, a Baptist church was formed in Newport, which was afterwards divided into two. A congregational church was formed in Newport in 1720; and a second one, in 1728. These two churches enjoyed the ministry of two of the most eminent American divines of the last century, President Stiles and Dr. Hopkins.

These settlements being destitute of any chartered government from the mother country, in 1643, Mr. Williams went to England, and, by the assistance of Mr. Vane, who had been governor of Massachusetts, obtained a liberal charter of incorporation of Providence and Rhode-Island Plantations. The form of government provided by this incorporation was essentially similar to that established in the adjacent colonies. Mr. Williams lived to a great age, and was chosen, several times, governor of the colony.

As early as the year 1607, some of the Patentees of the northern colony of Virginia began a settlement at the mouth of the river Sagadahock, now Kennebeck. They laid the plan of an extensive and opulent state. But in consequence of the death of the principal patrons, and the severities endured by the planters, the settlement broke up the following year, and those who were living returned to England. The first permanent settlements made within the District of Maine, commenced about the year 1630. The oldest tows are Kittery and York. In the year 1635, Sir Ferdinando Gorges obtained from the council of Plymouth a grant of the tract of land lying between the rivers Sagadahock and Piscataqua. It is supposed that he instituted civil government in the province. Courts were held as early as 1636, who appear to have exercised legislative and judicial powers. In 1639, Gorges obtained from the crown a charter, conveying the amplest powers of jurisdiction. He appointed a governor and council who administered justice to the people to their general satisfaction, for a number of years.—After the death of the proprietor, these powers of government were generally supposed to have expired. The different settlements formed some kind of voluntary compacts, and elected

their own rulers. But the people, soon perceiving the inconveniences of this state of things, in the year 1652, united with the government of Massachusetts, and became an integral part of that Colony.

In the first settlements, churches were early established, who enjoyed the labors of some of the worthiest ministers of their time. In general, their early civil and religious institutions were very similar to those of Massachusetts.

No part of New-England has suffered so much from the hostility of the natives, as the District of Maine. Many ferocious tribes of savages were settled on the rivers with which the country abounds, and from the small progress made by the settlements for a long period, they were unable to subdue their power, or prevent their predatory incursions. From the proximity of that district to Canada, in all the wars between England and France for a century after its first settlement, they were exposed to the hostile incursions of the savages, stimulated by a most artful and unfeeling enemy. Many of their towns have been pillaged and burnt, and many of the people made captives and slain. So late as the war of 1745, many of the towns suffered severely from savage hostility.

The State of Vermont, the youngest of the New-England States, has advanced in population and wealth more rapidly, than either of the others, and holds a respectable rank in their number. The tract of country composing that state, lying between the states of New-Hampshire and New-York, to which both laid an imperfect claim, remained long unoccupied. In the year 1724, in the time of a severe Indian war, the government of Massachusetts erected Fort Dummer, within the present town of Brattleborough, and commenced a small settlement near the fort. This was then supposed to be within the limits of Massachusetts; but, on running the province lines in 1741, it fell within the state of Vermont. In the year 1731, the French from Canada erected the well-built fort at Crown Point, on the west side of Lake Champlain, and, soon after, began a settlement on the eastern side of the lake opposite to the fort.

From the time in which the provincial line between Massachusetts and New-Hampshire was ascertained, till after the peace of 1763, when it became a subject of controversy, the territory of Vermont was considered as belonging to New-Hampshire. The town of Bennington, as it is one of the best, is considered the oldest town in the state. This township was granted to certain proprietors, in the year 1749, by the Governor of New-Hampshire, and called after his name. Soon after this grant, the settlement of that town commenced. In four or five of the following years, a few other towns were granted by the government of New-Hampshire, on the western side of Connecticut river. The war of 1755 put a stop to these grants and settlements. In the progress of that war, the territory of Vermont became the scene of military

operations. These events produced a general acquaintance with many parts of the country, and, towards the conclusion of the war, extensive grants of townships were made by the New-Hampshire government, and numerous openings were made in the wilderness. From 1764 to the commencement of the American war, the new settlers were harassed with conflicting claims to their territory, maintained by the provinces of New-Hampshire and New-York. Notwithstanding these embarrasments, the infant settlements gradually increased by emigrations from the several New-England provinces. At the commencement of the war of 1775, the people of Vermont warmly espoused the American cause, and during its continuance, performed many important services. As the authority of the royal governments became disavowed, the people finding themselves wholly destitute of any bonds of civil government, public sentiment naturally adverted to the necessity of some political regulations for the general safety. There having been several conventions of committees of towns, to deliberate on measures to be pursued, in January 1777, a convention of delegates from the respective towns, held at Westminster, resolved that the territory now included in that state, should "be considered as a free and independent jurisdiction or state; to be for ever hereafter called, known, and distinguished, by the name of New-Connecticut, alias Vermont." From this period, Vermont became an independent state; and in 1791, was admitted a member of the American union.

The settlers of Vermont were mostly emigrants from Connecticut, and, for several years after the peace of 1783, their number increased with an unprecedented rapidity. Their civil and religious institutions were generally copied from those existing in Connecticut. A congregational church was early established at Bennington, and continued many years under the ministry of the pious and worthy Mr. Dewey. In most of the towns, churches were established at an early period of their settlement, who have enjoyed the labors of many able and faithful ministers of Christ. The churches and ministers in Vermont have been remarkable for uniformity in religious sentiment and practice; conformable to the Calvinistic system, and to the doctrines of the gospel so ably vindicated by several New-England divines of the last century. The late Dr. Job Swift, who has been stiled The Apostle of Vermont, not more distinguished for abilities and piety than for indefatigable labors, was an eminent instrument of ordering and establishing the churches and religious institutions of the state, was an unshaken pillar of divine truth, and, in the midst of his labors in the service of his Master and his fellow-men, was suddenly removed to his eternal rest. The churches and people of the state have been favored with many gracious manifestations of the special influences of the Holy Spirit, in reviv-

ing the interests of vital religion, and bringing many souls into the holy kingdom of the Redeemer.

Probably, no instance can be found in the history of men, where all public institutions, of a civil, moral, and religious character, are held, so entirely, under the constant controul of public sentiment, as in the state of Vermont. It is earnestly hoped, that, through the merciful favor of Heaven, that people may be long worthy of the possession of the many privileges which they now enjoy. O.

[*To be continued.*]

Sinners abuse the patience of God.

THE patience of God towards sinners is often mentioned in the holy scriptures. It is written, "He is the Lord God, gracious and merciful, and slow to anger." He solemnly declares that he takes no pleasure in inflicting death upon sinners. He expresses his tenderness towards his backsliding people in the strongest terms. "How shall I give thee up, Ephraim? How shall I deliver thee, Israel? How shall I make thee as Admah? How shall I set thee as Zeboim? Mine heart is turned within me; my repentings are kindled together. I will not execute the fierceness of mine anger. I will not return to destroy Ephraim." His conduct has uniformly harmonized with his declarations from age to age. He has exercised astonishing patience towards his guilty creatures.—When all flesh had corrupted their way before him, and every imagination of the thoughts of their heart was evil and only evil continually, he waited an hundred and twenty years, before he executed the sentence of condemnation upon them. He waited long upon Sodom and Gomorah, the kingdom of Egypt, the Amorites, the murmuring Israelites in the wilderness, and the crucifiers of the Lord of glory. He has endured, with much long-suffering, a vast number of sinners in every age and nation, ever since. All these instances of his delaying to punish sinners are instances of his patience and forbearance. For,

1. Sinners constantly deserve punishment. They provoke God to anger everyday, and justly deserve the tokens of his displeasure. There is not a day, nor a moment, in which he might not, in justice, let loose his hand and cut them down as cumberers of the ground, and consign them over to hopeless ruin.—And it is owing to his mere patience, that he suffers them to enjoy the light of the sun, the blessings of providence and the means of grace. It is, as the prophet says, of the Lord's mercies that they are not consumed and treated according to their deserts.

2. God has a right to punish sinners according to strict justice. He has made them, and made them for himself. They are his creatures, and bound by infinite obligations to love and serve him with all their hearts; but they have rebelled against him. When they have known his will they have refused to obey it; and when he has offered them pardoning mercy, they have despised and rejected it. They

have therefore greatly injured and abused Him, whose they are, and whose right it is, to give them a just recompence of reward. "Vengeance is mine, saith the Lord; and I will repay." It properly and exclusively belongs to the Creator, to punish his guilty creatures.—And so long as he delays to punish those whom he has a right to punish, he exercises patience and forbearance towards them. For,

3. He has power as well as authority to execute the sentence of condemnation, which he has justly passed upon them. He has told them the wages of sin is death; that the soul that sinneth shall die; and that cursed is every one that continueth not in all things written in the book of the law to do them. This sentence of death he is always able to execute at any moment with infinite ease.—Hear his own solemn declaration upon this subject: "See now that I, even I am he, and there is no God with me: I kill, and I make alive; I wound and I heal; neither is there any that can deliver out of my hand. For I lift my hand to heaven and say, I live for ever. If I whet my glittering sword, and mine hand take hold on judgment, I will render vengeance to mine enemies, and I will reward them that hate me." God can commission any creature, or any object to execute his vengeance upon sinners, or he can crush them, even before the moth. Taking the guilt of sinners, and the power and authority of God into view, it must appear, that he does exercise patience towards sinners, in a degree and duration truly astonishing.

It is now natural to enquire why God exercises so much patience towards those, whom he might justly and instantly destroy. The general reason undoubtedly is, that he has provided a Saviour for sinners, and entered upon a treaty of reconciliation with them. Hence the apostle says, "All things are of God who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then are we ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, Be ye reconciled to God." But though God is actually carrying on a treaty of reconciliation with sinners, still it depends upon his holy pleasure, how long he will wait upon them to comply with his overtures of mercy. So that the question still returns....Why does God exercise so much patience and forbearance to offending, delaying and obstinate sinners?

1. He sometimes waits to give a more signal display of mercy towards the vessels of mercy. He suffers them to resist great light, to abuse great goodness, to violate strong obligations, to reject solemn calls and to run to the very verge of destruction, in order to display his sovereign and irresistible grace in plucking them as brands from the burning, and snatching them from the very jaws of the

destroyer. This was undoubtedly his design in waiting so long upon Manasseh, upon the crucifiers of Christ, and upon Saul of Tarsus. This is the reason, which that blasphemer and persecutor gives for the exercise of divine patience towards him: "This is a faithful saying and worthy of all acceptation, that Jesus Christ came into the world to save sinners; of whom I am chief. Howbeit, for this cause I obtained mercy, that in me first Jesus Christ might shew forth all *long-suffering*, for a pattern to them who should hereafter believe on him to life everlasting." After God has suffered sinners to run to the greatest excess in wickedness, he can at any time arrest them in their mad career, and effectually enlighten, convince and convert them. And by doing this, he makes a signal display of his sovereign and irresistible grace, and prepares the subject of it, for superior blessedness in the world of glory.

2. God sometimes waits upon sinners, in order to convince them and all the world, that he is willing to save and takes no pleasure in destroying them. Many sinners say, and they all are ready to think, that God is not as willing to save them as they are to be saved. But by waiting upon them from day to day, and year to year, and even to old age, he gives a striking evidence of his readiness to receive them upon the terms of the gospel. His prolonging the day of grace and space of repentance, and continuing his invitations to accept the great salvation he has prepared for them, speaks louder than words, and demonstrates, that he is sincerely desirous of their escaping the wrath to come, and laying hold of the hope set before them in the gospel. Accordingly the apostle assigns this reason of his patience and forbearance: "The Lord is not slack concerning his promise, as some men count slackness: *but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance.*" If God were not really willing, that all under the gospel should embrace it, it is extremely difficult to see any cause why he should wait so long upon them, and give them so many opportunities to secure its rich and everlasting blessings. But our Saviour himself has explained his reason for patience towards sinners, in his affecting lamentation over Jerusalem: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, as a hen gathereth her chickens under her wings, *and ye would not!*" Since God is really willing to save sinners, it is of great importance that he should make his willingness appear.

And we can hardly conceive of any better method to express his tender regard and compassion towards them, than by waiting even to long-suffering, that they may repent, believe and be saved.

3. We have reason to believe, that God has another object for waiting a long time upon some sinners; and that is, to give them an opportunity to fill up the measure of their guilt

and prepare themselves for a more aggravated punishment. It appears that God waited upon the Amorites for this purpose. And he seems to have suspended from time to time the destruction of Pharaoh to fit him for it. Nor can we doubt, that he still suffers many sinners to go in the course of stupidity, disobedience and obstinacy, that they may treasure up unto themselves wrath against the day of wrath, and revelation of the righteous judgment of God. The apostle plainly suggests this idea, when he demands—"What if God, willing to show his wrath and make his power known, endured with much *long-suffering* the vessels of wrath fitted to destruction?" It is easy to see that such patience will serve to display the glory of divine justice towards the lost, and the glory of divine grace towards the saved.

It may now be proper to show that sinners will abuse the patience of God. This is expressly asserted by Solomon: "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." It is a gross abuse of divine patience to take encouragement from it to persist, persevere and increase in stupidity, ingratitude and disobedience. But so long as sinners remain unrenewed, they will always thus abuse the patience of God. They have an evil heart of unbelief, which prompts them to depart further and further from God, the longer he waits and delays to punish them. This has been demonstrated by their uniform conduct for nearly six thousand years. Hence says the prophet—"Let favor be shewed to the wicked, yet will he not learn righteousness." All sinners will one way or another abuse the patience of God, by taking encouragement from it, to live as they list. Observe,

1. That profligate sinners are apt to argue from the patience of God, that he never will call them to an account, but suffer them with impunity for ever. "They say, tomorrow shall be as this day and much more abundant." So the world of the ungodly before the flood said and thought and acted. They ate, they drank, they married and were given in marriage, until the day Noah entered into the ark. God had waited so long upon them, that they were ready to imagine, his patience never would expire, and that he never would execute the sentence of destruction, which he had so long delayed to execute. And the apostle says that profligate sinners will feel and argue and conduct in the same manner in time to come: "There shall come in the last days scoffers walking after their own lusts, and saying, where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." There are many at this day, who argue from the goodness, forbearance and long-suffering of God, that he will never punish them according to their deserts, but finally receive them and all mankind into the arms of his mercy. And not a few,

who do not profess this sentiment, take encouragement from it to indulge themselves in all manner of vice and immorality. This is a gross abuse of divine patience.

2. Many abuse the patience of God, by taking encouragement from it, to delay embracing the gospel and giving up themselves to God. They endeavor to persuade themselves, that though the patience of God will not last for ever, yet he will be so good as to wait upon them, until they might find a more convenient season to attend to the things that belong to their everlasting peace. They think they would by no means delay, if they thought God would not continue his patience, and long-suffering towards them. And indeed, they are always alarmed, when they imagine the day of grace and space of repentance is drawing to a close; which proves that their delay of duty is owing to their dependence upon divine patience. Thus the most sober, serious, regular and thinking sinners abuse the patience, forbearance and long-suffering of God. They take encouragement to live in stupidity, impenitence and unbelief, despising and abusing that grace which is the sole foundation of all their eternal hopes and interests. "They settle down upon their lees, and say in their hearts, the Lord will not do good, neither will he do evil." This, perhaps, is the largest class of delaying sinners, who are deliberately abusing the patience of God, and taking occasion from it to harden their hearts and resist all the means of grace, and prepare themselves for a most dreadful disappointment.

3. To these two may be added another class of sinners, who abuse the patience of God; I mean those, who from time to time are awakened to see their guilt and danger. These always abuse the patience of God as long as they can. They endeavor to put far away the evil day, and stifle the conviction of their danger, guilt and duty. They often try to persuade themselves, that there is time enough to come, to escape future punishment, and secure the salvation of their souls. And if God did not press them to stop, and consider and feel, they would banish all painful thoughts from their minds. They always strive against God, while he is striving with them. And though they sometimes make themselves believe, that they really desire to cherish convictions, and to prepare themselves as fast as possible to embrace the offers of life; yet when their convictions are genuine and thorough, they despair of all benefit from the patience of God. They are convinced that divine patience will never lead them to submission and repentance, but only give them an opportunity to fill up the measure of their guilt. Instead of hoping from the patience of God, they tremble in the thoughts of abusing it. Still they mean to stand and dispute, and oppose the sovereignty of God, who waits to save some and destroy others. Thus all classes of sinners will abuse the patience of God, by improving it either as a reason, or as an opportunity to persist in

their stupidity, or enmity, or opposition to God, and the gospel of his grace. There never was and there never will be a single exception in this case. As in water face answers to face, so does the heart of one sinner to the heart of another. So long as God delays to execute his wrath, and to subdue their hearts, they will be fully set in them to do evil, and pursue the path that leads down to the chambers of death. Hence we infer

1. The total depravity of sinners. This they are extremely unwilling to believe. But if they had the least spark of holiness or moral goodness, they would not always abuse the patience and forbearance of God, but, under his astonishing kindness, would repent and turn from their evil ways, and give up themselves to their Creator, Preserver and Benefactor. The patience of God towards sinners and their abuse of it afford the highest possible evidence of their total depravity. And it is from this source, they commonly receive the first conviction of the corruption of their hearts and the sinfulness of all their actions.

2. Sinners will certainly destroy themselves if God lets them alone. They wish to be let alone, by their fellow-creatures, and more especially by God. They naturally dread the strivings of the spirit, and choose that God would depart from them and not disturb their peace and security. But if he does grant their request and send leanness unto their souls, they will certainly ruin themselves. Because God delays to punish, they will delay to hear his voice, or do any thing to secure their salvation. This all may know from their own experience.

3. Nothing can prevent sinners from destroying themselves, but the special and irresistible grace of God. No means, nor motives can be used with them, but what they will abuse. If prosperity be granted, they will abuse it. If adversity be brought upon them, they will abuse it. If afflictions, warnings and admonitions be given, they will abuse them. If God strive with them by his common influences, they will resist them. So the old world did. So the sinners did whom Stephen reproved. "Ye do always resist the Holy Ghost; as your fathers did, so do ye." Hence nothing but the special grace of God can change the hearts and save the souls of sinners from endless perdition.

L. S.

FROM THE CHRISTIAN OBSERVER.

To the Editor of the Christian Observer.

IN the course of your useful labors you have often directed your readers to tests, by which they may prove the validity of their religious profession; and many of your correspondents have furnished you with excellent papers, urging the necessity of practical holiness, and an universal renewal of heart. The true characteristics of genuine piety have been clearly and for-

cibly described in your pages; and your warning voice has not failed to admonish the careless professor, of the dangers to which he is liable, and of the specious delusions into which he is apt to fall. Still, however, there is room for farther admonition: and, indeed, of so great importance is a right estimate of our religious state, that repetition here may be well pardoned; and line upon line, precept upon precept, well borne with. In this case, as in most others, particulars are much better calculated to affect than generals: hence arises the necessity of dwelling with peculiar earnestness and extended consideration on separate, and, if I may so express myself, individual points of Christian practice. If only general tests of piety are proposed, the deceitful heart of man will easily select, for its own trial, those which are likely to bear most lightly on itself; and will with equal ease contrive to overlook others, the application of which to its own case it has too much reason to shrink from. It will be satisfied with a favorable conclusion drawn from the slightest examination, and will take it for granted, that, if a correspondence of any sort is discovered between the lowest standard and its own state, farther inquiry is unnecessary. Let this consideration be my apology for addressing you on the present occasion, and for attempting to bring before a certain class of your readers a test to which they may particularly refer, and of which they cannot well elude the force.

The test to which I have above referred, is *family religion*;—that religion which enforces the right performance of all relative and social duties; which enables masters and mistresses to carry on all their domestic concerns with meekness, patience, forbearance, and Christian order; and which instructs those in subordinate situations to act diligently and faithfully in their respective departments, and to order themselves "lowly and reverently to all their betters." It is obvious, that, wherever real religion, which requires truth in the inward parts, and which proposes not merely to affect the outward conduct and produce general decorum, but to reach the very source of error, and to renovate the heart....it is obvious, that, wherever this religion truly exerts its influence, its effects will soon be seen not so much in a man's public life, as in his ruling dispositions, and the usual tenor of his actions in private. Now these are best observed in the bosom of his family, where he feels himself under less restraint, and acts with less disguise: in domestic life, therefore, are we authorized to seek the evidence of a heart renewed by divine grace.

Let me, then, earnestly call upon those of your readers who are heads of families, to examine, with the utmost seriousness, whether they are anxious that their light should first shine before those immediately around them, and then be diffused more generally? Whether in the apparently trifling affairs of daily life, and of perpetual occurrence, they are careful to maintain that evenness of temper, and absence of irritation, which are requisite to mark the Christian

character?...A scrutiny too strict cannot here be instituted; and yet satisfaction may be obtained without much laborious and abstruse research. The inquiry proposed is not into some occult science, or some latent truth; it is into the obvious testimony of outward conduct, of which every man for himself, on slight recollection, must be sufficiently conscious. Lamentable as is the confession, truth compels us to allow that many, who make a very fair profession of religion, are at the same time in private negligent of their duties, and the prey of bad tempers. Such persons in public appear zealous for the honor of religion; they even make sacrifices to support its interests: but go into their families, and you find them little concerned to educate their children in the nurture and admonition of the Lord, and probably still less anxious to impress the minds of their servants with the importance of religion. Family worship is sometimes altogether neglected, often carelessly performed, and it is suffered to meet with interruption from the most trivial causes; business and pleasure both furnish their quota of excuses.—Such persons, in public, may be extolled for their benevolence and beneficence, amiable manners and endearing behavior: but if you follow them into the domestic circle, you may find them peevish and discontented, unhappy themselves, and apparently endeavoring to make others so. In public, they may be admired for patience, forbearance, and humility: in private, they may discover haughtiness and pride, which cannot bear the least contradiction; self-sufficiency and arrogance, which can submit to no control. Abroad, they may have the praise of liberality of sentiment, and of that charity which thinketh no evil: while at home they give way to mean suspicion and unmanly jealousy; every little error that happens to interfere with their wishes, is aggravated and treated with severity; and every inadvertent opposition of sentiment or conduct, from those whose faults ought most readily to be excused, far from being treated mildly, and charitably viewed in the fairest light, serves to excite asperity and ill-nature. In short, all the excellencies of such professors of religion are displayed, where they have a chance of being observed and admired; but in vain may they be sought where their lustre would be concealed, and where flattering admiration would be withheld.—This remark leads us to conclude, that the religion of these persons is of one of these two sorts: *it either has the applause and commendation of men for its object*—or *it is satisfied with human approbation as its criterion.* In the former case, the hypocrisy is so shocking that one would charitably hope few are open to the charge: the latter case is, I am afraid, frequent; and to it, therefore, we ought especially to direct our attention: its consequences are fatal, and its nature highly insidious; double caution is therefore necessary. People who have not much firmness or decision of character, and who therefore shrink

from contests with their neighbors, with whom also their desire of general approbation prevents them from embroiling themselves, often acquire, from this habit of concession, a reputation for kindness and benevolence to which they are by no means entitled. For in private life, and in domestic concerns, where they do not dread to encounter opposition, and of course have not the same motive to be kind and yielding, they show themselves in very different colors; and, it is to be feared, not unfrequently manifest towards an unoffending wife or child, or a faithful servant, the unkind feelings to which some public provocation, which they dare not resent, may have given rise. They have, perhaps, viewed Christianity in its true light, as a scheme of kindness, charity, and peace; and, admiring its general excellence, have fallen in with it, as far as it suited their natural temper: but, from a species of self-deception which is easily accounted for, they satisfy themselves with possessing a reputation for these qualities among their fellow-creatures, instead of possessing the qualities themselves which are thus falsely imputed to them. In proportion as the reputation which they gain in this way increases, their religious confidence is augmented: and many, even pious people, are so ready to extol such characters, and to ascribe their actions to motives which perhaps they never felt, that they are led by the general suffrage to conclude that their conduct fully entitles them to the name and privileges of true Christians. Their private and domestic conduct, in the mean time, is but little taken into the account; and if conscience occasionally whispers the inconsistency of their public character and private life, its remonstrances are silenced by a triumphant recollection of the *general* estimation in which they are held; while their very suspicions are construed into a proof of their humility.

Let all who read this paper seriously examine themselves; and if any of the foregoing observations apply to them, let them consider that they are now solemnly warned that human approbation is no safe criterion of the favor of God; that he, whatever be his character among men, must be pronounced destitute of real religion, who does not manifest its power in all the concerns of life, private as well as public, trivial as well as important; and that the domestic scene is the proper field for the display of all the Chritsian graces.

I beg leave to conclude with two general remarks.

In the first place, I would observe, of how great importance it is to direct professing Christians to a constant and serious perusal of the holy Scriptures. These will effectually teach us the nature of true religion, and set right all our mistakes on this important subject. But to this end they must be read with fixed attention, as involving our eternal interests; with sacred awe, as sanctioned by divine authority; and with earnest prayer, as requiring to be attended by the quickening

influences of the Holy Spirit. I am persuaded, that of those whom it is the object of this paper to address, by far the greater number are such as think themselves excused by their occupations and circumstances from a regular and serious use of the sacred volume.

2dly, Christians should be cautious lest they flatter and deceive those that seem well disposed. Is it not to be feared that great injury is done by the thoughtlesness of pious people in this respect? They feel a laudable joy when they perceive any symptoms of good in those around them; but are they not often too ready to call every hopeful tendency a sure proof of religious progress, and to attribute every well-seeming action to a Christian motive? A little consideration and discernment would teach them a more prudent course, and might preserve those with whom they converse, and on whose characters they too hastily pronounce a flattering verdict, from falling into a most dangerous error.

N—Σ.

The dealings of God with the Jewish Nation, from their beginning, a principal Evidence for the truth of Revelation.

THE Jewish nation hath always been a wonder and a sign to mankind, at some times in the height of prosperity, at others sunk into the deepest wretchedness. These reverses of condition have been so uncommon, so different from the allotments of providence to all other parts of mankind, that it hath attracted the notice, not merely of people who believed in the Scriptures; but of Heathen nations who did not know the true God. They have been a people admired, beloved and hated, beyond any other.—— Through the greatest part of time, from their origin, they have been persecuted, subjected to slavery, stripped of their property on the slightest pretences, and slain in millions.— They still exist a wonderful people, dispersed in all lands, without possessing any, distinct in blood, while all other races have mingled, always in the fire of affliction, yet never consumed, possessed of great private wealth, although plundered on every pretence, hated by all, and loved by none.——They bear, in their manners, habits, religion, and even in their persons, marks of distinction from all other people. For many of the ages immediately past, they have been a by-word and a hissing in the earth; until of late, a kinder spirit hath begun to appear.— Doubtless they have committed great sin, but there hath also been great sin in treating them as they have experienced; for they have often been driven to to madness by the cruelty of people who called themselves Christians; which hath been, unquestionably, one of the means of holding them in that judicial blindness concerning Christianity, which is yet upon them. They have experienced the truth of the ancient prophecy: "These evils shall be upon thee for a wonder and a sign, and upon thy seed for ever;"

and the whole world hath seen it take place.

After giving a very brief summary of the reverses between high prosperity and awful adversity, that have happened to them from their beginning as a distinct people—I will explain some of the reasons, why God hath thus made them a monument among men, and what moral purposes have been effected thereby.

Abraham was the ancestor of the nation, who was born about three hundred and fifty years after the flood.—He was chosen from among the Chaldeans to be the father of the visible church; and left his country by a divine command, for that land which was afterwards possessed by his posterity. God made with him that covenant, on which the visible church hath stood to this day, promising that in his seed, the Lord Jesus Christ, all the nations of the earth should be blessed. This covenant was sundry times renewed with him and his immediate descendants, Isaac and Jacob. In the twelve sons of Jacob, a foundation was laid for the rapid formation of the Hebrew as a nation distinct from all others. The family went down to Egypt in a time of famine, for bread, were kindly treated for a season; but after Joseph was forgotten, were made the servants and slaves of the Egyptians, in a cruel bondage, for four hundred years. Still they increased in a remarkable manner.——This cruel bondage was ordered by God, doubtless, to preserve them from idolatry, through that hatred of the Egyptians excited by their cruelty. The bondage was distressing, but necessary for their retaining a knowledge of the true God. After this God appeared for their help, and with most terrible judgments on Egypt, brought them into the wilderness of Arabia. Here he tried them by judgments and mercies forty years; sustained them miraculously, gave them a law of civil government, with a moral and ceremonial law of religion, made them his covenant people, and declared them to be his above all the nations of the earth.—He led them into Canaan, the most fertile of lands, by Joshua his servant, and gave them possession of all the labor of the Canaanites.—For a season they were obedient, and God so blessed them that their terror came on all the surrounding nations;—but they did not continue faithful.—For a period of almost four hundred years, from Joshua to king Saul, they were divided between serving the true God and idols. When they rebelled against God, he gave them into the power of their enemies; when they returned to pray unto him, he wonderfully delivered them. In the days of David and Solomon, the laws of God were visibly observed, and they became the most powerful and prosperous people on earth. God fulfilled the promise and prophecy of Moses, to bless them with all good things.—From the death of Solomon to their captivity in Babylon, there were about three hundred eighty years. Under Rehoboam the son of Solomon they divided into two nations, the kingdom of Judah and the kingdom of Israel.—They re-

peatedly fell into idolatry, and were punished; and whenever they repented and cried unto the Lord, he heard them. In this period the kingdom of Israel was destroyed, and all the people carried captive into the East, where their posterity still remain. The kingdom of Judah was overrun by the Babylonians, and made captives for seventy years. According to what God had promised, by his prophets, at the end of seventy years, they were in a remarkable manner brought back to Jerusalem, the city and temple were re-built, and the visible worship of God restored.—— From this time to the coming of Christ, they dwelt in Judea, for about five hundred and twenty years, mostly broken by faction, or oppressed by powerful surrounding empires. During this period they did not fall into idolatry; but the greatest part of the people were most ungodly in their manners. They were conquered by the Romans before the birth of Christ. About forty years after his crucifixion, the judgment of God came upon them to the uttermost, Jerusalem was taken, the temple destroyed to its foundation, greater miseries suffered than history any where else relates, and they were carried captive into all nations.— They were punished before for idolatry and impiety; now they are punished for crucifying the Son of God.——This captivity hath been of long continuance, almost eighteen hundred years, as Moses said it should be.

Concerning this people it is further said; that at the set time, in some future day, the Lord will have mercy, will open their eyes to receive the Christian faith, restore to them the land of their fathers, and make their number as the sand on the sea shore. They shall look on him whom they have pierced and mourn, become great in the church, and a praise in the earth. The Lord shall then reward them double in proportion to all the miseries they have endured.——The times are in God's own hand, and he will accomplish them acccording to his pleasure; but we believe these things will happen, because declared in the prophetic books, more frequently and in more express language, than any other things which have been already narrated. A small volume might be selected from the prophets, declaring this thing shall be.

The reasons why God hath thus made that people and their seed a sign and a wonder in the earth, and what moral purposes have been and will be answered thereby, are worthy of being enquired.

All this strange dispensation hath not been, only to bring these Jewish souls into existence, and give them their own proper day of grace in the world.—This surely hath been done, and it was infinitely interesting to every individual of them, as he came into being and passed into eternity.—But it is very evident, there was some other great purpose of infinite wisdom intwined with this whole series of wonderful events to that people.—The great design of infinite wisdom was to display himself as God alone, to give mankind the

highest evidence of the truth of revealed religion, of the gospel, and the necessity of godliness for his eternal favor. Particular events may be evidence for religion; national occurrences may be the same; a thousand things in the providence of God testify for him and for his truth.—But here is a chain of evidence for more than four thousand years, from the call of Abraham to the present day, concurring in the same character of the supreme God, the same moral law, the same principles of divine government in treating men, the same grounds of mercy to penitents, the same rules of holy living. A chain of evidence combining the works of his common providence, with a thousand miraculous interpositions, displaying all the tenderness of infinite love, all the terrors of angry Omnipotence.—A nation of witnesses extended through all the ages of the world—whether at the brick-kiln or on the throne, obeying or rebelling, gathered around the glorious holy mountain and at the top of the nations, or dispersed as outcasts from human nature among every people on whom the sun shines; in each of these situations, something done by them or happening to them, which discovers the finger of God pointing to his own truths; testifying that he is Jehovah, God alone; saying, behold the Lamb of God which taketh away the sins fo the world; obey, believe and live, or disobey and die! Who can disbelieve before this evidential exhibition of an Almighty, universal providence? In his great grace, God gives every kind and every varied shape of evidence for the truth. This long connected train of evidence, through the instrumentality of one family, is higher demonstrations of a God present through the whole; and it must strike our minds with infinitely more force, than if all the same events had happened to different races of men, and in a different connection.—All has been so ordered by infinite wisdom, that their rebellions with the consequences, have been as high evidence for the truth, as their obedience; their blasphemies of the blessed name of Jesus, in their present disbelief, is a more impressive testimony that he is the Saviour of the world, God blessed for ever more, than it would be to hear them crying hosanna in the highest! We cannot help adopting the exclamation of the apostle Paul, after he had considered the rejection and promised the future calling of his nation—"O the depth of the riches both of the knowledge and wisdom of God, how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord, or who hath been his counsellor!"

It may be useful to suggest more particularly some of the divine truths that have been, by these means, brightly illustrated; and some of the things that have been in this series of connected events, by which the world has been enlightened on moral subjects.

With the manner in which God instructed men, during the antediluvian ages, we are little acquainted; but whatever

it was, there is the divine testimony, that the earth was filled with violence, and that every imagination of the thoughts of mens hearts was only evil and that continually, to which the length of human life, doubtless, contributed.—This means of corruption was gradually removed after the deluge. A knowledge of the true God was preserved in the family of Noah, and from his time to the giving of the law, God communicated with men occasionally, by impressions of the spirit, visions, dreams and visible appearances; still idolatry, ignorance of himself and wickedness were so fast overspreading the earth, it was necessary there should be some other evidence of his Being and his will. His wisdom judged it fit to give a written law—keepers of this were necessary.—For this purpose, the family of Israel were selected, to become a nation of witnesses that these were the laws of the true Jehovah. Miraculous signs were necessary to witness the truth, which were found in the blessings and judments on this people. Egypt and Canaan were the two great seats of idolatry. These nations were therefore chosen to be the subjects of God's judgments through the removal of Israel, with mighty signs, from one to the other land. Idolatry was checked in all the surrounding countries, and the reports of the God of Israel, as God above all God's, were spread among many people, even those who continued to worship their local divinities. Had it not been for these events, Jehovah's name would not have been known in the world. The situation of the land of Canaan, on waters communicating abroad, with the great seats of commerce, and nearly central to the three great divisions of the world then known, made it the most proper place for the permanent worship of God, and to put his law, not only for the instruction of Israel, but of those who travelled abroad from their own countries to get instruction, in the things of religion. To this people the oracles of God were committed, which promised the Saviour of the world, contained a law of holiness, with many institutions and ceremonies to preserve them from intermingling with heathen idolatry. A succession of prophets, reared up by God, continually added to the stock of divine knowledge, all of which was treasured up at Jerusalem, for the future benefit of the church.—These are the oracles by which we are now instructed in our duty and the way of eternal life; and among all the sins of which the nation was guilty, they were never chargeable with corrupting the word of God committed to their care.—The scriptures of the Old Testament, which are distinguishingly called the Jewish Scriptures, are the basis, both for substance and evidence, on which the New Testament stands.

The dealings of God to this people, in all ages of their existence, have been a sign to mankind of his moral character, his awful justice as much as his infinite grace. It was grace which chose them, gave them his law, and admitted them to

be its keepers for the benefit of the world. But they have been more awfully chastised than any other nation. They have been stricken and smitten, for the public warning of men, more severely than other sinners under like circumstances. God calls them his chosen, his favored, his peculiar people; and they were so indeed by their religious privileges, from which we should be ready to think he was partial in their favor; especially when he drove out the Canaanites before them; if we did not, at the same time, attend to the severities they have met in the divine government. They have been sinners, under the same depravity of nature as other men, for which they have been awfully punished. This is witnessed by their bondage in Egypt, the plagues which swallowed them up by thousands in the wilderness, their cruel servitude to various nations in the time of the judges, the desolating wars under their kings, the captivity of the ten tribes into the east from which they have never returned, the captivity of the Jews into Babylon; all the evils they suffered after their return from Babylon by their internal dissensions and the ravages of mighty empires around them: finally, the unparalleled destruction of people at the siege and taking of Jerusalem, and their subsequent dispersion through the world; that hath continued to this time, under almost every indignity and cruelty that sinful men could impose.—As a people they have been the monument of God's anger. It is true they have been great sinners, but God hath not been partial to spare their inquities. They are examples to us and all others, how dangerous it is to sin against great light and privileges.—We are hereby taught that God is of purer eyes than to behold iniquity.—They continue marked by the hand of heaven, for the sin of their fathers in crucifying the Lord of glory, which shews us the evil of remaining impenitent under the light of the gospel.——On the whole, the evidence for the truth of divine revelation, in God's treatment of that nation, is irresistible to shew us that he is both a holy and a gracious God.—As that race of men have suffered so much for the moral instruction of mankind; as it is from them, the Saviour according to the flesh descended; as they yet remain in unbelief; what pity ought their state to excite in every Christian heart! How fervent ought we to be in prayer to God, that the vail may be taken from their hearts, especially, as we are assured the day is approaching, when the name of a Jew, will be as much distinguished by honor among men, as it hath been, by ignominy. May the Lord hasten this in its time.

ELIZUR.

Men slow of heart to Believe, and see God in the works of his Providence.

FROM the beginning men have been backward to believe the word of God, and learn his infinite truth from the dealings of his providence.—

They do not see him in the most extraordinary of his mighty works, nor give credit to the promises and prophecies of his word, concerning what is yet to be done in the earth. Hence, they remain at ease in Zion, saying to themselves, peace, peace, when there is no peace. It is unquestionable that this slowness of heart to believe, when there is a sufficiency of evidence for truth, even all that the nature of things admits, proceeds from a sinful cause; nor can it be denied that it is productive of most dangerous consequences.

In this paper I will illustrate this truth, that men are backward to believe and to see God in the works of his providence, by facts that are either recorded in his word, or otherwise historically known, or seen by our own observation. These facts shall not be of a few solitary individuals, but large bodies of people, which show that it is something common to human nature.—I will begin with the Jewish nation.

That people were from the first slow of heart to believe, and trust in the efficient providence of God.—Behold them in the wilderness, rebelling against the Lord, and Moses his servant, saying, they were brought thither to perish. When they knew the promises to their fathers, after they had seen all the miracles in Egypt, the greatest possible display of power to destroy the Egyptians, and to preserve their own people; after they had seen the sea dividing by the command of the Lord, to give them a safe passage and be a wall of defence on either hand, but returning to drown the whole host of their enemies, who presumed to follow; when they had seen the cloud of the divine presence, a cloud of defence between them and their enemies by day, and a cloud of fire by night; when they had drank water from the rock, and every morning gathered manna, the miraculous bread of heaven; when they had seen the fearful majesty of God on Sinai, speaking to them in lightnings and thunderings;—with all this evidence, they suspected that they were brought out of Egypt only for their destruction, and that the Lord could not lead them into Canaan, therefore they desired molten gods of silver and gold, to be their protectors.

Afterwards the same nation, being put in possession of Canaan by miracles equally stupendous, were indisposed to believe that Jehovah was the only true God.—They were incessantly falling into idolatry.——When they were afflicted by the nations to whom they sought conformity, for a moment they would reform; but on the first appearance of safety, were still unwilling to believe that Jehovah was the true and only God. In every period of their history we find the same unbelief, against all the evidence that could arise from God's word, and his control over nature.

Another instance of this was, when Christ appeared.—He appealed to all the prophets, in whom they professed to believe, that he was the Messiah. The prophets had pointed out the time of his appearance, his personal character, his works, his

doctrines, his life, his death, with many smaller circumstances. The people saw all his miracles, the dumb speak, the blind see, the dead were raised, the earth quaked, the day became night, and all the laws of nature were turned from their course. They heard him so speak as forced the confession from their lips, "never man spake like this man;" yet the most learned, and those who ought to have been the best judges, were slow of heart to believe. Their posterity have remained the same to this day; while at the same time, they confess that for reason of their father's sins, they are distinguished from all mankind as monuments of affliction.

If we come down to the Christian day, those great events, the death and resurrection of Christ, with which life and salvation are most nearly connected, were not generally believed to be necessary, at the times they took place, even by the disciples; although exactly according to the descriptions previously given in the word of God.

The Christian Scriptures predicted an awful apostacy, that should overspread the whole visible church.—The character of this apostacy is most exactly described, by its corruptions of doctrine, its immoral practices, its assumption of civil powers, its tyranny, persecuting spirit, and hatred of all liberty, civil and religious, the depravity of its clergy, its want of all the moral virtues, and finally its pretending to sit in the seat of God, and be as God, with innumerable other particulars; still, while all this scene commenced and progressed, it was not believed, except by a very few pious people, who, to preserve their lives, were forced to "wander in deserts, in mountains, in caves and in dens of the earth." Those who still adhere to that apostacy, remain with closed eyes, and do not see themselves marked out to destruction.

The punishment predicted by God in his word on this apostacy, is as pointedly described as the apostacy itself. The period of time when it should happen, is prophetically pointed out. The awful destruction with which it should be effected, and the wailing of many nations on account of its greatness, are testified with all the exactness of divine truth, and all the imagery of an inspired pen. That judgment is now executing, the exact period foretold is commenced, the cup of the Lord's anger is pouring, the nations by their own sin create the bitterness of the draught they swallow—every commotion, every desolating march, every siege and every battle, proclaims the truth of God and the fierceness of his anger; yet, neither infidelity nor irreligion perceives this to be the case. Some who call themselves Christians, consider all the changes which they have seen, and many more, which they expect to be, merely as the effects of a strange combination of circumstances in the civil state of the nations; without ever turning an eye to the word of God, to his all-directing providence, or the throne on which he reigns. It is true, that these awful scenes all have

been produced by circumstances of a divine ordering, by wicked principles and wicked instruments; still, all these were prepared by God, at the time he needed them to do the awful works of vengeance, of which he forewarned the world.—Necessity obliges men to acknowledge these plagues; but there is some cause makes them backward to see his outstretched arm, and that this is a day of his reckoning with an apostate church. If men had just views of this scene, although they do themselves yet escape, they would tremble at a distant sight of the battle of God Almighty, and would not wish to approach the field of his wrath. It would lead them to reflect on all their sins, on the danger of impiety, of an immoral life, of being formal in religion, of rejecting the spirit of the Lord and living so much for the world. It would assist them to see the truth of God, and the certainty of all the things he hath declared shall be the portion of those, who have not repentance toward him, and faith in our Lord Jesus Christ.

Men are backward to believe the need of vital piety, and that they shall soon die, be judged, and pass from before the judgment-seat to a state of interminable rewards.—This charge, to some may appear too high an one; they will say, we know we must die, and expect to be judged. That they have sufficient evidence of these things is confessed; but whether they have any such belief as influences them, must be determined from their conduct.—That they have an historical knowledge all preceding generations of men have perished from the earth is allowed; that they have a philosophical belief their own bodies will not live here for ever, is also true. But do they believe for themselves that they shall soon die? that very speedily they must be judged for all the thoughts, words and actions of their lives? If we judge of them from the little care they take for the salvation of their souls, they do not believe.—There is something that looks like doubting against all the evidence, which hath been since the beginning of the world.—There is an indisposition of heart to think on these things, and still more to believe they will happen presently.—If they know they must die, still it is not believed that it will be soon.—The heart is slow to reflect on bidding farewell to all the scenes of pleasure, profit and honor about them. They are backward to think of their families being broken, and the pleasant household dispersed in the grave, known only to remembrance; or that they and their friends may probably be among the first to meet such changes.—They are unwilling to believe themselves sinners, guilty before God for breaking his law, and that they are so condemned already, they must, without a better faith and repentance than they now have, be found among lost souls.—They are backward to bring themselves to a close trial by the strict rules of God's word; perhaps, also, to believe that piety in the heart, or any thing beyond a few amiable actions is certainly necessary for life eter-

nal.—When they think of another world, although living in the practice of known sin, they are unwilling to believe it possible, they shall in the end be numbered among such as have lost their day of grace, and must for ever abide the consequences of sin.

When the word of God speaks of believing, it means such a belief as has some influence on the conduct, for no other can be of any avail to good.—And in this sense it is a most certain thing, that a vast body of mankind do not believe they shall soon die, see an end to their day of grace, be judged, and pass to their endless retribution, without any further season of grace.—Whatever professions may be made, or whatever evidence there may be for truth, we must judge of the credit men give to it by their conduct.

For the great reason of men's backwardness to believe, one that comprehends or is the parent of all others, we must look to the moral state of their hearts. They do not wish to believe.—With respect to those public, wide extended displays of Gods providence, several of which were mentioned in the first part of this paper, all of them discover him to be a holy and true God, averse to sin and the punisher of iniquity ; all of them represent men as evil, and certainly coming to punishment, unless they repent with a reformation of their lives.—From a just view of these great scenes in providence, they must necessarily argue home to themselves, that if he dealt thus with great bodies of mankind, they have certain reason to fear for themselves, whom he can punish by the smallest events in his providence.—It is disagreeable to them to reflect, that holiness is the law of divine government, at all times, with all nations of men. From things disagreeable, the human mind naturally turns away ; it is indisposed to meditate on the evidence, or if it be so exhibited that it cannot be denied, is unwilling to allow its proper weight.—This is a principal cause, that mankind have always been backward to believe the things that the Lord doeth in the earth by his righteousness. Every thing which discovers God to our sight, at the same time, gives some true representations of his moral character ; thus becoming an argument to turn from all our sins, to be like him in moral rectitude, and conscientiously obey all his commandments.—It is a quieting thought to the depraved, if they can make themselves believe it, that all things remain as they were from the beginning ; whence they hope, not to be disturbed or come to any evil, for a sinful practice. If, on the other hand, they perceive the Lord hath risen from his place, to call his creatures into judgment, it is ominous their own day is approaching.—One of the principal means of continuing this security, is attributing all events to second or instrumental causes ; without reflecting on a superior power, on God himself, as the supreme agent, who by the instrumentality of men, is fulfilling his own counsels, honoring his truth, his righteousness and all his word.—

To limit our views to second causes is a most unwise impiety.—In God's whole government of men, of nations, of churches and of the world, he acts by instruments or means of his own providing.—It hath been thus where he claimed the whole efficiency to himself, nor can it ever be otherwise. Nebuchadnezzer was his servant to punish many nations, and he then punished him for the pride of his heart in wasting them.—Cyrus, although he knew not the Lord, was his servant for protecting his church of faithful ones, for a season.—For this purpose, he brought these men into being and girded them with his own might. He overturned, and overturned, and overturned, in three successive revolutions of empire, in a short period of time, to prepare the way for bringing him into the world, who was to be the desire of all nations.—The great instruments now acting in the world, though they know not God, were formed by him, to punish an apostate church, and by awful judgments make preparation for a more peaceful state of his own kingdom on earth: for such a future state of the church, while it is esteemed by many the fancy of enthusiastic minds, is more explicitly promised and described, than any of the things which our eyes see or our ears hear; although these are so real, they make the earth tremble, and surprise mankind in looking for what is yet to come. To be divested of the prevalent folly in human nature, backwardness to believe, we must look above the instrumentality of second causes up to him, who is king in Zion, and will break the nations as a vessel of the potter is broken, until men will acknowledge him to be king in the whole earth.

ELIZUR.

The present wars of the Nations, predicted in the word of God, are designed by him as a punishment on men for shedding the blood of his Saints.

OUR Lord reproved the men of his day, for not being able to discern the signs of the times. If these men were proper subjects of reproof, how much more are we who live in the present day, and have seen more of the execution of his counsel, both in the works of grace and judgment. So far as the interest of religion, and of the church is concerned, the signs of the times are to be gathered from comparing the state of the world with what is written in the books of prophecy. In these books we find an outline, of the principal moral changes that should take place from the time they were written, to the end of the world; of the character the visible church should sustain in the several periods, and its corruptions; of the enemies, of evangelical piety, their wickedness, God's displeasure against them, and the means by which they should be punished. That the present period of time is eventful and distressing, all seem to be sensible, and it is to be desired they may be equally sensible that this is permitted by infinite wisdom,

in fulfilment of the scriptures. It is not necessary to draw a picture of the present misery of the nations, or point out the authors and instruments of the evil, for these are things well known. The fact exists before the eyes of all mankind. But why is this ordered in the government of God? It is to shew he remembers the blood of his holy martyrs, and is now retaliating it on men.—If the Lord be a true God, all this was to be expected; and if it were otherwise, the divine veracity would fail. If we search for the moral cause as it exists in men, the immediate one was doubtless Infidelity, and that prostration of sentiment in all serious subjects, which hath arisen from the luxury and dissipation of the nations. Still, why did God suffer this infidelity, and such a loss of moral sentiment in the counsels of nations, to take place at the time it hath? It was to prepare them to be instruments in his hand of punishing those places, in which the blood of his saints hath been shed. This is an event due to the glory of his holiness and truth; due to the memory of those who yielded such a testimony for the name of Christ; and a necessary evidence, that although forgotten by men, he is still King in Zion, governing the world.

War is the punishment threatened by God to those persecuting, Antichristian powers, by which they shall come to their end; for nothing but this can be understood, by the divine predictions. It was blood they shed, and the shedding of their own blood must be the punishment. This is expressly said in the following sacred passages, with many others of similar meaning. Of the gathering of the clusters of vine of the earth, and throwing them into the wine-press of the God's wrath it is said, "And the wine-press was trodden without the city, and blood came out of the wine-press, even unto the horse-bridles by the space of a thousand and six hundred furlongs."—Another prediction is, "For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy." How much longer the effusion of human blood must continue, and how far it is to spread, we pretend not to determine. These considerations should warn all nations, at the present period of time, not to enter into the field of blood-shed, for an avenging God is there.—As this is the day of the Lord's vengeance, it may be some guide in determining how much longer his anger will burn, to take a summary view of the persecutions that have been suffered.—For this purpose the following extract is taken from a correct and excellent modern author.

Persecution.

"NUMEROUS were the persecutions of different sects from Constantine's time to the reformation; but when the famous Martin Luther arose, and opposed the errors and ambition of the church of Rome, and the sentiments of this good man began to spread, the pope and his clergy joined all their forces to hinder their progress. A

general council of the clergy was called: this was the famous council of Trent, which was held for near eighteen successive years, for the purpose of establishing popery in greater splendor, and preventing the reformation. The friends to the reformation were anathematized and excommunicated, and the life of Luther was often in danger, though at last he died on the bed of peace. From time to time innumerable schemes were suggested to overthrow the reformed church, and wars were set on foot for the same purpose. The invincible armada, as it was vainly called, had the same end in view. The inquisition, which was established in the twelfth century against the Waldenses, was now more effectually set to work. Terrible persecutions were carried on in various parts of Germany, and even in Bohemia, which continued about thirty years, and the blood of the saints was said to flow like rivers of water. The countries of Poland, Lithuania, and Hungary, were in a similar manner deluged with Prostestant blood. In

HOLLAND,

and in the other low countries, for many years the most amazing cruelties were exercised under the merciless and unrelenting hands of the Spaniards, to whom the inhabitants of that part of the world were then in subjection. Father Paul observes, that these Belgic martyrs were 50,000; but Grotius and others observe that they were 100,000, who suffered by the hand of the executioner.—Herein, however, Satan and his agents failed of their purpose; for in the issue great part of the Netherlands shook off the Spanish yoke, and erected themselves into a separate and independent state, which has ever since been considered as one of the principal Protestant countries of the universe.

FRANCE.

No country, perhaps, has ever poduced more martyrs than this. After many cruelties had been exercised against the Protestants, there was a most violent persecution of them in the year 1572, in the reign of Charles IX. Many of the principal Protestants were invited to Paris under a solemn oath of safety, upon occasion of the marriage of the king of Navarre with the French king's sister. The queen dowager of Navarre, a zealous Protestant, however, was poisoned by a pair of gloves before the marriage was solemnized. Coligni, admiral of France, was basely murdered in his own house, and then thrown out of the window to gratify the malice of the duke of Guise; his head was afterwards cut off, and sent to the king and queen-mother; and his body, after a thousand indignities offered to it, hung up by the feet on a gibbet. After this, the murderers ravaged the whole city of Paris, and butchered, in three days, above ten thousand lords, gentlemen, presidents, and people of all ranks. An horrible scene of things, says Thuanus, when the very streets and passages resounded with the noise of those that met together for murder and plunder: the groans of those who were dying, and the

shrieks of such as were just going to be butchered, were every where heard; the bodies of the slain thrown out of the windows; the courts and chambers of the houses filled with them; the dead bodies of others dragged through the streets; their blood running down the channels in such plenty, that torrents seemed to empty themselves in the neighboring river: in a word, an innumerable multitude of men, women with child, maidens, and children, were all involved in one common destruction; and the gates and entrances of the king's palace all besmeared with their blood. From the city of Paris the massacre spread throughout the whole kingdom. In the city of Meaux they threw above two hundred into gaol; and after they had ravished and killed a great number of women, and plundered the houses of the Protestants, they executed their fury on those they had imprisoned; and, calling them one by one, they were killed, as Thuanus expresses, like sheep in a market. In Orleans they murdered above five hundred, men, women, and children, and enriched themselves with their spoil. The same cruelties were practised at Angers, Troyes, Bourges, La Charite, and especially at Lyons, where they inhumanly destroyed above eight hundred Protestants; children hanging on their parents' necks; parents embracing their children; putting ropes about the necks of some, dragging them through the streets, and throwing them, mangled, torn, and half dead, into the river. According to Thuanus, above 30,000 Protestants were destroyed in this massacre; or, as others affirm, above 100,000. But what aggravated these scenes with still greater wantonness and cruelty, was, the manner in which the news was received at Rome. When the letters of the pope's legate were read in the assembly of the cardinals, by which he assured the pope that all was transacted by the express will and command of the king, it was immediately decreed that the pope should march with his cardinals to the church of St. Mark, and in the most solemn manner give thanks to God for so great a blessing conferred on the see of Rome and the Christian world; and that on the Monday after, solemn mass should be celebrated in the church of Minerva, at which the pope, Gregory XIII, and cardinals were present; and that a jubilee should be published throughout the whole Christian world, and the cause of it declared to be, to return thanks to God for the extirpation of the enemies of the truth and church in France. In the evening the cannon of St. Angelo were fired to testify the public joy; the whole city illuminated with bonfires; and no one sign of rejoicing omitted that was usually made for the greatest victories obtained in favor of the Roman church!!!

"But all these pesecutions were, however, far exceeded in cruelty by those which took place in the time of Louis XIV. It cannot be pleasant to any man's feelings, who has the least humanity, to recite these dreadful scenes of horror, cruelty, and devastation;

but to shew what superstition, bigotry, and fanaticism, are capable of producing, and for the purpose of holding up the spirit of persecution to contempt, we shall here give as concise a detail as possible. The troopers, soldiers, and dragoons went into the Protestants' houses, where they marred and defaced their household stuff; broke their looking glasses and other utensils; threw about their corn and wine; sold what they could not destroy; and thus, in four or five days, the Protestants were stripped of above a million of money. But this was not the worst: they turned the dining rooms of gentlemen into stables for horses, and treated the owners of the houses where they quartered with the greatest cruelty, lashing them about, not suffering them to eat or drink. When they saw the blood and sweat run down their faces, they sluiced them with water, and putting over their heads kettle-drums turned upside down, they made a continual din upon them till these unhappy creatures lost their senses. At Negreplisse, a town near Montaubon, they hung up Isaac Favin, a Protestant citizen of that place, by his arm-pits, and tormented him a whole night by pinching and tearing off his flesh with pincers. They made a great fire round about a boy, twelve years old, who, with hands and eyes lifted up to heaven cried out, "My God, help me!" and when they found the youth resolved to die rather than renounce his religion, they snatched him from the fire just as he was on the point of being burnt. In several places the soldiers applied red hot irons to the hands and feet of men, and the breasts of women. At Nantes, they hung up several women and maids by their feet, and others by their arm-pits, and thus exposed them to public view stark-naked. They bound mothers, that gave suck, to posts, and let their sucking infants lie languishing in their sight for several days and nights, crying and gasping for life. Some they bound before a great fire, and, being half roasted, let them go; a punishment worse than death. Amidst a thousand hideous cries, they hung up men and women by the hair, and some by their feet, on hooks in cimneys, and smoked them with wisps and wet hay till they were suffocated. They tied some under the arms with ropes, and plunged them again and again into wells; they bound others, put them to the torture, and with a funnel filled them with wine, till the fumes of it took away their reason, when they made them say they consented to be Catholics. They stripped them naked, and, after a thousand indignities, stuck them with pins and needles from head to foot. In some places they tied fathers and husbands to their bed-posts, and, before their eyes, ravished their wives and daughters with impunity. They blew up men and women with bellows till they burst them. If any, to escape these barbarities, endeavored to save themselves by flight, they pursued them into the fields and woods, where they shot at them like wild beasts, and prohibited them from departing the kingdom (a cruelty never practised by Nero

or Dioclesian), upon pain of confiscation of effects, the galleys, the lash, and perpetual imprisonment. With these scenes of desolation and horror the Popish clergy feasted their eyes, and made only a matter of laughter and sport of them!

ENGLAND

has also been the seat of much persecution. Though Wickliffe, the first reformer, died peaceably in his bed, yet such was the malice and spirit of persecuting Rome, that his bones were ordered to be dug up, and cast on a dung-hill. The remains of this excellent man were accordingly dug out of the grave, where they had lain undisturbed four-and-forty years. His bones were burnt, and the ashes cast into an adjoining brook. In the reign of Henry VIII, Bilney, Baynam, and many other reformers, were burnt; but when queen Mary came to the throne, the most severe persecutions took place. Hooper and Rogers were burnt in a slow fire.—Saunders was cruelly tormented a long time at the stake before he expired. Taylor was put into a barrel of pitch, and fire set to it. Eight illustrious persons, among whom was Ferrar, bishop of St. David's, were sought out, and burnt by the infamous Bonner in a few days. Sixty-seven persons were this year, A. D. 1555, burnt, amongst whom were the famous Protestants Bradford, Ridley, Latimer, and Philpot. In the following year, 1556, eighty five persons were burnt. The queen erected a commission court, which was followed by the destruction of near eighty more. Upon the whole, the number of those who suffered death for the reformed religion in this reign, were no less than two hundred and seventy-seven persons; of whom were five bishops, twenty one clergymen, eight gentlemen, eighty-four tradesmen, one hundred husbandmen, laborers, and servants, fifty-five women, and four children. Besides these, there were fifty-four more under prosecution, seven of whom were whipped, and sixteen perished in prison. Nor was the reign of Elizabeth free from this persecuting spirit. If any one refused to conform to the least ceremony in worship, he was cast into prison, where many of the most excellent men in the land perished. Two Protestant Anabaptists were burnt, and many banished. She also, it is said, put two Brownists to death; and though her whole reign was distinguished for its political prosperity, yet it is evident that she did not understand the rights of conscience; for it is said that more sanguinary laws were made in her reign than in any of her predecessors, and her hands were stained both with the blood of Papists and Puritans. James I, succeeded Elizabeth: he published a proclamation, commanding all Protestants to conform strictly and without any exception to all the rites and ceremonies of the church of England. Above five hundred clergy were immediately silenced, or degraded for not complying. Some were excommunicated, and some banished the country. The Dissenters were distressed, censured, and fined in the Star-chamber. Two persons were burnt

for heresy, one at Smithfield, and the other at Litchfield.

"Worn out with endless vexations and unceasing persecutions, many retired into Holland, and from thence to America. It is witnessed by a judicious historian, that, in this and some following reigns, 22,000 persons were banished from England by persecution to America. In Charles the First's time arose the persecuting Laud, who was the occasion of distress to numbers. Dr. Leighton, for writing a book against the hierarchy, was fined ten thousand pounds, perpetual imprisonment, and whipping. He was whipped, and then placed in the pillory; one of his ears cut off; one side of his nose slit; branded on the cheek with a red hot iron, with the letters S. S.; whipped a second time, and placed in the pillory. A fortnight afterwards, his sores being yet uncured, he had the other ear cut off, the other side of his nose slit, and the other cheek branded. He continued in prison till the long parliament set him at liberty. About four years afterwards, William Prynn, a barrister, for a book he wrote against the *sports* on the Lord's day, was deprived from practising at Lincoln's Inn, degraded from his degree at Oxford, set in the pillory, had his ears cut off, imprisoned for life, and fined five thousand pounds. Nor were the Presbyterians, when their government came to be established in England, free from the charge of persecution. In 1645 an ordinance was published subjecting all who preached or wrote against the Presbyterian directory for public worship to a fine not exceeding 50 pounds; and imprisonment for a year, for the third offence, in using the episcopal book of common prayer, even in a private family.

"In Charles the Second's reign the act of uniformity passed, by which two thousand clergymen were deprived of their benefices. Then followed the conventicle act, and the Oxford act, under which, it is said, eight thousand persons were imprisoned and reduced to want, and many to the grave. In this reign, also, the Quakers were much persecuted, and numbers of them imprisoned. Thus we see how England has bled under the hands of bigotry and persecution; nor was toleration enjoyed until William III. came to the throne, who shewed himself a warm friend to the rights of conscience. The accession of the present royal family was auspicious to religious liberty; and, as their majesties have always befriended the toleration, the spirit of persecution has been long curbed.

IRELAND

has likewise been drenched with the blood of the Protestants, forty or fifty thousand of whom were cruelly murdered in a few days, in different parts of the kingdom, in the reign of Charles I. It began on the 23d of October, 1641. Having secured the principal gentlemen, and seized their effects, they murdured the common people in cold blood, forcing many thousands to fly from their houses and settlements naked into the bogs and woods, where they perished with hunger and cold. Some they whipped to death,

others they stript naked, and exposed to shame, and then drove them like herds of swine to perish in the mountains: many hundreds were drowned in rivers, some had their throats cut, others were dismembered. With some the execrable villains made themselves sport, trying who could hack the deepest into an Englishman's flesh; wives and young virgins abused in the presence of their nearest relations; nay, they taught their children to strip and kill the children of the English, and dash out their brains against the stones. Thus many thousands were massacred in a few days, without distinction of age, sex, or quality, before they suspected their danger, or had time to provide for their defence.

SCOTLAND, SPAIN, &c.

"Besides the above-mentioned persecutions, there have been several others carried on in different parts of the world. Scotland for many years together has been the scene of cruelty and bloodshed, till it was delivered by the monarch at the revolution. Spain, Italy, and the valley of Piedmont, and other places, have been the seats of much persecution. Popery we see has had the greatest hand in this mischievous work. It has to answer, also, for the lives of millions of Jews, Mohammedans, and barbarians. When the Moors conquered Spain in the eighth century, they allowed the Christians the free exercise of their religion; but in the fifteenth century, when the Moors were overcome, and Ferdinand subdued the Moriscoes, the descendants of the above Moors, many thousands were forced to be baptized, or burnt, massacred, or banished, and their children sold for slaves; besides innumerable Jews, who shared the same cruelties, chiefly by means of the infernal courts of inquisition. A worse slaughter, if possible, was made among the natives of Spanish America, where fifteen millions are said to have been sacrificed to the genius of popery in about forty years. It has been computed that fifty millions of Protestants have at different times been the victims of the persecutions of the Papists, and put to death for their religious opinions. Well, therefore, might the inspired penman say, that at mystic Babylon's destruction "was found in her the blood of prophets, of saints, and of all that was slain upon earth," Rev. xviii. 24.

"To conclude this article, Who can peruse the account here given without feeling the most painful emotions, and dropping a tear over the madness and depravity of mankind? Does it not shew us what human beings are capable of when influenced by superstition, bigotry, and prejudice? Have not these baneful principles metamorphosed men into infernals; and entirely extinguished all the feelings of humanity, the dictates of conscience, and the voice of reason? Alas! what has sin done to make mankind such curses to one another? Merciful God! by thy great power suppress this worst of all evils, and let truth and love, meekness and forbearance prevail."

Religious Intelligence.

YEARLY MEETING OF THE QUAKERS—ENGLAND.

THE annual meeting of this body took place in May. The Epistle to the Friends in Great Britain, Ireland, and elsewhere, contains much wholesome counsel, which all classes of Christians may beneficially apply to themselves. In addressing the young, they observe: "It is a signal favor, that in various places there are continually fresh proofs of the prevalence of the love of Christ operating on the mind, and producing its genuine and blessed effects of comformity to his likeness. Humility, it is true, and self-denial, must form a part of this likeness; but so doth, also, the real and fruitful love of God, and of our neighbor: and 'if we have been planted together in the likeness of his death, we shall also in the likeness of his resurrection.' Bend, therefore, we beseech you, early—bend in good earnest and cheerfully, under the forming hand of the Lord. 'The fear of the Lord is the beginning of wisdom,' yea, the foundation of true knowledge. There is danger in seeking knowledge independently of this; for so, as saith the apostle, 'knowledge puffeth up.' But this true knowledge is life eternal. 'This,' said our blessed Lord, 'is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent.' O, the favor, the honor, and the eternal blessed effect, of being taught of the Lord!"

Those who are advanced in life, they beseech to pause and ponder the path of their feet. "Is your salvation nearer now than when you believed?" "Fruits of increasing love to God are manifested in a variety of ways; and probably not in any one more clearly, or more acceptably to Him, than by tokens of regard for the plants of his hand, the youth of his church. It is remarkable, that when our Lord thrice put the question to his zealous disciple, Peter, 'Simon, son of Jonas, lovest thou me?' the only consequent injunction was, 'Feed my lambs—feed my sheep.' There are various ways, too, in which this may be effected: by precept, by sympathy, by assistance in their spiritual difficulties; but above all, by steady, uniform, circumspect example. And this, dear friends, you know, cannot be afforded to them, unless you experience fresh supplies of spiritual strength to persevere yourselves in dedication, faithfulness, and the fear of the Lord."

"Many are the duties," they add, "incumbent on the followers of Christ, and all require the support of his presence for their due performance. 'Without me,' they are his own words, 'ye can do nothing.' We feel inclined at this time, ere we close the present salutation of our love, to remind you of that indispensable duty, the acknowledgment of our dependence on his power, by duly assembling at the season appointed for waiting on and worshipping God. Deficiencies, indeed, in this respect do not in the general appear to increase; and we are aware that we often renew our

tender exhortation on this subject. Once more, dear friends, let the exhortation go forth. Consider the motives of deficiency, such of you as may be conscious of it. If, as the apostle has declared, the presenting of your bodies be a 'reasonable service,' we beseech you to examine into the cause that it is too often intermitted. Is it not, that in a greater or lesser degree, you may still be 'conformed to this world?' But recollect: this conformity will still prevent the Christian professor from being transformed by the renewing of the mind; and from proving (as who at the solemn approaching close will not rejoice to have proved?) 'what is the good, and acceptable, and perfect will of God.'"

Sailing of the Missionaries to India.

On Tuesday morning, the 18th of February last, sailed from the port of Philadelphia for Calcutta, the following Missionaries: the Rev. Mr. Johns and lady, Rev. Mr. Lawson and lady, Rev. Mr. May and lady, Rev. Mr. Nott and lady, and the Rev. Messrs. Hall and Rice, being members of the Baptist, Independent, and Congregational societies of Great Britain and the United States. On the evening preceding their embarkation, an interesting and solemn prayer meeting was held at the Independent Tabernacle in Philadelphia; on which occasion the truly pious of various religious denominations assembled, and joined in supplicating Heaven for the best of blessings abundantly to crown with the greatest success so laudable an enterprize, an undertaking so important and arduous. Tears of sorrow were shed on account of the parting scene, and of joy in anticipation of the souls who through them as instruments would be converted to the true and living God! The ministers who engaged in the devotional exercises, and appeared to be peculiarly assisted by the Holy Spirit, were the Rev. Messrs. Joyce, Rogers, Alexander, Green and Staughton——Independents, Presbyterians, Baptists! Oh, what an interview!

Lo, what an entertaining sight,
Are brethren who agree,
Brethren whose cheerful hearts unite
In bands of piety!

Between the several prayers, appropriate hymns were solemnly sung, and an occasional address or two delivered.

The Rev. Mr. Johns collected in Boston and Salem, Massachusetts, nearly $ 5000 for the respective translations of the word of Eternal Life, now wonderfully progressing in India, to which was added a considerable sum in Philadelphia.

Collections were made Lord's day, 23d of February, in several churches in Philadelphia, for the New-England Missionaries particularly, the funds of whose society are rather low. These collections amounted to nearly $ 800. Verily, on such occasions as these it is more blessed to "give than to receive."

The Missionaries took shipping at N. Castle, in the *Harmony*, Capt. Brown, and have gone amid the warmest petitions for their prosperity of those Christians who love the Lord Jesus Christ in sincerity and truth.

The amount of Donations for Foreign Missions, as published by the Treasurer, from January 15, 1812, to February 27, $ 6518 35.—Donations to the Permanent Fund, $ 206.

On the 9th and 10th of March last, Male and Female Societies were formed at New-Haven, for the aid of Foreign Missions, and Translation of the Scriptures into various languages. The Rev. T. Dwight is President of the Male Association. Nearly $ 1000 has been raised by Subscription and Donations. Of this sum $ 500 is given to Missions, and $ 400 to the translation of the Scriptures.

Subscription Bills are circulating in Hartford for the Translation of the Scriptures in the East.—The amount Subscribed will be in our next.

OBITUARY.

Died, at Lebanon, Rev. John Gurley, aged 64, Pastor of a church in that town. Yale, 1773.

At Dedham, (Mass.) Rev. Jabez Chickering, Pastor of a church in that town, aged 58. Harv. 1774.

At Warrington, (Penn.) Rev. Nathaniel Irwin, aged 67.—A distinguished clergyman in the Presbyterian Church.

At Yorktown, (Penn.) Rev. John Townley.

At Albany, (N. Y.) Dr. John Gasherie, member of the Legislature, from Orange.

At New-York, Mrs. Mary Rogers, relict of the late Rev. John Rogers, D. D. aged 87.

At New-York, Edward Miller, M. D. As a physician he had few superiors; as a man of science and literature, he stood among the highest.

Donations to the Missionary Society of Connecticut.

1812.

Feb. 4.	Received from the Rev. Asahel Gaylord, collected in new settlements,	$	2	35
13.	Received from Messrs. Hudson & Goodwin, being 2 cents Copy right on Dwight's Psalms,		200	00
19.	Received of the Heirs of Richard Devins, Esq. of Boston, part of his Donation to the Missionary Society of Connecticut,		500	00
March 12.	Received of Rev. Abraham Scott, collected in new settlements,		7	50
			709	85

Erratum.

In our Number for March, page 86, 2d. column, 28th line from top, for Mr. *Henry*—read Mr. *Henry Vane.*

CONNECTICUT

EVANGELICAL MAGAZINE;

AND

RELIGIOUS INTELLIGENCER.

VOL. V.] MAY, 1812. [NO. 5.

An Historical View of the First Planters of New-England.

No. VIII.

(Continued from p. 131.)

IN the preceding Numbers we have given some account of the first planting of the several New-England colonies. We have seen something of the motives with which this work was undertaken, of the difficulties through which it was accomplished, and have been enabled to form some idea of the character of those venerable fathers by whom it was performed. It will comport with our plan to give some account of the progress of these plantations, at least, during the period of the first generation.—In the events of forty or fifty years from the first planting of the colonies, we discover the beginnings of those institutions and customs which are now the foundation of all our social happiness.

Three things, principally, engaged the attention of the early colonists of New-England. Their connection with their mother country, their intercourse with the Indian natives, and their internal welfare. These, we shall separately consider. The present, however, will be, chiefly, historical narration. Remarks will be reserved for future numbers.

With respect to their connection with the mother country, the first planters were agitated with a variety of conflicting feelings, with much solicitude, and with no small degree of trouble. The greater part of them left their native land in consequence of the oppressions of ecclesiastical tyranny, and for the sake of the enjoyment of those privileges of which they were there deprived. These circumstances produced in the colonists, a coldness of affection towards the parent country, which could not, easily, be forgotten. A correspondent jealousy was necessarily produced in

the government of England, towards the colonies. A strong attachment to all the punctilios of episcopacy, a perseverance in the high-handed measures of prelacy, and an irreconcilable opposition to the principles of the Puritans, long continued to be the leading principles of the administration. The bigoted King James, who died in 1625, before the commencement of any of the colonies excepting that of Plymouth, was succeeded by his son Charles I. With greater ability to execute his purposes, he was no less an enemy to civil and religious liberty than his father.—Early in his reign rose the famous Archbishop Laud, who, for many years, had a principal share in the administration. The ecclesiastical interests of the nation were almost entirely under his control. Laud was superstitious, an inexorable tyrant, and an implacable enemy to all evangelical religion. The English government never discovered a greater enmity to the Puritans, than during his administration. In the early part of Charles' reign, Laud was bishop of London, in 1633, he was made archbishop of Canterbury, which place he held till his death in 1644. The principles held by the New-England colonists on the subject of civil government, were not less obnoxious to the abettors of tyranny than their religious sentiments. These circumstances, for many years, exposed the colonies to constant apprehensions from the resentments of the mother country.

On the other hand, the first planters of New-England always looked to Great Britain as to the land of their fathers, as the country of their birth, and the place of all the attachments of their early years. Their breasts ever glowed with that natural and ardent attachment to their native land, which from the affections of good men, can never be eradicated. They rejoiced that they were born in a land of freedom, that they were heirs to the hereditary privileges of the English constitution, that they were bred in the bosom of the protestant church. They claimed no more privileges, civil or religious, than they conceived to pertain to the birth-right of Englishmen, and, while ever ready to own an allegiance, they wished for the protection of the parent state.

The civil rights which were secured to the colonies by their respective Patents, were all which they claimed. These indeed were most ample, and well suited to their circumstances. Many efforts were made by their enemies to induce the government to resume these Patents, and to grant others with less extensive privileges. Of this measure, the colonies were in constant apprehension, for a number of years after their first settlement. One part of the plan of their enemies was that a general governor should be appointed by the crown to whom all the New-England colonies should be subject, who would be amenable to the government of the mother country. The apprehension of such an event gave the colonies great concern. One principal motive with the colony of New-Haven, in settling so far from their neighbors, was that by being so much extended, the colonies would be less likely to be sub-

jected to the control of a general governor.

About the time that the first adventurers sailed from England for Plymouth, they received a verbal intimation from the government, that they should not be molested in the free exercise of their religion. It seems to have been understood by the succeeding emigrants, that the same privilege should be enjoyed; yet there was no stipulated engagement on which they could rely. Of course, they were under constant, and at times, strong apprehensions, that the order of their churches would be broken up, that they should be subjected to all the vexations of prelatic tyranny.

The peculiar and well known character of the colonies, their firm adherence to the precepts of divine truth, their steady resistance of any deviation from their first principles, and their noble stand in the cause of civil and religious liberty, raised a host of enemies against them.—Every unprincipled man, who came over for the sake of gratifying his ambition, finding himself disappointed in his expectations, became an enemy to all their institutions. Many of these returned to England, and employed all the arts of misrepresentation and subtlety, to effect a change in the existing order of the colonies. As the character of the colonies produced constant emigrations from the mother country, of many of the best citizens, the government could not view this effect without sensible concern. Their public institutions, also, awakened a spirit of enquiry in the mother country, no way favorable to the arbitrary measures then pursued by the crown. Under all these circumstances, the alarms of the colonies could not be without sufficient cause.

Great exertions were made by the colonies to conciliate the favor, or, at least, the forbearance of the government. They ever avowed their subjection to the British crown, and considered themselves as constituting an integral part of the empire. They maintained this idea in all their intercourse with the natives, and induced many of the Sachems to acknowledge themselves subjects of the British king. They owned the church of England as their mother church, and the members of that church as their Christian brethren. They were at great expense in sending over agents, and in employing influential characters in England, to advocate their interests, to counteract misrepresentations, and to remove the jealousies which their enemies ever labored to excite.—Notwithstanding all these efforts, we must impute their early security to the special interpositions of divine Providence for the preservation of these Christian colonies and evangelical churches. Some persons, who were engaged in designs against the colonies, unexpectedly died. One vessel, prepared to bring orders from the commissioners for the plantations, whereby the liberties of the colonies would have been greatly infringed, foundered at sea. In some instances, the friends of the colonies succeeded, wholly beyond their expectation, in impressing the mind of the king in their favor, in opposition to the advice of his council. These

things were particularly noticed by the colonists, with the most grateful acknowledgments to heaven.

But the great cause of the early security of the colonies, and the preservation of their civil and ecclesiastical privileges, under the divine favor, was the unforeseen events which soon commenced, and, for many years, so greatly agitated the mother country. In the adorable wisdom of the Most High, an arbitrary prince and a persecuting bishop were made instrumental of establishing churches and republics, in the possession of the most perfect religious and civil liberty, of any which have yet existed. He who said of the proud Assyrian, *He meaneth not so, neither doth his heart think so,* still holds the reins of universal government, still is the glorious head and protector of the church. To the distressing calamities which afflicted the mother country, do we look, as the primary means of the establishment and preservation of the invaluable liberties of New-England.

As early as the year 1636, about the time of the settlement of Connecticut, there began to be serious collisions between King Charles and his parliament.—In 1637, the discontents of the nation at the arbitrary measures of the court openly appeared, and began generally to prevail. These discontents and troubles continued to increase, till they involved the nation in a most distressing civil war, which began in 1642, and continued with little intermission till 1649, when the king was beheaded. Soon after this, the government fell into the hands of Cromwell, who was friendly to the ecclesiastical order established in New-England. The government continued in this situation, till the restoration of Charles II. in 1660. During the troubles between the king and parliament, and, especially, during the civil wars, the king and his council had no leisure to attend to the affairs of the colonies. During the period of the commonwealth, New-England enjoyed the favor of the mother country. The restoration of the king was about thirty years after the settlement of Massachusetts. In this period, the colonies acquired such a consistence, they had risen to such numbers and strength, the utility of their political system was so apparent, and such were the commercial advantages derived and expected from them, that the mother country never after made any essential alterations in their civil or ecclesiastical institutions. Some attempts for this purpose were made in the reign of James II. but his reign being short and universally unpopular, things soon reverted to their former state.

We will now take a brief view of the conduct of our venerable fathers in their intercourse with the aborigines of the country. Their primary object in removing to the western wilderness and planting themselves in a land not sown, was the glory of God, and the enjoyment of the pure religion of their divine Saviour. They knew that this religion was benevolent, that the Lord Jesus *is the Saviour of all men,* and that he hath left it in charge to

his people to *disciple all nations.* In they sought the glory of God, if they depended for their preservation and safety on the favor of him who *hath made of one blood all nations of men for to dwell on all the face of the earth,* they were irresistibly impelled to make sincere efforts to introduce the light of the Sun of righteousness into the dreary abodes of their pagan neighbors. For this purpose, their first necessary step was to convince the barbarians that they feared and loved the God whom they worshipped, that his precepts were just and good.—Thus the colonial governments were ever careful to maintain the strictest integrity in all their intercourse with the natives, and laws were enacted with severe penalties to prevent their being defrauded or injured by individuals. The duties of benevolence and fidelity towards the natives were much inculcated by the public teachers of religion. By the most of the people these important duties were well observed, and they were productive of the happiest effects.

After these preparatory measures, the instituted means of gospel instruction were regularly employed among them. Several able and laborious divines exerted themselves in this important work with great fidelity and perseverance. The Reverend John Elliot, the famous minister of Roxbury, who came to New-England in 1631, took the lead in this benevolent work. The life of Mr. Elliot having been published, at some length, in the sixth volume of the Connecticut Magazine, I shall not now enlarge upon it. In the same, and in the preceding and succeeding volumes of this Magazine, an able account was given of the attempts which have been made in New-England to Christianize the Indians, and of the success with which those efforts were attended. In the prosecution of this work, the venerable evangelists learned their rude language, translated the scriptures into their own tongue, and taught them to read. Mr. Elliot made a translation of the whole bible into the Indian language, which was printed for their use. The poor barbarians, who had been for ages the abject devotees of the basest idolatry, were enabled to declare, *We do hear them speak in our own tongues the wonderful works of God.*—Baxter's Call to the Unconverted, some valuable catechisms, and other religious tracts were translated and printed for their use. These exertions, under the favor of him who hath promised, *Lo I am with you alway,* were not made in vain. They were attended with the most encouraging success.—They were powerful means of maintaining the peace of the colonies with the natives, and, as we humbly believe, through divine grace, of preparing many of those poor pagans for a part in the everlasting song. Dr. Increase Mather, in a letter to the Hebrew professor at Utrecht, dated at Boston, July 1687, observes, "There are six churches of baptized Indians in New-England, and eighteen Assemblies of Catechumens, professing the name of Christ. Of the Indians there are four-

and-twenty who are preachers of the word of God; and besides these there are four English Ministers who preach the gospel in the Indian tongue." I have heard the late Rev. Dr. Edwards observe, than whom perhaps there was no more competent judge, that he believed as great success had attended the ministrations of the gospel in New-England, according to the means used, among the Indians, as among the English.

The strict justice observed by the first planters towards the natives, with many acts of distinguished benevolence, produced in their minds a very favorable impression. Their lands were procured by fair and open purchases. Traffic was conducted with them according to just and established rules.—Many of the natives became the most faithful friends of the colonies, and would give them seasonable notice of any hostile machinations of any of the savage tribes. They often referred their differences to the arbitration of the English. In some instances, individual colonies formed alliances with some of the tribes, which they observed with scrupulous good faith. These means were the occasion of preserving the colonies from the distresses of any general Indian war, for more than fifty years.

Great numbers of the Indians fell a prey to epidemic diseases, particularly, the small-pox. No evidence appears that this was ever communicated to them by design; and it is certain, that, while affected with the disease, they received the most humane and faithful attention from the English.

No Indian war sustained by the colonies excited so much alarm, or endangered their existence to such a degree as the war of the Pequods. A particular account of this war was given in our sixth Number. Soon after the conclusion of the Pequod war, Miantonimoh, the chief Sachem of the Narragansets, who commanded about a thousand warriors, being delivered from his fears of the Pequods, appeared to entertain hostile designs against the colonies. He carried on his machinations, for some time, with great secrecy, but, at length, they became so apparent, that most of the Connecticut settlements were obliged to maintain a nightly guard. In the year 1643, he suddenly made war upon the Moheagans, and was taken prisoner by them and put to death. In 1645, and 46, the Narragansets endeavored to excite the Mohawks and other warlike tribes to make war upon the colonies. The people perceived the occasions of alarm and made preparations for active war. In view of these, the Indians relinquished their hostile attempts. Excepting some small occasional troubles, the colonies had no war with the Indians, from this time till the year 1675. At that time commenced the famous war of King Philip, which produced greater desolation and individual distress than any Indian war which has been sustained by the New-England colonies. Philip was a noted Sachem, who resided at Mount Hope, in the state of Rhode Island. For pleasantness of situation, none, perhaps, can be found

in New-England, superior to his residence. He was the son of Massasoit, the early and constant friend of the English, who made a treaty of friendship with the colony of Plymouth in about four months after their arrival. Philip was an inveterate pagan, and a determined enemy of the English. He was a man of great personal prowess, of extraordinary subtlety, and thoroughly skilled in the wiles and cruelties of Indian warfare.

Philip's war commenced by an attack on the people of Swanzey, not far from his residence, as they were returning from public worship on a day of public humiliation and prayer, under the apprehensions of the approaching war. It soon appeared that there was a most secret and very extensive combination of the greater part of the Indian tribes, among and surrounding the New-England colonies, to make one great effort for the general destruction of the settlements. The war raged with unexampled fierceness for more than a year. No settlement was secure, for without the least notice, many hundreds of savages would fall upon a defenceless town, and, by murder and conflagration, the work of destruction would be soon complete. The desolations of the war were most severe on the settlements in Massachusetts. Several of the towns on Connecticut River, and many between that and the sea-coast were nearly destroyed. Many others severely suffered. All the cruelties of savage warfare were committed with the utmost barbarity. The colonies made great efforts against the enemy, and soon obtained some signal successes. An army of nearly fifteen hundred men, under the command of Governor Winslow of Plymouth, in the depth of winter, attacked a very strong fort of the Narragansets, with great gallantry, and, after sustaining a heavy loss, carried and destroyed the fort. Previous to this expedition, a general fast was observed through the colonies. In the spring of 1676, in a great number of conflicts, the colonial troops were almost invariably victorious. Jealousies arose among the different tribes of the savages, and, while great numbers were slain, many deserted the common cause. The death of Philip, who was killed in August, terminated the war. The twenty-ninth of June 1675, was observed by the colonies as a public fast; the same day of the following year, for their signal successes and the prospect of peace, was observed as a day of general thanksgiving.

After the Revolution in England in 1688, war commenced between that country and France, in which the colonies of New-England and New-York were great sufferers. The northern Indians, supported by the French in Canada, carried on a furious war against the colonies for about ten years. The principal sufferings were endured by the settlements in the district of Maine. But all the northern settlements had their share.—The war was concluded in Europe by the peace of Ryswick, December 1697; and in the following year it generally terminated in America.

The internal welfare of the

colonies, their civil, moral, literary, and ecclesiastical institutions, on which, all the social enjoyments of themselves and their posterity primarily depended, ever engaged the chief care of the first Planters.—— After the establishment of the colony of New-Haven, the several colonies finding, from their dispersed situation, and their respective individual weakness, that they were peculiarly exposed to the assaults of enemies, and in danger of mutual animosities and collisions, entertained thoughts of a general confederation for their common protection and mutual benefit. This important object having been some years in agitation; in May 1643, Commissioners from the respective Colonies of Massachusetts, Plymouth, Connecticut, and New-Haven, with great harmony and mutual condescension, completed and signed the articles of confederation. In the introduction they declare that they "came into these parts of America, with one and the same end and aim, to advance the kingdom of our LORD JESUS CHRIST, and enjoy the liberties of the gospel in purity and peace." The stile of this confederation was *The United Colonies of New-England.* Each colony appointed two Commissioners, who must be members of some of the churches, who met annually in one of the four colonies by rotation. By these Commissioners, all objects of common interest to the colonies were considered and determined. This confederation was of the greatest benefit to these colonies, as it maintained internal peace, rendered them formidable to the Indian tribes, to their neighbors the Dutch, and, in a considerable degree, to the French in Canada. The union continued more than forty years, till the abrogation of the charters by James II. This confederation was the germ of our present national constitution which is our pride and our safety.

The laws which were enacted by the respective colonial legislatures, were, essentially, of a similar character. For laws of a civil nature, the laws of England were their principal guide; for those which respected the interests of religion and morals, the scriptures were their general standard. In many instances, they exhibited great judgment in adapting their statutes to the particular circumstances of the people. All their laws have the same great object in view, the establishment and maintenance of a Christian commonwealth. Great care was taken to establish and maintain courts of justice in their utmost purity, and with all necessary authority.

In 1661, Governor Winthrop of Connecticut, son of the first governor of Massachusetts, was sent to England as an agent for the colony, and returned the following year, having procured according to the petition of the people, the Connecticut Charter. This charter included in its prescribed limits the colony of New-Haven, and in 1665, they were united in one colony. The charter of Massachusetts having been resumed by James II.; a new charter was granted to that colony in 1692, which included the colony of Plymouth.

The ecclesiastical history of the fathers of New-England, forms a very interesting subject of attention, as the object engaged their first care in their internal concerns. In their ecclesiastical regulations they walked in an unbeaten path, they found no pattern for imitation in the churches of modern times. Among all the reformed churches in Europe, there were none of such a structure as those erected by our venerable fathers. They had no guide but the precepts of the great Head of the church, and their own sound discretion; aided by the light of the holy Comforter, whose gracious promised assistance they continually implored. In the constitution of all the churches there was a characteristic likeness. The principles recognized by the church of Plymouth, in their leading features, were embraced by the whole. Their churches were purely congregational, holding all ecclesiastical authority in the members of an individual church; yet they were generally impressed with a sense of the necessity of a *commune vinculum*, some common bond of union possessing a delegated authority, for their mutual security and advantage. The expediency of the association of ministers, and the consociation of churches was early perceived. These measures were recommended by the first and most eminent divines, and the experience of a few years led to their gradual adoption.

As it has ever been the case with the church of Christ on earth, in its imperfect state, the churches of New-England have been tried with errors and divisions. In the year 1636, the wife of a Mr. Hutchinson, a respectable man in Boston, who came to New-England about three years before, made great disturbance in the churches of the colony. She was a woman of strong mental powers, of a high spirit, of great pride, and possessed of a very high degree of enthusiasm. She inculcated, publicly, a variety of religious sentiments of a high antinomian character, making the evidence of the Christian hope to consist in some internal persuasion rather than in obedience to the divine precepts, and openly inveighed against the most of the ministers and magistrates of the colony, as maintaining and relying upon a covenant of works. She was strongly countenanced by that finished demagogue Henry Vane, who was governor for that year, and who, had he continued in the country, would have endangered the existence of the colony. Mrs. Hutchinson supported her notions by appealing to special revelations and extraordinary internal illuminations, which superseded the use of argument and defied refutation. Such was the effect of these opinions, or of the manner in which they were maintained, that all the settlements were in a commotion. In 1643, a general council of the ministers and messengers of the churches convened at Cambridge, by order of the General Court, to take cognizance of the prevailing errors, and restore harmony to the churches. Mr. Hooker of Hartford, and Mr. Bulkley of Concord

were the moderators. The opinions of Mrs. Hutchinson, with some other errors then prevailing, were condemned by the council, in which decision, the country generally acquiesced. Mr. Davenport arrived at Boston about the time of the meeting of the synod, and afforded important assistance in their deliberations. After the decisions of the council, Mrs. Hutchinson became more obstinate, and her errors increased. She was excommunicated from the church at Boston; Mr. Hutchinson removed from the colony, and his wife came to a miserable end.

In the course of a few years after the first settlement of the country, the churches found the want of a general Confession of Faith and a system of church government, which should be generally adopted by the churches. Accordingly the ministers and delegates of the several churches in Massachusetts, Connecticut and New-Haven assembled at Cambridge in 1648, and, with great unanimity, adopted the Confession of Faith recently composed by the venerable assembly of divines at Westminster, and a form of church government, which they recommended to the legislature and to the churches. These were approved and adopted, and were, for many years, the constitution of the New-England churches. This order of church government is generally known by the appellation of Cambridge Platform.

As the first planters and fathers of the churches became generally removed by death, the strictness of practice at first established became a subject of discussion. Some wished for a greater latitude in the enjoyment of church privileges, while others inclined to adhere to the pure principles of the fathers. These differences of sentiment produced debates and altercation, which considerably agitated the colonies. At the desire and appointment of the general courts of Massachusetts and Connecticut, a general council of ministers from their respective colonies convened at Boston in 1657, and, after an elaborate discussion, gave their opinion on the subjects which generally engaged the attention of the churches. Their decisions and advice were approved by the colonial governments. In 1662, the General Court of Massachusetts convened a general synod of their churches, whose result was conformable to the decision of the council of 1657. The council and Synod approved of the consociation of churches, and recommended the practice for general adoption.

After the conclusion of King Philip's war, in 1676, a visible decay of morals, and a decline of the power of vital religion were generally observed, and, by the pious people, greatly lamented. An occasional convention of a number of ministers in Massachusetts desired the General Court to convene a synod to take these things into serious consideration. A general synod of the churches in that colony was accordingly convened in 1679, and gave an elaborate and most excellent result on the two following questions, proposed by the General Court for their consideration. First, *What are*

the evils which have provoked the Lord to bring his judgments on New-England? Second, *What is to be done that so these evils may be reformed?* Their result was productive of much good. This synod, at their second meeting in 1680, after approving of the acts of the synod of 1648, with regard to the Confession of Faith and form of church government, adopted the Savoy Confession, with some small variations, which is very little different from that of Westminster. The Savoy Confession was composed by an assembly of the congregational churches in England, about the year 1660, held in a public building in London called the Savoy.

About the year 1703, proposals were made in Connecticut for a meeting of a general synod of the churches, for the formation of an ecclesiastical constitution. The subject having obtained the general concurrence of public opinion, the General Court, perceiving the necessity of the measure, directed the Associations of the several counties to appoint a certain number of delegates, to be attended by messengers from their respective churches, to convene at Saybrook, for the performance of this important service. The Convention met at Saybrook, September 1708, consisting of twelve ministers and four messengers from the churches. This venerable ecclesiastical Assembly adopted the Confession of Faith owned by the synod of Boston in 1680. They adopted also the Heads of Agreement, which were formed and made the basis of a union of the Presbyterian and Congregational churches in England, in 1693. The convention proceeded, further, to the formation of certain articles for the correction and regulation of the churches of the colony. Having completed their work, it was presented to the Assembly in the October following, and received their public and cordial approbation. This production, which is now the basis of the churches of this state, has been pronounced, by competent judges, one of the best ecclesiastical constitutions which human wisdom has formed.

For many years after the settlement of New-England, there were very few professing Christians in the colonies, who differed from the prevailing denomination. Of Massachusetts, Mr. Hutchinson observes, "During the fifty years the charter continued, there were very few instances of any society of Christians differing, professedly, in doctrine, discipline, or form of worship, from the established churches. The number of Baptists was small. The Quakers came over in small parties, yet they were never numerous enough to form a society of any consequence, except upon the borders of Rhode-Island. Nor was there any Episcopal church in any part of the colony until the charter was vacated." According to Dr. Trumbull, the following account was publicly given of the religious state of the Connecticut colony, in 1680. "Our people in this colony, are, some of them, strict congregational men, others, more large congregational

men, and some moderate presbyterians. The congregational men of both sorts are the greatest part of the people in the colony. There are four or five seventh-day men, and about so many more Quakers.—Great care is taken for the instruction of the people in the Christian religion, by ministers catechising of them and preaching to them twice every sabbath-day, and, sometimes, on lecture days; and by masters of families instructing and catechising their children and servants, which they are required to do by law. In our corporation are twenty-six towns, and twenty-one churches. There is in every town in the colony a settled minister, except in two towns newly begun." Our venerable historian observes, "There was about one minister, upon an average, to every four hundred and sixty persons, or to about ninety families."

O.

[*To be continued.*]

The peculiar Spirit and Knowledge of Christians.

BY a spirit, which is peculiar to Christians, is meant a spirit, which no other men possess. This is plainly what the apostle means by saying, "Now we have received not the spirit of the world, but the spirit which is of God." God has given Christians a spirit, which he has not given to the world, and which is directly opposite to the spirit of the world. If, therefore, we can ascertain what the spirit of the world is, we may ascertain what the spirit of God is, which he has given to Christians. The spirit of the world is that spirit, which is common to mankind in general, and which reigns in them so long as they continue in a state of nature. It is the spirit of the prince of the power of the air, which worketh in the children of disobedience. Or to speak in plainer terms, it is a *selfish spirit*, which leads men to hate God, to hate one another, and to seek their own private, personal interest, in opposition to the glory of God and the general good of the universe. Selfishness reigns in the hearts of the whole world, that lies in wickedness, and is the essence of the moral evil, which overspreads the earth. Now the apostle tells us, that God has given Christians a spirit which is directly opposite to this spirit of the world; and what can this spirit be, but the spirit of love, or pure disinterested benevolence? These are the only two diametrically opposite spirits to be found amongst all moral beings. They all possess either a spirit of selfishness or a spirit of benevolence, and are either holy or unholy, according as they possess the one or the other of these essentially different exercises of heart. And if we search the scriptures we shall find, that the spirit which God gives, when he renews and sanctifies men, is the spirit of benevolence, which is his own moral image. Our Saviour says, "Except a man be born again, he cannot see the kingdom of God." And the reason he asigns is, "that which is born of the flesh is flesh; and that which is born of the

spirit is spirit." And that spirit, which is the fruit of the Spirit, is love. So says the apostle John. "Love is of God, and every one that loveth is born of God." When God regenerates any person, he sheds abroad his love in his heart. He gives him an heart after his own heart, which is an heart of love. When God foretold the renovation of his people in Babylon, who were pining away in their iniquity, he promised to give them a tender, benevolent spirit. "A new heart will I give you and a new spirit will I put within you: and I will take away the stony heart out of your flesh and I will give you an heart of flesh. And I will put my Spirit within you." When God renews any in the spirit of their minds, he forms their hearts after his own moral image; and his own moral image consists in love, which comprizes all his moral perfections. The spirit which is of God, is a god-like spirit; or a spirit of pure, disinterested love, which is the essence of all virtue or moral excellence, and which is perfectly opposed to the spirit of the world. This spirit of universal benevolence is so peculiar to Christians, that the least spark of it is never found in the hearts of sinners, who love themselves solely and supremely.

This peculiar spirit, which God gives to Christians and which consists in benevolence, gives them a peculiar knowledge of spiritual and divine things. This is expressly asserted by the apostle. He says, "Now we have received not the spirit of the world. but the spirit which is of God; that we might know the things that are freely given to us of God." In pursuing the subject before us I would endeavor to illustrate the truth of this divine declaration in a plain and intelligible manner. For this purpose it may be observed,

1. That the spirit of peculiar, divine love, which Christians receive from God, removes that ignorance of spiritual and divine things, which is peculiar to sinners. The Bible every where represents sinners, as deaf and blind and ignorant, in regard to every thing of a spiritual and divine nature. Moses says that sinners in his day, "had not eyes to see, nor ears to hear, nor hearts to perceive," what God was, and what he had done for his people. Solomon says, "The way of the wicked is as darkness: they know not at what they stumble." And Paul, in his epistle to the Ephesians, represents sinners, as "having the understanding darkened, being alienated from the life of God through the ignorance that is in them, *because of the blindness of their heart.*" It appears from these passages of scripture, that the peculiar ignorance of sinners, in respect to spiritual and divine objects, arises altogether from the depravity, or selfishness of their hearts. But if this be true, then the peculiar spirit of divine benevolence, which Christians have received from God, must remove from their minds, all that ignorance of divine things, which is peculiar to sinners. The spirit of pure benevolence, which Christians have received from God, must certainly free them from what-

ever ignorance there is in sinners respecting divine objects, which arises from the selfishness, or corruption of their hearts. As the removal of the scales from a blind man's eyes will remove all the blindness which arose from those scales; so, the giving Christians a spirit of benevolence, will remove all that ignorance or spiritual blindness, which arose from their former spirit of selfishness. If selfishness produces a certain kind of ignorance of spiritual things, then benevolence must remove that certain kind of ignorance by producing a certain kind of knowledge of the same divine objects. And thus the apostle sets the peculiar knowledge, which Christains have of spiritual things, in direct contrast with the peculiar ignorance of sinners, "But the natural man receiveth not the things of the spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned. But he that is spiritual, judgeth," that is, discerneth "all things." As soon as Christians receive that spirit of benevolence, which cometh from God, they become spiritual; and as soon as they become spiritual, they discern those spiritual things, which sinners cannot discern because of the blindness of their selfish hearts. That benevolence in the minds of Christians, which removes selfishness, at the same time removes the spiritual ignorance, which flows from selfishness. This the apostle plainly intimates in his second epistle to the Corinthians. "If our gospel be hid, it is hid to them that are lost; in whom the god of this world hath blinded the minds of them that believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine into them." But he subjoins, "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." Here the apostle plainly declares, that when God shines in the hearts of Christians, he removes that blindness or ignorance, which is peculiar to those that are lost, and, at the same time, gives them a peculiar knowledge of his own glory, in the face of Jesus Christ.

2. The way, in which the scripture represents God as enlightening men in the peculiar knowledge of himself, and of divine things, is by changing their hearts, or giving them a pure, benevolent spirit. God directed the prophet Jeremiah to tell sinners in Israel, "I will give them an *heart* to *know* me."—Their ignorance of God arose from the blindness of their hearts and in order to remove that kind of ignorance, God determined to give them a wise and understanding heart, or a spirit of pure benevolence. When Peter possessed the true knowledge of Christ, he answered and said unto him, "Blessed art thou, Simon Barjona, for flesh and blood have not revealed it unto thee, but my Father who is in heaven." God had converted Peter and given him a holy and benevolent heart, to know him the only true God, and Jesus Christ whom he had sent, which

made him blessed, and prepared him for eternal life. Paul says to the Christians of Ephesus, "ye were sometimes *darkness*, but now are ye light in the Lord." God had opened the eyes of their understanding and turned them from darkness to light, by giving them an heart to perceive the divine glory of divine things. The apostle Peter conveys the same sentiment in what he says to Christians in general: "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him, who hath called you out of darkness into his marvellous light." And the apostle John writes in the same strain to Christians: "But ye have an unction from the holy One, and *ye know all things*." And again he says—"Beloved, let us love one another; for love is of God, and every one that loveth is *born* of God, and *knoweth* God." These and a great many other passages of scripture of the same import, plainly teach us, that the way in which God teaches Christians the peculiar knowledge of divine things, is giving them his own spirit, which is a spirit of love, or pure benevolence. And this leads me to observe once more,

3. That there is no other way, by which God can give Christians the *peculiar* or *experimental* knowledge of himself and of divine things, but by giving them his own spirit, or shedding abroad his love in their hearts. He cannot convey this peculiar and experimental knowledge of divine things to any of mankind, by the spirit of inspiration. He inspired Saul, but this did not remove the blindness of his heart. He inspired Balaam, but this did not remove the blindness of his heart. He inspired Caiaphas, but we have no reason to think, that this removed the blindness of his heart. And Paul supposes, that a man may have the gift of prophecy, may understand all mysteries and all knowledge, and may have a miraculous faith, sufficient to remove mountains, and yet be totally destitute of the true love, or peculiar knowledge of God. The reason of this is plain, because inspiration has no tendency to change the heart, but only to convey speculative knowledge to the understanding. For the same reason, God cannot give men the peculiar, experimental knowledge of himself, by moral suasion, or the mere exhibition of divine truth. If he should give them a clear, correct, and even universal knowledge of all the truths of the gospel, this alone would have no tendency to soften or subdue their heart, or make them know what it is to be holy, as he is holy, and perfect, as he is perfect. Nor can he give them a spiritual discernment of spiritual things, by mere convictions of guilt, fear of punishment, or hopes of happiness. For there is no connection between such common effects of the common influence of the Spirit, and the peculiar, experimental knowledge of the divine beauty of divine objects. But though God cannot give men this peculiar knowledge, either by inspiration, or by moral suasion, or by mere awakenings and convictions; yet there is one

way and only one, in which he can give them a spiritual discerning of spiritual things.—And that is, by giving them his spirit, or shedding abroad his love in their hearts. As soon as they thus partake of the divine nature, they will immediately have a peculiar, experimental knowledge of the things of God. For,

In the first place, They will then have an experimental acquaintance with God and all holy beings. They will exercise benevolence themselves, and by exercising benevolence, they must necessarily know how all benevolent beings feel. They must know how God feels, how Christ feels, how angels feel, how the spirits of just men made perfect feel, and how all their fellow-christians feel, who have drank into the same spirit and exercise the same benevolent affections. So the apostle argues, "For what man knoweth the things of a man, save the spirit of man that is in him? even so the things of God, knoweth no man, but the spirit of God. Now we have received, not the spirit of the world, but the spirit, which is of God; that we might know the things that are freely given unto us of God." As one man knoweth what his own rational faculties are, so he knows what another man's rational faculties are; or, as one man knows what his own selfish feelings are, so he knows what another man's selfish feelings are; or as one man knows what his own benevolent feelings are, so he knows what another man's benevolent feelings are. Just so, says the apostle, we who are Christians and have received the spirit, which is of God, know the things of God; that is, what he is, and what he has given us. As soon as God gives Christians his spirit, he gives them the knowledge of himself, and of all who possess his spirit. For the spirit of benevolence is the same thing in God, in Christ, in angels and in men. Hence Chistians are said to be "renewed in *knowledge* after the image of God." And when they are thus renewed, it is said, "old things pass away, and all things become new." They have a new, experimental knowledge of God and of all holy beings. They know by experience, how God and all his holy and benevolent creatures feel. Thus the spirit, which Christians have received of God, gives them a peculiar, experimental knowledge of the beauty of holiness in him and in all holy beings.

In the second place, This same spirit gives Christians the peculiar knowledge of the peculiar happiness of all who possess the spirit of benevolence. Nothing produces such pure, refined and exalted felicity as benevolence. The supreme blessedness of heaven flows from the perfect benevolence of its holy inhabitants. This peculiar happiness Christians know by their own experience. For having possessed the spirit of benevolence, they have found the peculiar happiness, which naturally flows from it. So the apostle says, when speaking expressly upon this subject, "But as it is written, eye hath not seen, nor ear heared, neither have entered into the heart of

man the things which God hath prepared for them that love him. But God hath *revealed* them to us by his spirit." And he adds, "We have received the spirit which is of God, *that we might know* the things that are freely given to us of God."—Though no natural man's eye, nor ear, nor heart can perceive the things which God has prepared for them that love him; yet those who love him, know what he has prepared for them, because he has given them his spirit of benevolence that they might know them. Every true Christian knows by his own experience the nature of heavenly happiness, though he never was there. He knows that it arises from that universal benevolence, which reigns in the heart of God, of Christ, of the Holy Spirit, of angels, and of those who have been redeemed by the blood of Christ. The happiness of heaven is a benevolent happiness, and therefore all, who possess the spirit of benevolence, must know the nature of that happiness and of those enjoyments, which God has prepared for them, and which they shall receive, when they come to take possession of the inheritance of the saints in light. In the last place, The benevolent spirit, which Christians have received from God, necessarily gives them a peculiar knowledge of the great and essential truths of the gospel, which is a gospel of benevolence. The whole scheme of redemption sprang from benevolence, is carried on by benevolence and will be completed by benevolence. Hence the apostle exhorts Christians "to be rooted and grounded in love, that they may be able to *comprehend* with all saints, what is the breadth and length and depth and height, and *to know* the love of Christ, which passeth knowledge;"—that is, the knowledge of those, who are destitute of benevolence. As all the doctrines of the gospel and all its precepts, promises and threatenings, are founded in love, so all Christians, who are rooted and grounded in love, have a peculiar knowledge, not only of holy beings and holy enjoyments, but of holy and divine truths. They have a spiritual discernment of every thing of a spiritual and divine nature.

Now if the peculiar knowledge, which Christians have of divine things, arises from benevolence, then there is nothing mysterious in experimental religion. It seems to be generally supposed that there is something very mysterious and unintelligible in religious experience. And, indeed, there is something of a mystical nature in the writings of many divines, who have written upon experimental religion under the title of *the mystery* of *godliness*, the *mystery* of *regeneration*, and the *mystery* of *sanctification*. These phrases sound so scripturally, that they are generally well received, though they are seldom understood. And it must be allowed, that the sacred writers use so many figures, metaphors, similitudes and parables, that it does seem at first view, that the gospel, and the truths of the gospel and the knowledge of those truths, are all in a measure mysterious.

But the meaning of all these different methods of describing experimental religion may be understood. And there is nothing in religious experience, which is unintelligible or inexplicable. The nature of benevolence is no more mysterious than the nature of selfishness. When a person is renewed in the temper of his mind, and becomes holy instead of sinful, the nature and effects of such a change are perfectly intelligible. Hence Christ said to Nicodemus—"*Marvel not that I said unto you, ye must be born again.*" There is no more mystery in regeneration, sanctification, Christian communion, in being led by the spirit and the earnest of the spirit, than there is in benevolence. Neither is there any superstition or enthusiasm in experimental religion. Benevolence never leads to superstition, or imaginary fears. It never leads to enthusiasm, or imaginary zeal. Benevolence differs, essentially, from all other moral exercises, and from all animal sensations. Let true benevolence be truly described, and it removes all errors and delusions respecting experimental religion. And it shows that religious experience is intelligible, consistent and rational. L. S.

The importance of Firmness in the Doctrines of the Gospel.

BY turning from God, mankind have brought themselves into a restless and unhappy condition. Now they are disposed to pursue any object that promises happiness, without condemning their sins. Hence error and delusion have been very pleasing to the sinful and wretched children of men in all ages of the world. By false notions on religious subjects, they are flattered with an hope of future enjoyment, though they continue in sin and find no present peace nor support. Having no true rest in error and deceit, though so pleasing to their depraved hearts, they are ever disposed to listen to any new delusion, however erroneous and destructive. Many, therefore, who have professed to be teachers of their fellowmen on the subjects of religion, have gained their favor and applause in the same degree in which they have been subtle and ingenious in devising and maintaining soothing errors and quieting delusions. Though we by nature love darkness rather than light, because our deeds are evil, yet a knowledge and love of the sound doctrines of the gospel are necessary to our present comfort and our eternal salvation. It is by the pure gospel that God calls, converts, comforts and edifies his own people. And it is one great design of the Christian ministry to unite the people of God in the love, knowledge, practice and enjoyment of divine truth. Yet it is often intimated in the Bible, that they are in danger of being shaken in their religious sentiments. That they are in such danger may appear from several considerations.

1. Christians are in danger of being shaken in their religious sentiments, from the great variety of opinions which exist among the professors of

Christianity. There are many subjects, on which Christians are called to form an opinion. On every subject of importance, differences of opinion have long existed, and have been strenuously maintained. To know the whole truth on any important subject, requires more attention and study, than people, generally, are either willing or able to bestow. But if the mind of a person be not thoroughly acquainted with a subject, he will be in danger of yielding his assent to the opinions of others, from such considerations as should have no influence on his mind, rather than from a knowledge and conviction of the truth. And when a person's mind is not firmly settled from a thorough knowledge and conviction of the truth, he will be scarcely able to withstand the influence of such a variety of opinions as exists on religious subjects. Though he may withstand some errors, he will hardly remain unshaken amidst the various winds of doctrine, which are blowing in constant succession, and pressing upon him with increasing violence. It requires no small degree of knowledge and firmness to be unmoved by the great and growing variety of religious opinions, which exists among the professors of Christianity. On the account of these various opinions, unbelievers profess to excuse themselves for rejecting the holy scriptures. On the same account, careless and worldly persons think they are not to be blamed, though they form and adopt no religious sentiments. By the same cause many professors are induced, as frequently as the wind of doctrine changes, to vary their religious notions; and real Christians are sometimes shaken in their minds, and nearly overcome. Indeed they, who stand the firmest in the truth, have often been pressed on every side by the various winds of doctrine, which are constantly blowing in every direction. In such dangerous circumstances none would be stedfast in the doctrines of the gospel, unless they were kept by the mighty power of God, through faith unto salvation.

2. Christians are in danger of being shaken in their religious sentiments, by the unexpected changes, which occur in the religious opinions of professors. There have been many instances, in which persons who once appeared to be firm and zealous in the truth, have embraced very erroneous opinions. Such instances of apostacy resemble a sudden and violent change of the wind, against which, no security was formed, as no such evil was feared, or foreseen. When men of influence and talents, of superior learning and apparent piety, renounce the sound doctrines of the gospel, Christians do not easily recover from the sudden shock, and whole churches are sometimes shaken and overturned. Such changes in the religious opinions of professors, have occurred in every age of the church. The churches of Galatia were greatly shaken, through the influence of false teachers, from the foundation which God has laid for the justification of sinners, and on which they had professed to rely with

great delight and confidence.—Hence the apostle said, "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel; which is not another, but there are some that trouble you, and would pervert the gospel of Christ." He also mentions several persons, who had professed to preach the gospel, that afterwards made shipwreck concerning the faith. The sudden and unexpected changes, which frequently occur in the religious opinions of ministers, and other professors of religion, often have a perplexing influence on the minds of Christians, and for a time, weaken their confidence in their religious sentiments.

3. The minds of Christians are also in danger of being shaken by the ingenuity with which erroneous sentiments are maintained. This ingenuity the apostle calls the sleight of men and cunning craftiness. Men are wise to do evil, but to do good they have, by nature, no knowledge. Their wisdom in doing evil is very apparent from the subtlety with which they resist and evade the light of truth.—With cunning craftiness they wrest the scriptures, so as to obscure and conceal the humbling doctrines and duties of the gospel. Knowing the sleight of men, Paul said to the saints at Corinth, "I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your pure minds should be corrupted from the simplicity that is in Christ." Humble and sincere Christians are not apt to suspect the deep cunning and hidden craftiness, which are practised by such persons as love deceit and hate the truth. Before they perceive whither they are going, they are often led far from the path of truth and duty. When partially blinded by the ingenuity which is employed against the truth, they are less suspicious of their danger. And when they once become secure in their own conceit, they are easily ensnared and confined in the dark abodes of error and deceit. When error enters their hearts and darkens their minds, their knowledge and love of the truth are always diminished, if not wholly destroyed. Into this unhappy condition Christians are in danger of falling, from the sleight of men and cunning craftiness, that are used to oppose the truth and defend error.

4. The religious sentiments of Christians may be shaken by the subtle disguises that are assumed to spread erroneous sentiments. The apostle represents the enemies of the gospel as lying in wait to deceive by their sleight and cunning craftiness. They, who lie in wait to deceive, conceal themselves and their designs under such appearances and professions as are best suited to effect their evil intentions.—Many, under a profession of great concern for the honor of God, oppose such doctrines as most fully display his glory. With high professions of kindness to men, many spread such opinions as please their evil hearts and flatter their vain hopes, though they are in the gall of bitterness and bond of iniquity. Many, with a declaration of their belief in the divine origin and

authority of the scriptures, deny and oppose the essential and distinguishing doctrines of Christianity. And many, under a profession of candor, charity, benevolence and liberality, tolerate all notions and opinions, and nearly all practices, except the weighty and searching doctrines and the self-denying duties of the gospel. Sometimes errors are maintained by a pretension to superior learning, sometimes by a profession of superior knowledge in divinity, and sometimes by a supposed experience of a high degree of spiritual illumination. When persons have once deceived themselves, through the folly and vanity of their hearts, they will labor to strengthen their own delusions by lying in wait to deceive others. And the disguises, which are assumed for this purpose, are often so subtle as to shake the minds of real Christians respecting the peculiar and essential doctrines of the gospel. Again,

5. Christians are in danger of being shaken in their religious sentiments, on account of their own spiritual weakness.—The apostle often speaks of Christians as being children and babes, who are very feeble and inconstant. And most Christians are very feeble in many respects. God has, generally, bestowed the blessings of his special grace upon the poor, the ignorant and the despised. Hence Paul says, "ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called." As Christians, generally, do not possess a large share of worldly wisdom, property and influence, they are feeble in opposing the wisdom, the wealth and the power of this world, which are usually given to the enemies of the cross of Christ. Besides, as Christians on account of their poverty have not leisure and property to employ, in acquiring religious information, they are often ignorant, in a great degree respecting the important subjects of religion. Often too, Christians are very feeble and languid, in the graces of the Spirit, and have not much vigor nor growth in the divine life. When their affections are greatly sinful, and their souls cleave to the dust, they have but little strength for maintaining the truth, or for detecting and opposing error. On account of such spiritual weakness, they are in great danger of being shaken in their religious sentiments. Yet there are important reasons, why their minds should be firm and settled in the great doctrines of the gospel.

1. This is their only defence against religious errors. That they might be defended against the sleight and cunning of deceivers, the apostle urges Christians to speak the truth in love. For this purpose it is necessary that they should understand and receive the truth into their hearts. Unless they understand and receive the doctrines of the gospel, they cannot withstand the numerous and powerful temptations, which error and deceit are constantly suggesting to shake and destroy their faith. Christ forewarned his disciples, "that there should arise false Christs and false

prophets, and should show great signs and wonders; insomuch, that if it were possible, they should deceive the very elect." When persons shut their ears and harden their hearts against the doctrines of the gospel, they are prepared to listen to every false and soothing delusion.—The way of error is very wide and crooked. It is full of darkness and danger. It is impossible to foresee whither they, who refuse to receive the truth in love, may be carried. It is certain that they, who once deviate from the truth, have lost their defence against the subtle and powerful influence of delusion. Rejecting the light of truth, they no longer see their danger nor suspect the evils, to which they are exposed. Many, who have heared, without receiving the doctrines of the gospel, have shown, when errors were boldly published, that they had an heart to choose the grossest darkness, rather than the pure and saving light of truth. But the more correctly the doctrines of the gospel are understood, and the more heartily they are received, so much the more safely are Christians defended against every wind of doctrine, and the more firmly and easily they withstand the sleight of men and cunning craftiness, by which they lie in wait to deceive. When the apostle urges Christians to take unto themselves the whole armour of God, that they may be able to withstand in the evil day, he first requires that "they have their loins girt about with truth." If then, Christians would not be shaken and weakened and destroyed by error, their hearts should be firmly settled, in the great doctrines of the gospel.

2. It is necessary that Christians should be established in the truth, that they may enjoy spiritual fellowship with their brethren. Christ has given the church religious instructions, that his children may all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man. To the saints at Corinth, the apostle writes, "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." We see then that Christians are required to be united in their religious sentiments, that they may be united in their religious affections, and enjoy spiritual communion. Though John writes so much on Christian affection and fellowship, yet he says—"Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God: he that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God-speed: for he that biddeth him God-speed is partaker of his evil deeds." Christians are no more united in their religious affections, than they are united in their views of the objects towards which their affections are exercised. And they enjoy no Christian fellowship any farther than they are united in their religious sentiments and affections. If then

Christians would keep the unity of the spirit in the bonds of peace, it is necessary that their minds should be settled in the pure and living doctrines of Jesus Christ.

3. The spiritual growth of Christians depends on having their minds settled in the doctrines of the gospel. It is by the light of truth that they "all with open face behold as in a glass the glory of God, and are changed into the same image from glory to glory, even as by the spirit of the Lord." Peter exhorts his brethren, as newborn babes to receive the sincere milk of the word, that they might grow by it. He exhorts the elders to feed the flock of God. And he had before been commanded, in the most solemn manner, by the Lord Jesus Christ, to feed his sheep and his lambs. By one of the prophets we are informed with what the pastors are to feed the flock of God. By him God says to his people, "I will give you pastors according to my heart, who shall feed you with knowledge and understanding." Living and growing Christians always discern and desire the proper food for their souls. The word of God is sweeter to their taste than the honey, or the honeycomb. If Christians would grow or even live, their hearts ought to be so settled in the knowledge and love of the truth, that they would at once discern and reject the loathsome and hurtful poison of error and deceit. Without a correct knowledge and a cordial reception of the doctrines of the gospel, they will always be children, and never acquire the strength and firmness of manhood. Again,

4. The establishment of Christians in the truth is necessary to their spiritual communion with the Lord Jesus Christ. Christ says to his disciples—"If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." It is by knowing and loving the truth, that Christians first become united to Christ. And it is in the same way, that they abide in him. John says to his brethren—"That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father and with his Son Jesus Christ. And these things write we unto you, that your joy may be full." Again he says—"If we say that we have fellowship with him and walk in darkness, we lie and do not the truth; but if we walk in the light as he is in the light, we have fellowship one with another." Here we are plainly taught that the fellowship of Christians with Jesus Christ depends on their receiving the truth and walking in it. And if any say they have fellowship with him and walk in darkness, John declars that they lie. Indeed it is most certain that no one can have fellowship with Christ, who is the way, the truth and the life, without knowing, loving and receiving the doctrines of Christ. But so far as the minds of Christians are enlightened and their hearts established in the doctrines of Christ, they have fellowship with him. So far they are united with Christ in their religious sentiments, affections, interests, pursuits and enjoy-

ments. The views and feelings of Christ never vary respecting the character, designs, decrees, laws and conduct of God. They never vary respecting his own character, doctrines and commands. They never vary respecting his friends or his foes, the things of this world, or of the future existence. His views and his feelings respecting the decisions of the final judgment, the character and condition of saints in heaven and of sinners in hell can never vary. As the views and feelings of the Lord Jesus Christ are ever right respecting every thing, his people must imbibe his sentiments, and have their hearts settled in his doctrines, if they would enjoy communion with him who "is head over all things unto the church, which is his body, the fulness of him that filleth all in all." Let Christians therefore, as the apostle exhorts, "all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ; that they be no more children tossed to and fro, and carried about with every wind of doctrine, by the sleight of men and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, grow up into him in all things, who is the head, even Christ."

On the Duty of Prayer.

PRAYER is one of the principal religious services God hath appointed for us. It is a means of instructing our own minds, giving the truth a suitable impression, and procuring such blessings from him as we need. All the other means of religion, unless this be joined, are not found to be accompanied with much spiritual benefit. All other means, so long as this is neglected, leave the mind in a state of hardness and security. The saving grace of God will not be granted, until we feel our own need; and perhaps it is impossible for any one to refrain from praying after this is felt. When a person sees his sin, experiences the difficulty of turning from it without divine help, with the certain destruction that awaits continued ungodliness; his distressed situation will impel him to call on the name of the Lord; so that we have no reason to think, those, who live without prayer, have any just apprehension of their misery as sinners, or know any thing of the spirit there is in God's children. We have an instance in Saul, afterwards the celebrated apostle Paul, of the effects wrought by a sight of his sin.—It was instantly said behold he prayeth! and he not only prayed, but in the name of the Saviour whom he had persecuted. He felt it as true that he needed a Saviour, as that he was a sinner. In the same manner all sinners have prayed, when they had any just sense of their transgressions. It is a rule invariably true, that so long as any one lives without prayer, he is ignorant of his danger and of the divine displeasure that abideth on him. The saints of the Lord have always delighted in the duty, as one of their

pleasant employments; nor is there any other more expressly commanded, or that has so near a connection with our receiving the blessings we need.

The right discharge of this duty, in any case whatever, must arise from a conviction that the Lord is the disposer of all events; that he hath in his hand all existing nature, determines the times and the seasons, exercises universal government, is every where present so as to see and know all things, and holds it as his everlasting prerogative to dispose of them according to the pleasure of his own will. Unless we previously believe this, there is no room for praying to God. The Infidel, who doubts many of his perfections, and perhaps denies his providence, would not act consistently with himself in praying. His impious principles cut him off from this, which is a most blessed privilege of Christians.—Neither can he console himself with the reflection, that there is infinite perfection to uphold him under the necessary weakness of a creature, which the pride of his heart prevents him from seeing.

A persuasion that God is good and willing to help the humble supplicant, is a prerequisite for praying to him, with a reasonable expectation that he will pay any regard to our entreaties. That he is good, both reason, judging from the things we see in nature, and his own revelation teach us.

It is an important inquiry, what influence prayer hath in inclining God to grant the blessings we need.

Our prayer doth not incline God to grant us blessings, by giving him any information of our desires or wants, which he did not otherwise possess. It cannot be, that he who made all things should be ignorant, that he who sustains them every moment, should not be acquainted with their state in every respect.—It cannot be, that he who made the eye, should not see; or the ear, should not hear; or who upholds the reason and understanding, should not know all the thoughts that pass within our minds. Prayer is not therefore designed to give the Lord any information of our wants.

Prayer is not designed to render God a merciful being. If he had not been most gracious in his nature, disposed to bestow blessings on such as will accept them on reasonable terms, he would not in his wisdom, have concerted the method of salvation; or in his goodness, have given his Son to die an expiating sacrifice for sin; or in his mercy, have made the free offer of salvation to the repentance of miserable sinners. If the Lord were not previously gracious, we should not be permitted to call on his name, for any blessings that pertain either to the present or a future life. If, at any time, we approach the throne of grace with an imagination that this is the means of making the Lord a merciful God, it is a most undue apprehension, both of his character, and of the efficacy of our own weak endeavors.

Our prayer doth not turn God from any of his own purposes.

His purposes are all from everlasting to everlasting. He is of one mind and changeth not, the same yesterday, to-day and for ever. From the days of the beginning, he knew every work he should execute, every blessing he should bestow, every gracious act that will take place through his eternal government, of all worlds and all creatures.—These purposes of his counsel he will for ever proceed in executing, nor will any rebelling sinner ever be able to place any hindrance in his way, or make it less easy for him to do all his pleasure.

Our prayers do not make us worthy of the blessings we need. If any pray, with an apprehension that they make themselves worthy by their requests, they have lost the service, and by the apprehension, added to their errors. We never were, nor ever can be, worthy of any among all the blessings that our God bestows so liberally on the children of men.—They are given for his name and mercy's, sake, and for the sake of Christ. His, for ever, is the worthiness, the merit, the praise of purchasing.

But it may be enquired, in what sense then, doth prayer incline the Lord to bestow the blessings we need, if it neither informs him of our wants and desires, nor makes him gracious, nor changes any of his purposes, nor renders us in any sense more worthy of his favor; all of which have been denied.—There still remain reasons, why prayer is a necessary means for a blessing. He who knows all things, who is infinitely gracious, who will for ever remain the unchangeable God, so as never to alter the least of his purposes, who views us in our sin, both now and ever, infinitely unworthy of any blessing, may still find reasons in his own wisdom, for granting the blessings of his grace in a particular way. All the blessings of God are gifts of sovereign, undeserved grace. He who gives an unmerited favor, may appoint his own conditions of bestowment, on which it shall be given, or for ever denied. The Lord hath done this in the case we are considering. He hath appointed our sensible, humble, sincere, and fervent prayer as means to be used on our part, through which we must receive his blessing. He hath appointed the duty, and made it the means of committing ourselves to his grace, and inviting all his goodness and all his power to appear in our behalf. To reject the means, the manner of receiving, is, in its effects, rejecting the blessings which we want. It is with an ill grace that dependent, guilty sinners practically say, by their neglect of prayer, the gift may be good, but we will not comply with the manner in which alone the Lord hath said he will bestow. By neglecting prayer, they put life far away from themselves.

There are two reasons why God hath appointed, that he will bestow his blessings in answer to prayer: The first is, the natural fitness that dependent beings, that guilty creatures should ask the supreme giver for all they need. We feel the natural propriety of this, between creatures, who are worms of the dust, and in strict propriety of truth, have nothing of their own to bestow.—

We see it to be fit the receiver should ask the giver in a respectful way; much more is it fit, that we pray to God, which is but asking him in a due sense of our dependence, and in terms of worship becoming his glorious majesty. A second reason why God hath prescribed this manner of bestowing his blessings, is for our benefit.—It is better for us to receive the Lord's mercy in this, than in any other manner. The duty teaches us our dependence, it informs us what the blessings are which we need, and prepares us, when they are given, to use them as will be most for God's glory and our own good.

That our prayer may be accepted, it ought always to be offered to God with a humble sense of our dependence. Our very existence depends on his will, in present exercise, to uphold us in being; certainly then it must be the same with all the blessings we enjoy. They are both his gift, and the work of his providence in continued action to bless us. This is true concerning all the things by which our minds are instructed, our hearts cheered and our bodies sustained. As the Lord knows all our feelings, for creatures so depraved as we are, to call upon him in the spirit of self-sufficiency, must be a displeasing service in his sight.—While we feel our dependence, a sense of his all-sufficiency should encourage us. Under evil of every kind, where it appears to human wisdom there is no way of escape, he can make a safe path for such as depend upon him with a humble spirit; or, if it be best for them to endure evil, he can give such supports, as will make them rejoice in his care. Although there be no fruit in the vine, nor any herd in the stall, he can cause his people to rejoice in the God of their salvation.

Our prayer should be made with a feeling that we are unworthy of the least of his mercies, so that if he were to deal in righteousness, we must be denied every favor. It should be offered in the name of Christ, the only Mediator between God and men, depending on his merits for acceptance. Every temporal blessing is as much a fruit of his mediation as eternal life.

We are permitted to pray for all things, both temporal and spiritual, that it will be for our good to receive at his hand, or consistent with his own glory, and the rights of our fellow creatures for him to grant.—While we call on the name of the Lord, we must carefully observe that our requests be reasonable. The heart of man is exposed to very unreasonable desires. We often desire things that it is not fit should be granted; things which the Lord hath given us no encouragement, either by his word or his providence, shall be bestowed; things which it would be a departure from the rules of his moral government to give, or injurious to the rights of society, or destructive to the happiness of some other person. In such cases, there is no reasonable ground to suppose our prayer will be heard; and to offer it in a knowledge this is the case, would be very sinful. A

most holy God will never depart from the fixed principles of his providence to gratify us in what we ought not to desire; and to expect we shall be heard in such cases, is always either an ignorant, or presumptuous, or enthusiastic address, to the throne of divine grace.

To pray with a right temper, it must be with submission to the sovereign will of God. To imagine we have a kind of power over his providence, because he hath encouraged to hear our prayer, is the spirit of impiety rather than of worship. He holds the authority, the right to determine, the power to execute in his own hand, for ever to do the purposes of his will.

In many instances, where our supplication is made with some degree of humble sincerity, it is still in ignorance of what is best.—When it is thus, if we had more knowledge, we should withdraw our entreaties from his presence. If the prayers of the ungodly were granted, according to their present wishes, they would speedily sink themselves in greater depths of woe than they now conceive; or, if those, who are sincere, were in all things repecting their own state, committed into the hand of their own prayers, without a sovereign direction of infinite wisdom, or any influence of infinite goodness to deny many of their requests, they would supplicate themselves into ruin. These considerations, but especially God's sovereign right to bestow or deny, should lead us to present our requests with submission, as ready to reverence the righteousness which denies, as to bless the mercy which bestows.

The benefits of prayer are many and great.

A pious mind experiences such pleasure in the duty, that he does not need the excitement of a command to make him prayerful. The permission is a precious privilege, the duty his comfort, and its benefits many. By the appointment of God, it is one of the most effectual means of procuring the blessings we need. It invites the protection of his providence, the preservation of his grace, and the communion of his Holy Spirit. So many encouragements as we find, will not be lost to those who are faithful to call on the Lord.—It is probable they will be able to unite their testimony with many before them, that the Lord hath preserved them in six troubles, and in seven been the support of their hearts. That he hath kept them from many evils to which they have been exposed, and doubtless carried them through dangers which they never knew surrounded their paths. Although some things we have asked have not been given; yet, as it is a duty to pray, we have reason to conclude it hath been instrumental of procuring the Lord's goodness, which otherwise we could not have experienced.

Prayer tends to quicken all the Christian graces, and a spirit of praise, by bringing into view the mercies we actually receive.—It excites a just dependence on God, teaches us to adore him when his glorious perfections are placed in our

sight, and produces repentance by a view of the sins we have committed.—It warms our love, strengthens our faith, encourages our hopes, increases our humility, shews us the emptiness of the world and its insufficiency to be a contenting portion to our hearts.—It brings into our recollection all the solemn scenes, which we ever have experienced, or expect ever to meet in death, judgment and eternity. Prayer is a kind of self-examination into the deep recesses of our own hearts, that we may know whether these be pure. It is a most solemn commendation of ourselves to the care and grace of the Lord. It is a converse with God himself, in which he permits his frail and guilty creatures, who are but dust and ashes, to speak freely to him; and beg an interest in all his goodness. How exposed to evil is the state of those who do not pray! They are exposed to all the punishments, which God hath said he will pour out on those, who forget his name. They put themselves away from the protection of his providence, and the influences of his grace. They live without God in the world, in forgetfulness of his providence, and their need of his grace.—All their thoughts will be on the perishing things of sense; none on their own duty, and their preparation to meet death and its eternal consequences.—They are open to the full force of every temptation, to the seduction of their own hearts and an ensnaring world.—When such come into trouble, they can have neither trust or hope in God. They will not know how to pray, nor will the Lord hear their groans. Such will quit the scene, dreading the consequences of their own prayerless lives. M. M.

Mr. Editor,

WE read the following in Ezekiel xviii. 21, 22. *But if the wicked will turn from all his sins he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die. All his transgressions that he hath committed, they shall not be mentioned against him: In his righteousness that he hath done he shall live.* In what sense do men live in their own righteousness?

THE natural and original meaning of the words life and living, is animal life and an active, spiritual, intelligent existence; but they are used in several, important figurative senses, in some one of which, the passage proposed is to be understood. The principal of those figurative senses, is happiness or blessedness present and future, the favor of God, the protection of his providence in all such blessings as it is best for men to receive here, with a preservation from his destroying judgments. Eminently, life and living mean eternal blessedness in the kingdom of glory.

There are also several senses of the word righteousness. It is often used in the word of God, for that, on account of which he pardons sin and accepts the guilty to his eternal favor; often, also, it means personal holiness, the conformity to God's

moral perfections, which is given to his people by sanctification, which prepares them to be happy, in knowing and serving him. In the last of these senses, the word righteousness is used in this passage, meaning personal sanctification, or holiness of heart and life.—They shall live *in* their righteousness, as an internal preparation within their own souls to be eternally blessed and glorious. It doth not mean, they shall live *by* their righteousness, as the procuring cause of divine favor; or the price of purchase for their acceptance. This righteousness was wrought by Christ in his obedient life, and painful death, when he made satisfaction to the law and the justice of God. Sinners, through the free grace of God are justified, pardoned, accepted, and entitled to life eternal by the righteousness of Christ, as the price of their ransom from death. There can be no other righteousness that God will regard in the forgiveness of sinners, or by which his grace can be made glorious. Still a righteous temper within themselves, or personal sanctification, is necessary; necessary to make them meet subjects of his eternal favor, for it is not fit he should forgive any who remain wholly under the power of their sins; necessary to prepare them for coming into his presence, for it is not proper unholy creatures should stand before him; necessary to fit them for the duties of heaven, for sinners under the influence of rebellious principles, could not offer such pure praises as must ascend around his throne; necessary for their own happiness, for minds unsanctified, delighting in sin, cannot be happy in sight of a holy God, with all the purity, truth, righteousness and disinterested love of heaven around them.—Thus we see how their own righteousness or virtuous temper and deliverance from sin, is their preparation for receiving the blessing of God. The words of the promise are most expressive of the thing that is meant. They are happy, they do their duty, they actually honor God, they worship and serve him, they shall be glorious in the righteousness, or the Christian temper which they possess.—When this is seen in penitent, repenting sinners, the Lord reverses the condemnation under which they have been; but he reverses it for the sake of his Son's righteousness, and admits them to be heirs together with him in all the promises. At death he will admit them to the perfection of a heavenly state, wherein their life, their blessedness, their glory will for ever consist in serving him. Who that is wise, doth not wish for these principles of life to be begun in his own soul here, in which he may gloriously live for ever; to have death wiped away from his heart, and life implanted. Let him who wisheth thus, turn from his iniquities, keep the statutes of the Lord, and do that which is lawful and right; he then shall live and not die, and the transgressions he hath committed shall not be mentioned against him.—The encouragement is to all alike who will turn.—The chief of sinners, sinners who have long been away from their Father's house,

prodigals who have spent all their lives in riotous living, if they will turn, will find acceptance in Christ. But they must turn sincerely with the heart, part with sin, and condemn themselves for what they have done. They must accept a holy God for their Lord; a holy Redeemer for their Saviour; a holy law for their rule of living; a pure, humble, honest life for their habitual conversation in the world; the glory of God for their motive in acting; the blood of Christ for their hope in life and in death, and a heaven of purity for their home.

The following extracts from "Cave's Lives, Acts and Death, of those who were contemporary with, or immediately succeeded the Apostles," may be pleasing to those who are not acquainted with the ecclesiastical history of that age.

The spread of the gospel during the first century through a great part of the world then known, was a demonstration of the power and presence of the true God. Infidels and heretics, particularly Socinians, have done much to lower the public opinion of the wonderful works that were done in the name of Jesus. As they deny the divinity of Christ, they are ready to call in question the existence of evil spirits, and the power they had over the bodies and minds of men before his incarnation. The manifestation of divine power in destroying the works of Satan, and the pure, humble, patient and holy lives of Christians, were principal means of convincing mankind that the gospel was from God.

THE shadows of the night do not more naturally vanish at the rising of the sun, than the darkness of pagan idolatry and superstition fled before the light of the Gospel; which the more it prevailed, the clearer it discovered the folly and impiety of their worship: their solemn rites appeared more trifling and ridiculous, their sacrifices more barbarous and inhuman, their *demons* were expelled by the meanest Christian, their oracles became mute and silent, and their very priests began to be ashamed of their magic charms and conjurations; and the more prudent and subtle heads among them, who stood up for the rites and solemnities of their religion, were forced to turn them into mystical and allegorical meanings, far enough either from the apprehension or intention of the vulgar. The truth is, the devil, who for so many ages had usurped an empire and tyranny over the souls of men, became more sensible every day, that his kingdom shaked; and therefore sought, though in vain, by all ways to support and prop it up. Indeed, some time before our Saviour's incarnation, the most celebrated oracle at *Delphos* had lost its credit and reputation, as after his appearance in the world they sunk and declined every day; whereof their best writers universally complain, that their gods had forsaken their temples, and oracular recesses, and had left the world in darkness and obscurity; and that their votaries did in vain solicit their counsels and an-

swers. *Plutarch*, who lived under *Trajan*, wrote a particular Tract, still extant, *concerning the ceasing of oracles*, which he endeavors to resolve partly into natural, partly into moral, partly into political causes, though all his philosophy was too short to give a just and satisfactory account of it. One cause he assigns of it is, the death and departure of those *demons*, that heretofore presided over these oracles.

That the silence of oracles, and the enervating the power of *demons* was the effect of the Christian religion in the world, we need no more than the plain confession of *Porphyry* himself (truth will sometimes extort a confession out of the mouth of its greatest enemy) who says, that *now its no wonder if the city for so many years has been overrun with sickness*, Æsculapius *and the rest of the gods having withdrawn their converse with men : for that since* Jesus *began to be worshipped, no man hath received any public help or benefit by the gods.* A great argument, as *Eusebius* well urges, of our Saviour's divine authority, and the truth of his doctrine. For when (says he a little before) such numbers of fictitious deities fled at our Lord's appearance, who would not with admiration behold it as an uncontrolable demonstration of his truly saving and excellent religion, whereby so many churches and oratories through all the world both in cities and villages, and even in the desarts and solitudes of the most barbarous nations have been erected and consecrated to the great Creator, and the only sovereign of the world : when such multitudes of books have been written, containing the most incomparable rules and institutions to form mankind to a life of the most perfect virtue and religion, precepts accommodate not to men only, but to women and children : when he shall see that the oracles and divinations of *demons* are ceased and gone ; and that the divine and evangelical virtue of our Saviour no sooner visited mankind, but they began to leave off their wild and frantic ways of worship, and to abhor those human sacrifices (many times of their dearest relations) wherewith they had been wont to propitiate and atone their bloody and merciless *demons*, and into which their wisest and greatest men had been bewitched and seduced. I add no more but *S. Chrysostom's* challenge, "Judge now with me, O thou incredulous *Jew*, and learn the excellency of the truth ; what impostor ever gathered to himself so many churches throughout the world, and propagated his worship from one end of it to the other, and subdued so many subjects to his crown, even when thousands of impediments lay in the way to hinder him ? certainly no man : a plain evidence that Christ was no impostor, but a Saviour and benefactor, and the author of our life and happiness."

We have seen with what a mighty success Christianity displayed its banners over the world ; let us next consider what it was that contributed to so vast an increase and propagation of it. And here not to insist upon the blessing of the

Divine Providence, which did immediately superintend its prosperity and welfare, nor upon the intrinsic excellency of the religion itself, which carried essential characters of divinity upon it, sufficient to recommend it to every wise and good man, there were five things among others that did especially conduce to make way for it; the miraculous powers then resident in the church, the great learning and abilities of its champions and defenders, the indefatigable industry used in propagating of it, the incomparable lives of its professors, and their patience and constancy under sufferings. It was not the least means that procured the Christian religion a just veneration from the world, the miraculous attestations that were given to it. I shall not here concern myself to shew, that miracles truly and publicly wrought are the highest external evidence that can be given to the truth of that religion, which they are brought to confirm; the force of the argument is sufficiently pleaded by the Christian Apologists. That such miraculous powers were then ordinary in the church, we have the concurrent testimonies of all the first writers of it.—*Justin Martyr* tells the Emperor and the Senate, that our Lord was born for the subversion of the *demons*, which they might know from the very things done in their sight; for that very many who had been vexed and possessed by *demons*, throughout the world, and in this very city of theirs, whom all their exorcists and conjurers were not able to relieve, had been cured by several Christians through the name of *Jesus* that was crucified under *Pontius Pilate*; and that at this very time they still cured them, disarming and expelling the *demons* out of those whom they had possessed. The same he affirms in his discourse with *Tryphо* the *Jew*, more than once, that the devils trembled and stood in awe of the power of Christ; and to this day being adjured by the name of *Jesus Christ* crucified under *Pontius Pilate*, the *Procurator* of *Judea*, they were obedient to Christians. *Ireneus* assures us that in his time, the Christians, enabled by the grace of Christ, raised the dead, ejected *demons*, and unclean spirits; the persons so dispossessed coming over to the church; others had visions and the gift of prophesy; others by imposition of hands healed the sick, and restored them to perfect health. But I am not able (says he) to reckon up the number of those gifts, which the church throughout the world receiving from God, does every day freely exercise in the name of *Jesus Christ* crucified under *Pontius Pilate*, to the benefit of the world. *Tertullian* challenges the *Roman* governors to let any possessed person be brought before their own tribunals, and they should see, that the spirit being commanded to speak, by any Christian, should as truly confess himself to be a devil, as at other times he falsely boasted himself to be a God. And he tells *Scapula*, that they rejected, disgraced, and expelled *demons* every day, as most could bear them witness. *Origen* bids *Cel-*

sus take notice, that whatever he might think of the reports which the gospel makes concerning our Saviour; yet that it was the great and magnificent work of *Jesus*, by his name to heal even to this day, whom God pleased; that he himself had seen many, who by having the name of God and Christ called over them, had been delivered from the greatest evils, frenzy and madness, and infinite other distempers, which neither men nor devils had been able to cure. What influence these miraculous effects had upon the world, he lets us know elsewhere. "The apostles of our Lord *(says he)* without these miraculous powers would never have been able to have moved their auditors, nor persuaded them to desert the institutions of their country, and to embrace their new doctrine; and having once embraced it, defend it even to death, in defiance of the greatest dangers. Yea even to this day the footsteps of that Holy Spirit which appeared in the shape of a dove, are preserved among the Christians; they exorcize *demons*, perform many cures, and according to the will of God foresee and foretel things to come. At which, though *Celsus* and his personated *Jew* may laugh, yet I affirm further, that many even against their inclinations have been brought over to the Christian religion, their former opposition of it being suddenly changed into a resolute maintaining of it unto death, after they have had visions communicated to them; several of which nature we ourselves have seen."

Another advantage that exceedingly contributed to the triumph of Christianity, was the singular learning of many, who became champions to defend it: for it could not but be a mighty satisfaction, especially to men of ordinary capacities, and mean employments (which are the far greatest part of mankind) to see persons of the most smart and subtle reasonings, of the most acute and refined understandings, and consequently not easily capable of being imposed upon by arts of sophistry and plausible stories, trampling upon their former sentiments and opinions, and not only entertaining the Christian faith, but defending it, against its most virulent opposers. 'Tis true indeed the gospel at its first setting out was left to its own naked strength, and men of the most unpolished breeding made choice of to convey it to the world that it might not seem to be an human artifice, or the success of it be ascribed to the parts and powers of man. But after that for an hundred years together it had approved itself to the world, and a sharper edge was set upon the malice and keenness of its adversaries, it was but proper to take in external helps to assist it. And herein the care of divine providence was very remarkable, that as miracles became less common and frequent in the church, God was pleased to raise up even from among the *Gentiles* themselves, men of profound abilities, and excellent learning, who might beat them at their own weapons, and wound them with arrows drawn out of their own quiver; and it was high time to do so: for the

Gentiles did not only attack the Christians and their religion by methods of cruelty, and by arts of insinuation, not only object what wit and subtilty could invent, to bear any shadow and pretence of reason, but load them with the blackest crimes, which nothing but the utmost malice and prejudice could ever suspect to be true. This gave occasion to the Christian apologists, and the first writers against the *Gentiles*, who by their learned and rational discourses vindicated the Christians from the things charged against them, justified the reasonableness, excellency, and divinity of their religion; and exposed the folly and falsehood, the brutishness and impiety, the absurd and trifling rites of the *Pagan* worship; by which means prejudices were removed, and thousands brought over to the faith.

A third advantage that helped on the progress of Christianity, was the indefatigable zeal and industry used in the propagation of it. No stone was left unturned, no method unattempted, whereby they might reclaim men from error, and bring them over to the acknowledgment of the truth. They preached it boldly, and prayed heartily for the conversion and reformation of mankind, solicited their neighbors that were yet strangers to the faith, instructed and informed new converts, and *built them up on the most holy faith.* Those that were of greater parts and eminency erected and instituted schools, where they publicly taught those that resorted to them, grounding them in the rudiments of the faith, and guarding them both against heathens on the one side, and heretics on the other. Among us (says *Tatian*) not only the rich and the wealthy learn our philosophy, but the poor are freely disciplined and instructed: we admit all that are willing to learn, whether they be old or young. And what the success was, he tells us a little after, that all their virgins were sober and modest, and were wont to discourse concerning divine things, even while they were sitting at their distaffs. Nor did they content themselves only to do thus at home, many of them freely exposing themselves to all manner of hazards and hardships: no pains were thought great, no dangers considerable, no difficulties insuperable, that they might enlarge the bounds of the gospel, travelling into the most barbarous nations, and to the remotest corners of the world. The divine and admirable disciples of the apostles (says *Eusebius*,) built up the superstructures of those churches, the foundations whereof the apostles had laid in all places where they came: they every where promoted the publication of the gospel, sowing the seeds of that heavenly doctrine throughout the whole world. For their minds being inflamed with the love of a more divine philosophy, according to our Lord's counsel, they distributed their estates to the poor; and leaving their own countries, took upon them the office of *evangelists*; preaching Christ, and delivering the evangelical writings to those who had not yet so much as heard of the Christian faith.

And no sooner had they founded the faith in any foreign countries, and ordained guides and pastors, to whom they committed the care of those new plantations, but they presently betook themselves to other nations, ratifying their doctrine with the miraculous powers of that divine Spirit that attended them; so that as soon as ever they began to preach, the people universally flocked to them, and cheerfully and heartily embraced the worship of the true God, the great Creator of the world.

Christianity recommended itself to the world by the admirable lives of its professors, which were so truly consonant to all the laws of virtue and goodness, as could not but reconcile the wiser and more unprejudiced part of the *Gentile* world to a better opinion of it, and vindicate it from those absurd and senseless cavils that were made against it. For when they saw Christians every where so seriously devout and pious, so incomparably chaste and sober, of such humble and mortified tempers, so strictly just and righteous, so kind and charitable, not to themselves only, but to all mankind, they concluded there must be something more than human in it: as indeed no argument is so convictive, as a demonstration from experience. Their singular piety, and the discipline of their manners weighed down all the disadvantages they were under. The divine and most admirable apostles of Christ (says *Eusebius*) how rude soever they were in speech, were yet of the most pure and holy lives, and had their minds adorned with all sorts of virtue. And such generally were the Christians of the succeeding ages; they did not entertain the world with a parcel of good words and a plausible story, but shewed their faith by their works, and proved the divinity of their religion by the heavenliness of their lives. We (says the Christian in *Minucius Felix*) despise the pride and superciliousness of philosophers, whom we know to be debauched persons and always eloquent against those vices of which themselves are most guilty. For we measure not wisdom by men's garbs and habits, but by their mind and manners; nor do we speak great things so much as live them, glorying that we have attained what they earnestly sought, but could never find. Christians were then the only persons that really were what they pretended to, men heartily reformed from vice to virtue. Being persuaded (as *Justin Martyr* tells the Emperors) by *the word*, we have renounced the *demons*, and through the Son, worship the only and unbegotten Deity: and we who heretofore took pleasure in adulteries, do now embrace the strictest chastity; and who were addicted to magic arts, have devoted ourselves to the benign and immortal God: we who valued estate and riches before all things in the world, do now cast what we have in common, distributing to every one according to his need: we who by hatred and slaughters mutually raged against each other, and refused to sit at the same fire with those who were not of our own tribe, since Christ's appearing in the

world, familiarly converse together, pray for our enemies, and for the conversion of those that unjustly hate us, endeavoring to persuade them to live according to the excellent precepts of Christ, that so they may have just ground to hope for the same rewards with us from the great Judge of the world. Indeed strange was the efficacy of the Christian doctrine over the minds of men, which the Christian apologists at every turn plead as an uncontrolable evidence of their religion ; that it made all sorts of persons that complied with it, chaste and temperate, quiet and peaceable, meek and modest, and afraid of the least appearance and color of what was evil. When the heathens derided them for the mean and unpompous solemnities of their religion, they universally declared, that God respected no man for any external excellencies or advantages, it was the pure and the holy soul he delighted in ; that he stood in no need of blood or smoke, perfumes and incense ; that the greatest and best sacrifice was to offer up a mind truly devoted to him: that meekness and kindness, an humble heart, and an innocent life, was the sacrifice with which God was well pleased, and infinitely beyond all other oblations ; that a pious and devout mind was the fittest temple for God to dwell in, and that to do ones duty, to abstain from sin, to be intent upon the offices and ministrations of prayer and praise, is the truest festival ; yea that the whole life of a good man is nothing else but a holy and festival solemnity. This was the religion of Christians then, and it rendered their profession amiable and venerable to the world ; and forced many times its most violent opposers to fall down, and say *that God was in them of a truth.*

The disciples of this holy and excellent religion gained innumerable proselytes to their party by their patience and constancy under sufferings. They were immutably resolved to maintain their station, notwithstanding all the attempts made to beat them from it. They entertained the fiercest threatnings with an unshaken mind, and fearlessly beheld the racks and engines prepared for them ; they laughed at torments, and courted flames, and went out to meet death in its blackest dress : they died rejoicing, and triumphed in the midst of the greatest tortures ; which happening for some ages almost every day, could not but convince their enemies that they were in good earnest, that they heartily believed their religion to be true, and that there must be a divine and supernatural power going along with it, that could support them under it ; which *Justin Martyr* confesses, was one main inducement of his conversion to Christianity.

General and Particular Redemption.

Those who advocate the doctrine of general redemption, suppose that the atonement of Christ is sufficient for all men ; so that the reason, many who hear the gospel will fail of salvation, is that the perverseness

of their unholy hearts prevents their acceptance of the offered grace. Although the atonement is sufficient, God is under no obligation to change their hearts by his efficient grace. There is, therefore, room to exhort all men to repentance, and their refusal is the brightest illustration of the nature of sin. They are neither awed by vindictive justice, nor melted into sorrow by divine goodness. Although the sinner wishes to escape misery, he hath no desire of such grace as the gospel offers.

Those who advocate the doctrine of particular redemption, suppose that the atonement was made for a definite number, only a part of the human race; so that the salvation of others is impossible for two reasons: one that no atonement has been made from which they can derive benefit; the other that God does not grant his efficacious grace to renew their hearts and bring them to repentance.

The following extract is taken from the resolutions of the Synod of Dort, from which every one may judge for himself what was the opinion of that venerable assembly of reformed divines.

"THE death of the Son of God is the only and most perfect sacrifice and satisfaction for sins, of infinite value and price, abundantly sufficient to expiate the sins of the whole world.—The promise of the gospel is, that whosoever believeth in Christ crucified shall not perish, but have everlasting life; which promise, together with the command to repent and believe, ought promiscuously and indiscriminately to be published and proposed to all people and individuals, to whom God in his good pleasure sends the gospel.—Whereas, many who are called by the gospel do not repent nor believe in Christ, but perish in unbelief; this proceeds not from any defect or insufficiency in the sacrifice of Christ offered on the cross, but from their own fault.—As many as truly believe, and are saved by the death of Christ from their sins, and from destruction, have to ascribe it to the mere favor of God, which he owes to no one, given them in Christ from eternity.—For it was the most free counsel, and gracious *will* and *intention* of God the Father, that the quickening and saving efficacy of the most precious death of his Son should exert itself in all the elect, to give unto them only justifying faith, and by it to conduct them infallibly to salvation; that is, it was the will of God that Christ, by the blood of the cross, whereby he confirmed the new covenant, should efficaciously redeem out of every people, tribe, nation, and language, all those and those only, who were from eternity elected to salvation, and given to him by the Father."

Influence of Christianity.

"ALTHOUGH Christianity has not always been so well understood, or so honestly practised, as it ought to have been; although its spirit has been often mistaken, and its pre-

cepts misapplied, yet, under all these disadvantages, it has gradually produced a visible change in those points which most materially concern the peace and quiet of the world. Its beneficent spirit has spread itself through all the different relations and modifications of life, and communicated its kindly influence to almost every public and private concern of mankind. It has insensibly worked itself into the inmost frame and constitution of civil states. It has given a tinge to the complexion of their governments, to the temper and administration of their laws. It has restrained the spirit of the prince and the madness of the people. It has softened the rigor of despotism, and tamed the insolence of conquest. It has in some degree taken away the edge of the sword, and thrown even over the horrors of war a veil of mercy. It has descended into families, has diminished the pressure of private tyranny; improved every domestic endearment; given tenderness to the parent, humanity to the master, respect to superiors, to inferiors ease; so that mankind are, upon the whole, even in a temporal view, under infinite obligations to the mild and pacific temper of the gospel, and have reaped from it more substantial worldly benefits than from any other institution upon earth. As one proof of this (among many others), consider only the shocking carnage made in the human species by the exposure of infants, the gladiatorial shows, which sometimes cost Europe twenty or thirty thousand lives in a month; and the exceedingly cruel usage of slaves, allowed and practised by the ancient pagans. These were not the accidental and temporary excesses of a sudden fury, but were *legal* and *established*, and constant methods of murdering and tormenting mankind. Had Christianity done nothing more than brought into disuse (as it confessedly has done) the two former of these human customs entirely, and the latter to a very great degree, it had justly merited the title of the *benevolent religion*: but this is far from being all. Throughout the more enlightened parts of Christendom there prevails a gentleness of manners widely different from the ferocity of the most civilized nations of antiquity; and that liberality with which every species of distress is relieved, is a virtue peculiar to the Christian name."

The above observations of a pious and elegant writer, are doubtless just. But if we look on the present state of the civilized Christian world, filled with blood, with wars and rumors of wars, which must we judge predominant, either the spirit of Infidelity, or of the meek and forgiving Jesus?

Extract of a Letter from Owego village, State of New-York.

"THERE has been an extraordinary revival of religion in this place; an account of which I will shortly send, that it may appear in your Magazine."

ORDINATION.

ON the 8th of April last, was ordained to the pastoral office in the first Church and Society in New-Haven, the Rev. NATHANIEL W. TAYLOR; Rev. Doctor Dwight preached an appropriate Sermon from these words.—— "*Which things the Angels desire to look into.*"—Doctor Ely made the introductory;——Doctor Trumbull the consecrating, and the Rev. Mr. Elliot the concluding prayer.—Rev. Doctor Dana gave the charge, and the Rev. Mr. Merwin the right hand of fellowship, and Doctor Dwight a charge to the Church and Society. The various parts were performed in a solemn and impressive manner, and to the entire approbation of a large audience

OBITUARY.

DIED at Washington on the 20th April last, GEORGE CLINTON, Esq. Vice-President of the United States. This aged and venerable statesman was an officer in the revolutionary war, and twenty-one years a Governor of the State of New-York; and in 1805 was elected Vice-President, which office he has since sustained till his death.

At Virginia, on the 6th of March last, JAMES MADISON, LL. D. Bishop of the Episcopalian Church of that State, and President of William and Mary College.

At Kingston, (N. H.) Rev. ELIHU THAYER, D. D. aged 65.

At Lyme, Rev. DAVID HUNTINGTON, aged 70, pastor of a church in Lyme. Dart. 1773.

At Sharon, Dr. NATHANIEL LOWRY.

At Canaan, Dr. FREDERICK PLUMB.

At Salisbury, Dr. ABIRAM PEET.

Donation to the Missionary Society of Connecticut.

1812.

April 22. Rev. Timothy Harris, collected in new settlements,.....$ 26 45

CONNECTICUT

EVANGELICAL MAGAZINE;

AND

RELIGIOUS INTELLIGENCER.

VOL. V.] JUNE, 1812. [NO. 6.

An Historical View of the first Planters of New-England.

NO. IX.

(Continued from p. 172.)

BIOGRAPHY.

THAT we may be enabled to form a correct opinion of the venerable founders of the New-England Colonies, it is necessary for us to have a more distinct view of those individuals, whose virtues and services rendered them conspicuous, than can be taken from a general history of events. Though sensible that the task is arduous, and the subject worthy of the labors of the ablest Biographer, under the persuasion that some account of the characters of those great and good men, whom we love to denominate our forefathers, will be acceptable to the readers of the Magazine, the work will be attempted.

Of the early settlements of New-England, the colony of Plymouth, the first in standing, led the way in the establishment of the most important civil and religious institutions. The fathers of that colony, therefore, for their zeal and indefatigable labors, will always be held in the most grateful remembrance; while their practial wisdom and rational piety can never cease to be revered. The eminent characters of that colony, may, very justly, be the subject of our first attention.

The most distinguished person of that extraordinary company, who made the settlement of Plymouth, and commenced the first colony, which in its early state had the appearance of permanency, within the present limits of the United States, was their venerable Minister, the Rev. John Robinson. Through the interesting vicissitudes of about twenty years, he was their leader, their shield, and the only common bond which gave a unity to all their pursuits.

Mr. Robinson was born in the East of England, about the year 1575. Possessed of a strong and discriminating mind, under

the advantages of a liberal education, he made an early and distinguished progress in those branches of science which were the principal subjects of learning in that day. Having been early inducted into the work of the gospel ministry, he applied with great diligence to the study of the scriptures, and to the constitution and character of the national church. Of that church he was a member, having received episcopal ordination, and was settled over a small congregation near Yarmouth. He entered upon the work of the ministry about the time when the debates, between the advocates of high episcopacy and the Puritans, managed by those able champions Whitgift and Cartright, were carried on with the utmost vigor. The minds of all men were affected with those discussions, and such as were of an inquisitive turn, necessarily examined those subjects which so greatly agitated the nation. From a careful attention to the existing order of the religious establishment, Mr. Robinson became convinced that many of the ordinances and ceremonies of the church were unsupported by divine precept, and inconsistent with the word of God. Finding that rites of human invention were maintained and enforced with as much pertinacity as any of the express precepts or ordinances of Christ, that he was denied the privilege of conscientious omission of forms and ceremonies confesssedly unessential, Mr. Robinson determined, at the hazard of all temporal good, to separate from the established church.

About the year 1580, a sect of violent separatists arose in England, the principal leader of whom was Robert Brown, from whom the sect was denominated Brownists. These absolutely disowned the Church of England as a church of Christ, and held it to be unlawful to hold any communion with that church. Mr. Robinson, on a discovery of the numerous factitious rites which were imposed by the church, of the arbitrary measures and high usurpations of the hierarchy, fell into the same mistaken sentiments, and connected himself with the Brownists. The sentiments which he embraced and publicly maintained, were generally adopted by his congregation. Enlightened by his luminous mind, allured by his ardent piety, attached by his unfeigned mouth, the congregation ever adhered to their faithful, beloved pastor. Mr. Robinson published some small tracts in vindication of the lawfulness of separation, and in opposition to many of the ordinances of the ecclesiastical establishment.—Many of the Brownists, unable to endure the persecuting zeal of Archbishop Whitgift and his successor Bancroft, fled to Holland and set up several churches. Those churches enjoyed the labors of several excellent divines whose names are still eminent in the departments of divinity and science.—Mr. Robinson and his people made many efforts to enjoy and perform the pure worship and ordinances of the gospel, *in a private manner*, without giving offence to those who sought to enforce a general uniformity. But the zeal of

the ecclesiastical courts and the vigilance of the pursuivants rendering this impracticable, they were compelled to look for an asylum in foreign countries. The removal of Mr. Robinson and his congregation to Amsterdam, in the year 1607, and in the year following to Leyden, was particularly described in our third Number.

Mr. Robinson was a man of an independent mind, who made truth and duty his great objects of pursuit, and was not to be governed by the prejudices of a sect. On a more near acquaintance with the principles and practices of the Brownists than he could obtain in his native country, aided by the light of the holy scriptures and an intercourse with some eminent Puritan divines, he became sensible of the unreasonable bigotry and many errors of the Brownists, and undertook to effect a reformation in their sentiments and churches. In this important undertaking, he was eminently successful. Many of the Brownists gradually came into his sentiments, and, that they might be distinguished from those who tenaciously adhered to the sentiments of Brown and went even greater lengths in error, they were distinguished by the name of *Independents*. The leading principles on which Mr. Robinson's church in Leyden was established, were these :— They acknowledged the doctrinal Articles of the Church of England to contain the essential doctrines of the gospel; they held that, that was a true church of Christ, and as such to be venerated and esteemed ; that every individual church had received authority from Christ to enjoy all the privileges, to exercise all the rights which he has appointed for his visible people ; and that such a church is not amenable to any external or superior ecclesiastical authority.— They held a cordial communion with the Reformed churches of Holland, with the churches of Geneva, with the French Protestants who were regulated by the Walloon Confession, and with the most of the Reformed churches they agreed in the essential principles of doctrine and practice. They held it lawful to unite with the Church of England in Christian intercourse and divine worship, but not to commune with them, in their then existing state, in sealing ordinances. This account is taken from a Confession of Faith and a general account of that first Independent church drawn by Mr. Robinson, with great ability and learning, and published at Leyden in latin, in the year 1619. It is entitled *An Apology for the English exiles, who are vulgarly called Brownists*. In this Confession it is stated, " We hold the Reformed Churches to be true and genuine, we profess communion with them in the sacraments of God, and, as far as we are able, cultivate their fellowship." Dr. Mosheim observes, " Instead of differing from all other Christian societies, it may rather be said of the Independents, that they were perfectly agreed with by far the greatest part of the Reformed churches." The religious sentiments, in doctrine and practice, which were received by Mr. Robinson's church at Leyden, under the instruction

of that great man, and afterwards brought to America, were remarkably coincident with those which have since been so ably vindicated by Dr. Hopkins in his incomparable System; a work which will be admired in the latest periods of the church, notwithstanding the censures it now receives from many by whom it was never read. The sentiments of Mr. Robinson which have been mentioned, which were adopted by his people, afford a satisfactory reason for an extraordinary remark of that acute historian Mr. Hume. He says, of the Independents, "Of all Christian sects, this was the first, which during its prosperity, as well as its adversity, always adopted the principle of toleration."

At the time that Mr. Robinson removed to Leyden, the celebrated Arminius was professor of divinity in the eminent university of that city, and publicly inculcated his peculiar religious sentiments. After his death in 1609, he was succeeded in the divinity chair by Episcopius, who maintained the religious sentiments of his predecessor with great ability and learning. An occurrence during his professorate, deserves a particular mention in this place. It is related in an historical tract of Governor Bradford. "Episcopius, the Arminian professor, put forth his best strength and set forth sundry theses, which by public dispute he would defend against all men. Now, Poliander, the other professor, and the chief preachers of the city desired Mr. Robinson to dispute against him; but he was loth, being a stranger: yet the other did importune him and told him that such was the abilities and nimbleness of the adversary, that the truth would suffer if he did not help them; so that he condescended and prepared himself against the time, and when the day came, the Lord did so help him to defend the truth and foil his adversary as he put him to an apparent nonplus in this great and public audience, and so he did a second and a third time upon such like occasions, which procured him much honor and respect."

Mr. Robinson appears to have had no less influence with his people in the regulation of their moral conduct, than in the direction of their religious sentiments. A little previous to their removal to America, the Magistrates of the city of Leyden, in a public address to the members of the French church in that city, observe, "These English have lived among us these twelve years, and yet we never had any suit or accusation come against any of them; but your strifes and quarrels are continual."

The plan of a removal to America, projected by the congregation at Leyden, met with the cordial approbation of their reverend pastor. He considered the reasons for a removal sufficient, and resolved to accompany his beloved flock to the western wilderness. After attending to the nature of the necessary preparations, it was found that the whole company could not remove at one time, and it was agreed that the pastor should attend the greater number. At the time of the first

emigration, the greater number remained in Holland, with whom Mr. Robinson continued. He remained, however, in the full expectation of removing, with the residue of his people, to America. This confident expectation was never relinquished till his death.

When the first emigrants were prepared for their embarkation, the congregation observed, with great solemnity, a day of fasting and prayer. After preaching from Ezra viii. 21. Mr. Robinson addressed the adventurers in the following manner:

"Brethren,

"We are now quickly to part from one another, and whether I may ever live to see your faces on earth any more, the God of heaven only knows; but whether the Lord has appointed that or no, I charge you before God and his blessed angels, that you follow me no farther than you have seen me follow the Lord Jesus Christ.

"If God reveal any thing to you, by any other instrument of his, be as ready to receive it as ever you were to receive any truth by my ministry; for I am verily persuaded the Lord has more truth yet to break forth out of his holy word. For my part, I cannot sufficiently bewail the condition of the reformed churches, who are come to a period in religion, and will go at present no farther than the instruments of their reformation. The Lutherans cannot be drawn to go beyond what Luther saw; whatever part of his will our God has revealed to Calvin, they will rather die than embrace it; and the Calvinists, you see, stick fast where they were left by that great man of God, who yet saw not all things.

"This is a misery much to be lamented, for though they were burning and shining lights in their times, yet they penetrated not into the whole counsel of God, but were they now living, would be as willing to embrace further light as that which they first received. I beseech you remember, it is an article of your church covenant, that *you be ready to receive whatever truth shall be made known to you from the written word of God.* Remember that, and every other article of your sacred covenant. But I must herewithall exhort you to take heed what you receive as truth, examine it, consider it, and compare it with other scriptures of truth, before you receive it; for it is not possible the Christian world should come so lately out of such thick antichristian darkness, and that perfection of knowledge should break forth at once."

"I must also advise you to abandon, avoid, and shake off the name of BROWNISTS; it is a mere nick-name, and a brand for the making religion, and the professors of it, odious to the Christian world."*

The company who were to sail for America, being composed of the younger part of the congregation, Mr. Robinson and their elder brethren accompanied them to Delfthaven, where they embarked, July 2d,

* Had Judge Marshall been favored with sufficient time for the compilation of his History, he would not have stated that the first settlers of Plymouth were *Brownists.*

1620. Having spent the preceding night in Christian converse and social worship, in the morning, after exchanging the endearments of a mutual affection, which nothing less than common sufferings in a strange land could have produced, the beloved pastor kneeled down on the sea-shore, and with a fervent prayer, committed the adventurers to the care and mercy of heaven. The pilgrims stepped on board, he gave them his blessing—that voice to which they had always listened with delight, they were not to hear again, till they hear it in the heavenly praises of redeeming love.

The emigrants were to make some stay in England, before their final departure for the western continent. After they had sailed from Holland, Mr. Robinson wrote and sent to them a most affectionate and judicious pastoral letter, which was preserved by them with the tenderest remembrance, and was of great benefit to them through the residue of their lives. In this, he counselled them, above all things else, to make their peace with God and their own consciencies, by a sincere repentance of all sin, and a life of faithful obedience to the divine commands. As the next most important duty, he exhorted them to live in peace with one another. To be very cautious of giving offence, and equally cautious of indulging an irritable temper, whereby they would be liable to take offence from others. He observes, "In my own experience, few or none have been found that sooner give offence, than those that easily take it; neither have they ever proved sound and profitable members of society, who have nourished this touchy humour." He warns them, with great earnestness, against the indulgence of a private, selfish spirit, whereby any one should be seeking, exclusively, his own personal interest. He reminds them that they are the house of God, and cautions them not to be shaken with unprofitable novelties and innovations.

For a few succeeding years, Mr. Robinson continued with the part of his congregation remaining in Holland, enjoying the utmost confidence of his own people, and rising, continually, in the esteem and affection of all to whom he was known. In 1621, and 1623, small companies of emigrants removed from the congregation to join their friends in Plymouth. So many obstacles were thrown in the way of the emigration of the principal part of the company, by the Plymouth Company in England, who liked not the religious sentiments of the Puritans, that their removal, the object of their earnest and constant hope, was delayed from year to year.

In the year 1625, the providence of God cast a sudden gloom upon all their prospects, by removing their beloved pastor to his eternal rest. This event, which threw the company in both continents into the deepest mourning, was communicated to Plymouth in a letter from Leyden, of which the following is an extract: "It has pleased the Lord to take out of this vale of tears, your and our

loving pastor, Mr. Robinson. He fell sick, Saturday morning, Feb. 22d, next day taught us twice, on the week grew weaker every day, feeling little or no sensible pain to the last. Departed this life the 1st of March. Had a continual ague. All his friends came freely to him. And if prayers, tears or means could have saved his life, he had not gone hence. We will still hold close in peace, wishing that you and we were together." He died in the fiftieth year of his age.

Mr. Robinson was a man of great dignity of manners, of a very grave deportment, and possessed, in an eminent degree, that solemn piety which was characteristic of the distinguished Puritans of his time. He had a singular talent at securing the affections and commanding the minds of men. Very few of his friends or followers ever forsook him, for every additional knowledge of his character increased their attachment and confidence. Such was his acquaintance with the human character and such his knowledge of truth, that he seldom failed of the accomplishment of his purposes. He possessed the rarest talent in polemical writers, a candor of mind, which always bowed to the force of truth. Sensible of his own imperfections, he believed that much additional light respecting divine truth remained in the sacred volume, to be sought out hereafter, by those that fear the Lord. I apprehend that the history of the church furnishes not another instance in which the founder of an extensive religious denomination has delivered such sentiments as we have in Mr. Robinson's farewell address to the emigrants for America. He requires them not to make his opinions their standard, but to be always ready to receive the truth which God in his mercy should lay before them. And expresses his confidence that much remains to be exhibited.

A certain Mr. Jacob, an English divine, compelled like many others to leave his own country, after residing several years in Holland, fully imbibed the sentiments of Mr. Robinson, returned to England in 1616, and established the first independent church in that country. In a few years, they increased to a great number. The venerable Synod who composed the Savoy Confession in 1658, which has since been acknowledged by conventions of the churches in Massachusetts and Connecticut, were Independents.

An English historian, who was a great enemy to all nonconformists, observes, "Mr. Robinson was a man of excellent parts, and the most learned, polished, and modest spirit that ever separated from the church of England. The apologies he wrote were very handsome. By his connection with Dr. Ames and Mr. Parker, he was brought to a greater moderation than he at first expressed. He ruined the rigid separation by allowing the lawfulness of communing with the church of England in the word and prayer, though not in the sacraments and discipline."*

* Dr. Ames, here mentioned, was the celebrated Professor at the University of Franequer, and author

Such was the man, who under God, laid the foundation of the eldest church in the United States.

The first Governor of the colony of Plymouth, was Mr. JOHN CARVER. During the period of the residence of Mr. Robinson and his congregation at Leyden, Mr. Carver was much distinguished for his talents and piety; and for his activity, zeal, and fidelity in the service of the company. In early life, his heart was, apparently, sanctified by the grace of God, which was evinced by a life faithfully devoted to the service of the Redeemer. He possessed a grave rather than an ardent temper, yet he deliberately embraced the religious sentiments of the Puritans, and resolved to submit to the privations of worldly good, rather than neglect or abuse the religion of a divine Saviour, by being *subject to ordinances, after the commandments and doctrines of men.* He rejoiced in the privileges of a British subject, and remembered with humble gratitude the great things which God had done for his church in his native land, in delivering it from the bondage of papal superstition and tyranny. Yet perceiving that the national church, pertinaciously, retained errors, after they had been most clearly pointed out by affectionate and faithful friends; that it persisted in enforcing, by penal sanctions, rites of human prescription, unwarranted, if not inconsistent with the gospel of Christ; that it would allow no indulgence to those who begged an exemption from those burdensome services, while they would accord with all essential ordinances; he felt himself called, in the providence of God, to bear a temperate testimony against such impositions, and to exercise those rights which Christ has given to all his people. Mindful of the high precept, *Stand fast in the liberty wherewith Christ has made us free, and be not entangled again with the yoke of bondage;* and knowing that to this no human authority was paramount; believing that many of the ordinances to which his obedience was required were an abridgment of this liberty, he felt authorized and bound to follow Christ alone. Thus he became one of the pillars, one of the most able and faithful supporters of Mr. Robinson's church.

Mr. Carver was a deacon of the church in Leyden, and retained the office after his removal to America. As an officer in the church, by his clear un-

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of the Medulla Theologiæ. He was one that fled from the persecution of Arch-bishop Bancroft, and found an honorable asylum in Holland. His friendship was of great advantage to Mr. Robinson, as he helped to convince him of the errors of the Brownists, and afforded him much assistance in establishing the order of the Leyden church. He intended to have removed to America, but was prevented by death, which took place in 1633. His widow and children removed to New-England, and brought his library, which was of great value. He possessed a very acute mind and extensive learning, and was one of the ablest ministers of his time in opposition to the sentiments of the Arminians. A lineal descendent from him, was that great ornament of our country, the late Fisher Ames.

derstanding, his sound judgment, his exemplary character, he possessed much influence, and was eminently useful in the performance of his many important duties. When we contemplate this little church, standing alone in the Christian world, with no friends or sister churches for its support, without the enjoyment of any ecclesiastical constitution, without any ancient and established usages for their regulation, the passions of individuals highly excited by oppression; while we adore the merciful care of the great Head of the church, in preserving them from ruin, we cannot but admire the wisdom, the prudence, the moderation, of the officers and influential members, by whose instrumentality they were thus preserved, and led to such an eminent purity of gospel order. The experience of two centuries has discovered no material defects in the system which they established. And no churches in the Christian world, according to their number, have, more eminently, enjoyed the divine blessing, than those which have been regulated according to their model.

When the congregation at Leyden had become generally disposed to a removal from Holland, Mr. Carver and Mr. Cushman were deputed to make application to the Virginia Company in England, for some lands within their patent, for the establishment of a Colony. On account of the many prejudices existing in England against this congregation, their first application was unsuccessful. The year following, 1619, they obtained the grant.—Mr. Carver, for his education, his discretion, his gravity of manners, and his activity in the business of the emigration, was looked upon by the adventurers as the proper person for their chief magistrate, before their departure from Holland.

The emigrants arrived in the harbour of Cape Cod, Nov. 9th, 1620. A political compact, which was their civil constitution for many years, was soon formed, and, on the eleventh of that month, was signed by forty-one persons, all the males who were of age. Mr. Carver is the first signer, and immediately after, was unanimously chosen Governor. No other magistrate was appointed. In the perils and distresses of the succeeding winter, all that could be done by the benevolent man, by the illustrious patriot, by the exemplary Christian, was performed by Mr. Carver, to support the settlers under their accumulated sufferings, to preserve them from despondency, to provide every practical relief, and to preserve the colony from ruin. He cheerfully submitted to an equal share of privation and labor, afforded every possible assistance to the sick, counselled the dying, and comforted the mournful survivers; his serene countenance inspired confidence in every beholder, his humble submission directed all souls to God. During the most of the period of the raging sickness, in which one half of the whole number died, Gov. Carver enjoyed good health, and was able

to discharge the important duties devolving upon him.

The Governor having been informed that Massasoit, a powerful Indian Sachem, not far distant from the plantation, was amicably disposed towards the settlement, sent him a message, inviting him to an interview at Plymouth. He accordingly came with great state, attended by a numerous train, and on the 22d of March halted at the entrance of the town. The Governor, attended by a file of armed men, advanced to meet the royal savage, and, after much ceremony, they proceeded to a friendly interview. The Colony, very providentially, were provided with an Indian interpreter. After partaking of an etertainment provided for that purpose, "they entered into a perpetual league of friendship, commerce and mutual defence." The natives manifested the highest satisfaction at the scene. It was an event of uncommon interest, as the existence of the colony depended on the issue. This treaty was maintained inviolably by Massasoit till his death; and was the foundation of that peculiar harmony which long subsisted between the Plymouth Colony and the natives.

The negociation of this important treaty was the last public service performed by their worthy Governor. On the fifth of April 1621, after a short illness, a mysterious providence removed him from the afflicted colony, whose cup of sorrows now was full, removed him to the rest which remaineth for the people of God. Notwithstanding the low state of the colony, they gave their lamented Governor all the funeral honors which were in their power to bestow: the men were under arms, and fired several volleys over his grave.

Mr. Carver was a man of singular piety, of great fortitude and public spirit; grave in his manners, yet open, condescending, and affectionate. He possessed a good estate, the greater part of which was spent in the service of the colony. As a magistrate, he was firm, upright, and watchful; as a Christian, humble and exemplary. By his virtues, he was endeared to all his acquaintance, but especially, to the infant colony of which he was a most distinguished ornament and support. By the removal of such pillars, God taught our venerable fathers that his own almighty arm, and that alone, must "sustain the children of his love."

Mr. Carver's wife, who was distinguished for her piety, overcome with grief, died about six weeks after her husband. His posterity have been numerous and respectable in the Plymouth colony, and distinguished for health and longevity. One of the towns in the county of Plymouth now bears his name. O.

[*To be continued.*]

A Missionary Sermon, delivered in the North Presbyterian Meeting House, in Hartford, on the evening of May 19, 1812, *at the request of the Trustees of the Missionary Society of Connecticut.... By* DIODATE BROCKWAY, *Pastor of a Church in Ellington.*

2 CORINTHIANS VIII. 9.

For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.

IN the context the apostle labors to engage the Corinthian believers in charitable contributions for the relief of the poor saints at Jerusalem. All the benevolent affections of his soul were enkindled within him, when he thought of the poverty and sufferings of these afflicted and persecuted people of God; and he pleads their cause with a zeal proportioned to their necessitous circumstances. He first endeavors to persuade the Corinthians to contribute liberally, by the commendable example of the Macedonian churches, which, though in a state of great affliction and poverty, had abounded in the riches of their liberality, and proceeded in the benevolent work of relieving their poor brethren to the extent of their ability: "Yea, saith the apostle, and beyond their power, they were willing of themselves; praying us with much entreaty, that we would receive the gift, and take upon us the fellowship of the ministering to the saints."

The next argument which the apostle uses to excite them to be liberal in their contributions for the poor, is derived from their Christian character and attainments. He commends them for their eminent gifts and shining virtues, and entreats them to prove the sincerity of their love, by the abundance of their charities: "Therefore as ye abound in every thing, in faith, in utterance, and knowledge, and in all diligence, and in your love to us; see that ye abound in this grace also."

The last argument of the apostle to excite them to the exercise of Christian benevolence in alms-giving, is taken from the bounty and love of our Lord Jesus Christ, as exhibited in our text: "For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."

My discourse will be divided into two parts.

An explanation of the text will constitute the first. The exhibition of the obligation on Christians, derived from the example of Christ's benevolence, to convey the gospel to those who do not enjoy it, will constitute the second.

I. The text is to be explained. It contains the following propositions. Jesus Christ was rich. He became poor. It was for our sakes.

First, Jesus Christ was rich.

The apostle, no doubt, meant to express in these words the divinity and Godhead of the blessed Redeemer. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." This is uniformly spoken of in the gospel, as the greatest expression of love that men or angels ever witnessed, and that which chiefly rendered it such, was the glorious character of Christ, who "is the propitiation for our sins." He was the Eternal Logos, who was in the beginning with God, and who was God. Those who degrade the Saviour to a mere man, to an angel, or to what some are pleased to call a superangelical being, take away that which, above every thing else, magnifies the grace of God in the work of redemption. They cast a veil over the glory of the gospel, destroy the mysteries of the cross, and the foundation of our hopes. The gift of a Saviour is unspeakably heightened by the consideration that the Messiah was a divine person; that he was one with the Father in essence, and equal with him in power and glory. "Great is the mystery of godliness: God was manifest in the flesh," in an incarnate state, in the person of Jesus Christ, for the redemption of a lost world. Since God has given us this unspeakable gift, namely, his dearly beloved Son, who was Immanuel, God with us, there is nothing else too great for him to bestow; and we can easily believe that with Christ, he will freely give us all things.

In the scriptures the Godhead of the Saviour is expressed in language which the Holy Ghost teacheth. He ascribes to him what cannot, without blasphemy, be ascribed to a created, dependant, being; even the incommunicable attributes of JEHOVAH. Eternity, omnipresence, immutability, and omniscience, are ascribed to him. Possessing these attributes, well might he be styled by the prophet, "The Mighty God, the Everlasting Father;" and well might the apostle, say, "In him dwelleth all the fulness of the Godhead bodily." "This is the true God and eternal life."

The works of Christ exhibit his divinity. "By him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones or dominions, principalities or powers, all things were created by him and for him." When on earth, he wrought miracles, and invested the apostles with power to work them. He forgave the penitent, and is now exalted at the Father's right hand, to give repentance to Israel, and forgiveness of sins. Absolute sovereignty is ascribed to him. His empire is as extensive as his works. His dominion is everlasting, and his kingdom shall not be destroyed. Hence this honorable testimony from the Father: "Thy throne, O God, is for ever and ever."

Jesus Christ when on earth was worshipped by men, and is now worshipped by the heavenly hosts. It is the will of God, as expressed in his word, that all men should honor the Son, even as they honor the Father. Dying Stephen commended his spirit to

the Redeemer. St. John in a vision heard the ten thousand times ten thousand, and thousands of thousands, that surround the throne of God, saying with a loud voice, "Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." Our Lord Jesus Christ is the sovereign proprietor of all things in heaven and in earth—every beast of the forest is his, and the cattle upon a thousand hills. The world is his, and the fulness thereof. Behold, then, the riches of Christ! They are seen in the glory of his character, and in the immensity of his possessions.

He became poor. This is the second proposition to be illustrated.

To the unbelieving Jews the voluntary poverty of Christ was a stumbling block and rock of offence. They expected that the promised Messiah would come in all the splendor of royalty; and because his lowly appearance did not answer the expectation which they had formed in the pride of their hearts, they were offended at him. Instead of shouting, Hosanna to their king and Saviour, they cried out with indignation, "Crucify him, crucify him."

To the veiled eye of unbelief, there appears no form or comeliness in the Saviour; no beauty that he should be desired. It is not strange that those who pluck from him the crown of the Godhead, should be but little affected with his poverty. When we view the divinity and humanity, the riches and poverty of Christ, in their mysterious connection, we wonder, admire, and rejoice. Ye know, saith the apostle to Christians, the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor. If it had not been for his riches, there would have been nothing very wonderful in his poverty. While some can see nothing in the Saviour, but a mere creature, suffering the vengeance of a holy God for the guilty; others see the glory of the Deity, and exclaim with Thomas, "My Lord, and my God!"

He who had infinite treasures, became poor. Let us for a moment, contemplate the poverty of Christ, as exhibited in his birth, life and death. Though he was ushered into the world by the song of angels, yet he was born in a stable, and laid in a manger. His followers were few in number, and they had neither honor, wealth, nor power. So far from having any claim to worldly distinction and greatness, they were considered as the filth and offscouring of all things. Though our divine Lord went about doing good, "preaching the gospel of the kingdom, and healing all manner of sickness, and all manner of disease among the people," yet he himself was exposed to almost every species of want and distress; to hunger, thirst and nakedness. How true was his own pathetic declaration, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." The sufferings of Christ increased, as the time drew nigh when he must be immolated on the altar of divine

justice. Go with me, my dear hearers, in imagination, to the garden of Gethsemane. Witness the conflict which he there endured. In an agony, which caused him to sweat, as it were, drops of blood, he said, "My soul is exceeding sorrowful, even unto death. O my Father! if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt." From the garden, go to mount Calvary. Behold the Son of God in the hands of his executioners! He is brought as a lamb to the slaughter; and as a sheep before her shearers is dumb, so he opened not his mouth. Behold him stripped of his raiment, wearing a crown of thorns, and suspended on the cross between two thieves! Hear the insults and mockery of the soldiers, bowing the knee before him, and saying, Hail king of the Jews! This is he who was rich, yet for our sakes he became poor! Who is not comforted to hear him say at length, in the extremity of his sufferings, It is finished! This voluntary poverty and humiliation of our Lord Jesus Christ was—

For our sakes. This is the third proposition.

Here is expressed the benevolent design of the sufferings and death of the Son of God. He became poor, that we through his poverty might be rich. That mercy might be extended to sinners, he left the bosom of his Father, came into the world in the form of a servant, endured the contradiction of sinners, and became obedient unto the death of the cross. The sacrifice which he offered to God for us, was himself. He was delivered for our offences, and raised again for our justification. His poverty laid the foundation for the believer's riches; not the riches which perish in using, but those which will abide when this world and its glory shall have passed away. Christ hath redeemed us, saith the apostle, from the curse of the law, by being made a curse for us. The prophet Isaiah had this in view when he said of the Redeemer, "He hath borne our griefs, and carried our sorrows. He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and by his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." This is agreeable to the language of the apostle: "He who knew no sin, was made sin for us, that we might be made the righteousness of God in him." Jesus Christ drank the bitter cup of God's wrath, that his people might drink the cup of salvation. He wore a crown of thorns that they might wear a crown of glory. In consequence of his sufferings, and obedience, we, my hearers, have a great high priest, in whose name we may come boldly to the throne of God, to obtain mercy; and find grace to help in time of need. Through the cross of our Lord Jesus Christ, the redeemed receive not only the riches of grace, but the riches of glory. This leads us

II. To show the obligation on Christians, derived from the example of Christ's benevolence to them, to convey the gospel to those who do not enjoy it.

The apostle introduced the passage from which we have been discoursing, (as has already been observed,) with the express design, to influence the Corinthians to contribute freely of their worldly treasure, for the relief and support of the poor saints at Jerusalem. And by what more affecting and weighty consideration, could he urge them to this duty, than that which is contained in the text? If they were capable of feeling the force of their moral obligation to do good to others, resulting from the example of Christ's bounty and goodness to them; if they would be constrained by the love of Christ, to charitable deeds, the text furnishes a motive which they could not resist nor evade. They were called upon to prove the sincerity of their love to Christ, by supplying the wants of his poor, afflicted members. This duty is pressed upon them by the wonderful grace and love of the Redeemer, who, though he was rich, for their sakes became poor, that they through his poverty might be rich. Giving alms from right motives, and to those who are proper objects of charity, and especially to the poor brethren, is considered by Christ as an expression of love to himself. "Inasmuch, saith he, as ye have done it unto one of the least of these my brethren, ye have done it unto me. Whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward."

If it is our duty, in imitation of the example of Christ, to relieve the temporal wants of our fellow men, it is also our duty by a like imitation, to do all in our power, to supply their spiritual wants. That charity which has in view the salvation of immortal souls, is more glorious, and will receive a richer reward, than that which regards simply the bodily sufferings, or even the lives of men. The former has a greater object in view, inasmuch as the soul is of more worth than the body. He who spends his life, like the benevolent Howard, in visiting the Lazaretto and the prison, to instruct, comfort, and relieve the afflicted and the miserable, does well. But he, who, like Paul, devotes himself entirely to the spiritual interests of his fellow men, and is willing to spend and be spent for their salvation, does better. The benevolence of Paul was greater than that of Howard, and the benevolence of Jesus Christ was greater than that of Paul.

The Jews had very contracted nōtions of the gospel kingdom they ignorantly imagined that it was to be confined to their nation. To convince them of their mistake, Christ said, "Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice: and there shall be one fold, and one shepherd." He has declared it to be his will, that the gospel should be preached to every creature; that the glad tidings of salvation should go into all the earth, and his words unto the

end of the world. His ministers may now address Christians as Paul did his Corinthian brethren: "For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." And now, brethren, beloved of the Lord, they may add, in remembrance of the unparalleled love of the dear Redeemer, we call upon you to contribute of your worldly substance in promoting the interests of his kingdom, in spreading the knowledge of his grace, and the savor of his name to the ends of the earth. Can we resist so reasonable a claim upon our charity? This is a demand which Jesus Christ has upon us; can we be so ungrateful as to disregard it? In what way can we better express our love to him, and the souls which he came to redeem, than by promoting the spread of the gospel among the poor heathen? Can you, my hearers, think of any object more worthy of your regard? To whom can you become greater benefactors than to the heathen? To what use, so benevolent and honorable, can you appropriate your treasures, as to their conversion? In what work can you engage with a better prospect of success, since God has given to his Son, the heathen for his inheritance, and the uttermost parts of the earth for a possession?

Those who enjoy the gospel, and have the means of extending the knowledge of it, to those who are sitting in the region and shadow of death, are under indispensable obligations, to improve these means to the best advantage. This is a plain duty, and one which may be urged upon Christians, by a consideration, of all others the most affecting, even the death of the Saviour. Can the believer seriously doubt, whether it is his duty, to give alms for the promotion of an object for which the blessed Redeemer agonized and died? If he wants arguments to convince him that this is a duty, or if he wants motives to perform it, the cross of Christ furnishes them. Here he may learn what the Son of God has done for his salvation, and what he ought to do for the salvation of those who know not the worth of the soul, or the price of its redemption. The subject of evangelizing the heathen has been criminally neglected. While the Christian world has slumbered, millions of precious souls have gone into eternity, ignorant of the Saviour, whom to know is eternal life. Christians begin to consider that it is important, that the heathen should be taught that there is salvation in Jesus Christ. Let them not imagine that they may abandon them, after they have breathed out a few desires, and made a few efforts for their conversion. This is not a work which can be accomplished at once, or by small means; and what are years of labor, and millions of property, when compared with the magnitude of the object upon which they are expended? What are all the sacrifices which are made to promote this benevolent object, compared with those which Jesus Christ made for our sakes? In soliciting alms to be appropriated to the spiritual benefit of the heathen, we cannot say, it is enough, until they have the scriptures in their own language; until all the

temples of idolaters shall be consecrated to the true God, and the incense of pure worship ascend to the divine Redeemer from every pagan altar.

What an extensive field, my brethren, do heathen lands open for the exercise of Christian benevolence, for the exertion of Missionary labors? Millions, and millions of our guilty race, are sitting in the solitary darkness of heathenism. The Sun of righteousness has never shone upon them. They have never heard of Him who was rich, yet for our sakes became poor. Ignorant of the atoning sacrifice which was offered to God for our sins, they are now presenting beasts and human victims to appease the anger of their gods. From the Researches of Doctor Buchanan in Asia, we learn to an extent before unknown, the enormities of paganism; enormities which surpass description, and which cannot be fully known, but by those who have seen them. What an affecting account has he given of the obscene and idolatrous worship of the countless hosts of pilgrims who resort to the temple of Juggernaut! At the celebration of the "grand Hindoo festival" "indecent emblems" are exhibited; austerities, the most severe, imposed; and various modes of self-torture practised, by the ignorant multitude, who think they are rendering an acceptable service to their idol. The immolation of females, on the funeral pile of their husbands, is a superstitious and barbarous practice that prevails extensively in India. So frequent is this "female sacrifice," that in the short space of six months, one hundred and fifteen women were burned alive, within thirty miles of Calcutta. The Romish Christians, in some parts of India, are not at all superior in point of humanity to the wretched pagans. We cannot read, without horror, the account of the Inquisition at Goa; of its cruel priests; of its savage policy; of its horrid dungeons; of its racks, and flames. Multitudes are here "condemned by a tribunal of their fellow-sinners, their bodies devoted to the flames, and their souls to perdition."

In no other way can we so effectually divert the heathen from their superstitious and unavailing ceremonies, as by giving them the gospel, and teaching them its doctrines and precepts. This blessed volume contains for them, as well as for us, glad tidings of great joy. It has power to pull down the idols of the heathen, and to destroy their strong holds. Let the word of God have free course among them, and their idolatrous temples would disappear. The disconsolate widow, instead of sacrificing herself on the funeral pile, would cheerfully acquiesce in the government of God, and in the midst of her grief, she would triumphantly sing, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." Let the light of the gospel shine within the walls of the Inquisition, and the keepers thereof would tremble. The gospel has liberty to proclaim to the captives, and the opening of the prison to them that are bound. Consider the deplorable situation of the poor heathen, who are in a state of spiritual exile, strangers from the covenants

of promise, having no hope, and without God in the world. The salvation of some of these out-casts from the knowledge and mercy of God, may be accomplished by your charity. Put them in possession of the Bible; this will direct them to him who appeared on the cross with dyed garments, but is now glorious in his apparel—Migthy to save. It will point them to the Lamb of God, who taketh away the sin of the world. We already hear of the triumphs of the cross among them. Oh! Let their miseries still excite your compassion. Go forth by your messengers before the face of the Lord, to prepare his way among the heathen; and may the word of the Lord have free course among them, and be glorified. That this benevolent object may be accomplished, we can, without a blush, solicit the charity of all who enjoy the gospel; for the accomplishment of this object, we are not ashamed to beg. The cause which we advocate, is the cause of humanity; it is the cause for which the blessed Saviour died. We plead for millions of souls who are perishing for lack of vision: let us not plead in vain. If our importunity be great, the cause which excites it is also great. How immense were the charities of the first converts to Christianity! They sold their possessions and goods, and parted them to all men as every man had need! What great sacrifices did they make to extend the knowledge of the Redeemer? How cheerfully did they take upon them the spoiling of their goods? How unwearied were they in their labors? How patient in their sufferings? How importunate in their prayers? No one can doubt, that they possessed the spirit of their Master, who became poor for their sakes. But how dwelleth the love of God in those who are so engaged to heap up treasures to themselves, that they have nothing to bestow upon the needy; who shut up the bowels of their compassion against the heathen!

Let us remember that the heathen are not the only people who ought to excite our compassion, and to whom we are bound to send the gospel. Many of our new settlements cannot enjoy Christian ordinances without our aid. These are not only objects of our charity in common with the heathen, but they have peculiar claims upon our benevolence. Here are our brethren; our kinsmen, according to the flesh. What blessing can we send them so valuable as the word and ordinances of God. Much has been done by the Missionary Society of this State, to supply the spiritual wants of these destitute people. And may the blessing of God which has attended their exertions, be their encouragement to proceed in this work of love.

Missionary Societies are the "stewards of our charity." And they cannot, my brethren, send the gospel to the destitute unless the people furnish them with the necessary means. Their ability to spread the knowledge of the Saviour, will be in proportion to the liberality of our contributions. Let no one say I have, nothing to bestow; I can spare no portion of my interest to convey the words of eternal life to the perishing. If what is expended in

luxury, rioting, and guilty pleasures, were appropriated to missionary purposes, what an immense revenue would it provide? In a short time it would be sufficient to furnish every family on earth with the holy scriptures, and every language and people under the whole heavens with gospel Missionaries. The words of the celebrated Saurin, when enforcing on his hearers the duty of charity, may with propriety be addressed to us: "Let each therefore tax himself. Let no one continue in arrears. Let a noble emulation be seen amongst us. Let the man in power give a part of the salary of his office. Let military men give a part of their pay. Let the merchant give a part of the profits of his trade. Let the mechanic give a part of the labor of his hands. Let the minister consecrate a part of what his ministry produces. Let the young man give a part of his pleasures. Let the lady bestow a part of her ornaments. Let the dissipated give that box of ointment, which was intended for profane uses." Such a benevolent plan carried into execution, would enable those who are intrusted with our charities, to extend the knowledge of our Redeemer to the ends of the earth.

In this age of the world we cannot want for encouragement, to engage with undivided affection and zeal in the benevolent work of spreading the gospel. The year of recompenses for the controversy of Zion draweth nigh. Christians of every name and nation are rallying round the standard of the cross, they are coming to the help of the Lord against the mighty. He who is wonderful in counsel, and excellent in working, is shaking the heavens, and the earth, and the sea, and the dry land, that the desire of all nations may come. Peace will soon be extended to Jerusalem like a river, and the glory of the Gentiles like a flowing stream. The righteousness of Zion shall go forth as brightness, and the salvation thereof as a lamp that burneth. The seed of the faithful shall be known among the Gentiles, and their offspring among every people. As the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all nations. While we view in prospect the millennial reign of Christ on earth: let Christians remember that they may be the honored instruments of introducing it. Every Bible and every Missionary sent to the heathen, are preparing the way for his second coming; for the reign of peace and righteousness. If the ministry of John, Christ's precursor, was honorable, so also is the ministry of those Missionaries who go to prepare the way of the Lord among the heathen. They shall be had in everlasting remembrance, and in the day when God shall make up his jewels, they will have the reward bestowed upon Martyrs and Apostles. Let us with gratitude acknowledge the goodness of God in raising up Missionaries among us, whose hearts burn with zeal for the salvation of the heathen; who are willing to forsake houses, and brethren and sisters, and father and mother, to preach the gospel to those who know not the only

true God and Jesus Christ whom he hath sent. How is the ministry of such persons "applauded by the holy angels; and how far does it transcend the work of a warrior or statesman, in charity, utility, and lasting fame!" The dear youths, who lately sailed from our shores as Missionaries, have gone to carry light and gladness into dark and solitary places, and to erect the standard of the cross in the enemies' land, even where Satan's seat is. May the angel of the Lord who appeared to Moses in the burning bush, go before them, and keep them in all their way; may he give them power to tread on serpents and scorpions; may they find favor in the sight of the heathen, and be enabled by the grace of God to finish their course with joy, and the ministry which they have received of the Lord Jesus. Do the parents of these youths who have voluntarily exiled themselves from their country and friends need consolation? If out of love to Christ they have sacrificed in his service their son, their beloved Isaac, we say to them as the angel said to Abraham, "Now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me."

In these times of trouble, and of rebuke, and blasphemy, when we hear of wars and rumors of wars, and earthquakes, in diverse places; when we see upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, let us be assured from these signs, that the redemption of the church draweth nigh. The sword of the Lord, which has been long drunk with blood, will be sheathed. The destroying angel who has gone forth among the nations, is followed by another angel, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people. The great Head of the church is raising up Missionaries for the heathen, and inspiring them with a spirit suited to their work. And as the silver and the gold are his, we believe he will dispose those who have freely received, freely to give. The most affectionate and commanding motive which can be set before a Christian audience, to influence them to engage heartily in the benevolent work of sending the gospel to the destitute, is that derived from the example of Christ's bounty and goodness to them. That I may leave this motive impressed upon the minds of my hearers, I conclude with the words of our text: "For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."

AMEN.

Report of the Directing Committee of the Connecticut Bible Society: exhibited to the Society at their meeting, May 14, 1812.

TO THE

CONNECTICUT BIBLE SOCIETY.

The Directing Committee, in compliance with the constitution of the Society, and to acquaint the friends of this institution with the state of its concerns, respectfully submit the following report.

IN the management of the Society's concerns, your Committee have endeavoured to regulate the extent of their charity by the means which they possess. The funds of the Society have been considerably augmented and the hearts of many more have rejoiced in the gift of bibles, in this year, than in either of the two preceding years of our organization as a Society. The Society will unite with us in devoutly acknowledging the hand of God in opening the hearts of men to bestow of their abundance. We would also return our thanks to the agents who have cheerfully and zealously fulfilled their appointment in soliciting the charity of Christians to supply the destitute with bibles. Returns have been made by most of the agents and numbers of them have exceeded our expectations. With these agents it is proposed to continue our correspondence.—Such information as they may require will be furnished them from time to time. Their remittances are to be made in the months of October and April annually. And the vacancies occasioned by resignation or death are to be supplied by others in their stead.

To accommodate those members of the Society, living remote from Hartford, who are desirous to receive the two bibles to which they are entitled, and be themselves donors in their distribution, and for the accommodation of applicants in behalf of the poor, three agents have been appointed, viz. JULIUS DEMING, Esq. at Litchfield, GUY RICHARDS, Esq. at New-London, and Mr. CHARLES SHERMAN at New-Haven.—These agents have been furnished with one hundred bibles each to supply applicants, and they are to be furnished with more as they may be needed.

In the distribution of bibles, your Committee have considered the supply of the destitute in Connecticut a primary object, and the enlargement of the sphere of your charity out of the State to every practical extent, a secondary consideration which is to be effected according to the ability of the Society. They have therefore endeavoured to call up the attention of the friends of the Reedeemer, to those objects of charity who are around us and perishing through want of the bread of life. Of these we have not ceased to make mention. All our agents and correspondents are solicited to search out those who are objects of your charity. In this way much has been done towards supplying the poor in the midst of us; but more, incomparably more, remains to be done. We repeat a commu-

nication already often made, and which there is too much reason to fear has not been sufficiently noticed, that although there is perhaps not a spot on earth of equal population with this State better supplied with the Holy Scriptures, yet many are destitute of this blessed volume; probably more are without the scriptures through poverty, than could at present be conveniently supplied, with our funds. To those who have not actually investigated this subject, this may look like a conjecture, and may seem very improbable. Such has been the opinion of many, who have corrected their mistakes by faithful investigation. It might be observed in reply to such suggestions, that in every community there are poor people who are unable to procure the scriptures. And though we have laws which are supposed to direct that bibles be provided for the poor, there are many among us who are destitute. To present this in a light in which many have seen it in practice and have acknowledged their error, from several communications on this subject your Committee have room for only two, which they would here introduce.

A gentleman, who undertook the distribution of bibles in that part of the State where he resides, writes on the subject as follows: "The bibles entrusted to my care have been distributed according to my best judgment to promote the interest of religion, and to accomplish the benevolent design of the Bible Society. They have been received with great apparent thankfulness and often with tears of joy." After the statement of a few interesting particulars, in which the manner of reception of the bibles was truly affecting and the consequences very beneficial, he adds, "I have thanks for the Bible Society from widows and orphans, from bond and free. While I perform this duty, I return also my own, that the delightful task was mine to distribute your charity."

"Just as the bibles were all distributed, applications became numerous and I found the bible was much wanted by many. Some had a testament, some a fragment of a bible. Some unfortunate females of the lowest class came to beg for a bible. Indeed, sir, until I began to make particular enquiries, I had no idea that so many were destitute."

"*August* 27. "Since the above was written, I have had applications for three or four more bibles. Poor, fatherless, destitute, but serious young women come and beg for a bible. It is noised about the country that I have bibles to give to the poor. What shall I do? My heart bleeds for them. I cannot bear the thought that so many who appear to love the scriptures should be destitute of them. Do send me some more bibles speedily. I believe that a hundred are really wanted in this long neglected region. However, send me what number you please. I will endeavour faithfully to promote the object of the Society in their distribution."

In a town inhabited by a people as uniformly and strictly

walking in the good old paths as perhaps any in Connecticut, an aged father in the ministry influenced by the common impression, that all in Connecticut have bibles, neglected to attend to the subject. At length he resolved to make enquiry, and unexpectedly found some who needed this charity. He continued to search out the needy in his own parish, and in the borders of a neighbouring vacant society, and found twenty-one who were destitute of bibles. His statement of particulars was truly affecting. One had a fragment of the scriptures which was scarcely legible; another had desired the possession of such a treasure, but it was beyond expectation; a third he heard had on the Lord's day borrowed a bible of a neighbour for a little while, &c. &c. In his letter this venerable gentleman observes, that according to the best of his judgment he had distributed bibles to the needy, that they were thankful, and in some instances much affected, to think that such a way was opened for them to read in their own houses the wonderful works of the Lord. "More," says he, "would be circulated, but my time for serving God in this way is over." We feel distressed for the poor who lose such a friend. We trust and pray that he who hath the hearts of all men in his hands, will not leave them in that region nor any where without a friend who will furnish them with bibles.

In every place, where investigation has been made, the number of objects, who suffer through want of this charity, has exceeded all conjecture. From the returns which have been made from many places, compared with others, there is reason to believe that in many societies and in the neighbourhoods of pious men, many sufferers lie forgotten in spiritual things as it respects the possession of a bible. It is earnestly recommended to the pious to search out those who are destitute of the Holy Scriptures. Let it be understood through the country that there are bibles for the poor. Those who are in the habit of visiting the needy and of furnishing them with temporal comforts, of whom we bless God, there are numbers in our land, let them enquire whether they have a bible. Let those who love the truth and who desire that its blessings may be extended enquire who is destitute of this precious treasure. Let Christians be engaged that the poor may have the gospel. If we are thus faithful, many now unknown will be found destitute, and will be enriched with the word of life.

While your Committee are thus solicitous for the poor at home, they are not neglectful of those who are abroad. Their wants have been considered, and to them also has the charity of the Society been extended. Faithful and judicious men have been selected in those places where it was found that the Holy Scriptures were needed, and according to the ability of our funds, they have been furnished with bibles for the poor.

To the Oneida Bible Society three hundred bibles have been sent in the year past for distri-

bution in the western part of the State of New-York.

One hundred have been directed for the state of Vermont, to be distributed by such hands as our agent at Hartford should judge proper to entrust with this charity.

Fifty have been sent into Wayne County in Pennsylvania, in answer to an application from that quarter.

From the State of Ohio your Committee have received information through communications made to the Missionary Society of Connecticut. That country is represented to be deplorably destitute of bibles, and urgent requests are made for their supply. The Holy Scriptures are said to be so scarce in that part of our country that many who are able to purchase them are destitute because there are none to be had. To the care of the Rev. Mr. Badger three hundred have been transmitted for distribution in that region.

Application has been made by the Rhode Island Missionary Society, in behalf of the needy in different parts of that State. Your Committee have sent them for that purpose one hundred bibles.

In Canada the charity of Bible Societies is much needed. Our Secretary has corresponded with the British and Foreign Bible Society on the subject, and is seeking information from correspondents in Canada with regard to suitable persons who may be appointed agents for the distribution of your charity. Whenever satisfactory information shall have been received on this subject, measures will be taken to furnish them with bibles as far as we have ability to do it.

In the course of the year past 3250 bibles have been circulated by the charity of this institution, since the report was published in June last.—And in all since the organization of the Society, 5,303 bibles have been distributed. How many of Christ's poor have by these gifts been made to rejoice? How many bless God for the establishment of Bible Societies to give the gospel to the poor? Who can withhold his hand from this labor of love?

Your committee rejoice with the members of this Society and with the true friends of Zion every where, to see the growing importance of Bible Societies in the eyes of the Christian world. The wisdom of God has established the importance of a standing revelation for the conviction and confimation of men in the truth, by furnishing the world with such a revelation in a style suited to every capacity, and by prophetic intimation that the kingdom of the Redeemer shall be enlarged by the going forth of the law out of Zion and of the word of the Lord from Jerusalem. Experience also has taught us that nothing has effected more for the permanent success of the gospel than the circulation of the Holy Scriptures.—Nothing is *permanently* done among the heathen by the most faithful labors of missionaries, unless the scriptures can be put into their hands. And in Christian lands which have long enjoyed the ordinances of the gospel, unless the Holy Scrip-

tures are generally owned and read by the people, the life of godliness decays until nothing but the form without the spirit is left. Jehovah is pleased thus to magnify his word above all his name. Christians of this age have followed these indications of God in the establishment of Bible Societies, to furnish all men with the scriptures which are able to make us wise unto salvation; and their success hitherto has been such as to yield the greatest encouragement. How many in the midst of us who were destitute and regardless of the word of life are now supplied with it and rejoice in its light? What multitudes of the heathen in various languages now read the word in their own tongue through the charity of these institutions, and the attention which they have excited to the circulation of the scriptures?

The efforts which were made by the British and Foreign Bible Society, immediately after its first institution have continued, and have been extended. The Society is more engaged, its views enlarge and its zeal increases, in consequence of the encouragement and success which have attended this charity. Notwithstanding the sufferings and burdens which are brought upon them by war and an obstructed commerce, vast sums are annually expended for the circulation of the Holy Scriptures. "In the short compass of six years, the British and Foreign Bible Society has issued from its depository in London more than 325,000 copies of the scriptures, independently of those which have been printed under its auspices without the limits of the Kingdom." The translation of the bible into every tongue in Europe and Asia, and the possession of it by every individual is their benevolent object. Nor is it likely that such zeal will be limited by the boundaries of the old continent. It has already been extended beyond it, and we trust that He who has excited attention to this pre-eminent charity, and has crowned its exercise with so great success, will not suffer it to subside, nor cease to smile upon its efforts, until the sound of the gospel shall have gone forth through all the earth and its light shall shine to the end of the world. The attention to this subject which our brethren across the Atlantic have excited in the United States is unabated. Bible Societies are continually forming not only in populous cities but in smaller places with a view to operations the most effectual.

The surprising efforts which in various ways are made in this day for the advancement of the Redeemer's kingdom, must excite the gratitude of every pious heart. Surely the glory of the latter day advanceth nigh; it is dawning upon the world. The knowledge of JEHOVAH is spreading over the earth, and soon shall cover it as the waters cover the sea. May his name be known upon earth, his saving health among all nations.

By order of the Directing Committee,

ANDREW YATES, Clerk.

At the Annual Meeting of the Connecticut Bible Society *on the 14th May last, the following persons were chosen to the offices set to their names, viz :—*

His Honour JOHN COTTON SMITH, President.

Gen. JEDIDIAH HUNTINGTON, of N. London,
Rev. SAMUEL NOTT, of Franklin,
Rev. AZEL BACKUS, D. D. of Bethlem,
Rev. SAMUEL MERWIN, of New-Haven,
} *V. Presidents.*

Mr. HENRY HUDSON, of Hartford, Secretary.

Mr. JOSEPH ROGERS, of Hartford, Treasurer.

Hon. CHAUNCEY GOODRICH, of Hartford,
SAMUEL PITKIN, Esq. of East-Hartford,
Rev. AMOS BASSETT, of Hebron,
Hon. THEODORE DWIGHT, of Hartford,
Rev. HENRY A. ROWLAND, of Windsor,
Rev. CALVIN CHAPIN, of Wethersfield,
Rev. ANDREW YATES, of East-Hartford,
ICHABOD L. SKINNER, Esq. of Hartford,
Rev. SAMUEL GOODRICH, of Berlin,
} *Directing Committee.*

List of Members for Life.

His Honour John Cotton Smith,
Hon. Jedidiah Huntington,
Ezekiel Williams, Esq.
Mrs. Ruth Patten,
Miss Hannah Hooker,
Daniel Wadsworth, Esq.
John Williams, Esq.
Thomas S. Williams, Esq.
Deacon Thomas Tileston,
Isaac Bliss,
Daniel Buck,
Russel Bunce,
Barzillai Hudson,
Henry Hudson,
George Goodwin,
Ichabod L. Skinner, Esq.
Edward Watkinson,
Joseph Rogers,
Rev. George Colton,
Mrs. Martha Colton,
Mrs. Dinah Huntington,
Mrs. Abigal Caswell,
Miss Lucretia Woodbridge,
Miss Jerusha Allen,
Miss Elizabeth Seward,
James R. Woodbridge,
Rev. Azel Backus,
Hon. John Davenport,
Joseph Battell, Esq.
Trustees Hale Donation,
William Leffingwell, Esq.
Nehemiah Hubbard, Esq.
Thomas Hubbard,
Joseph Kingsbury,
John R. Watkinson,
Young Ladies Cent Society, Hartford,
Ladies Cent Society, Fairfield,
John Hall,
Rev. Dan Huntington,
Henry Perkins, Esq.
Deacon Timothy Stillman,
Samuel Newton,
Aaron Bradley,
Appleton Robbins,
Deacon Elijah Mills,
Mrs. Eunice Trumbull,
Nathaniel S. Parmle,
Charles Sherman,
Thaddeus Sherman,
Mrs. Abigail Ellsworth,
Rev. Andrew Yates.

Since May 9, 1812.—viz.

Mr. Elisha Hart,
Elder Roswell Burrows,
Male and Female Cent Society, North Guilford,
James Frisbie.

(CIRCULAR.)

BRITISH AND FOREIGN BIBLE SOCIETY.

PRESIDENT,

RIGHT HON. LORD TEIGNMOUTH.

VICE-PRESIDENTS,

The Most Rev. the ARCHBISHOP of CASHEL,
Right Rev. LORD BISHOP of DURHAM,
Right Rev. LORD BISHOP of SALISBURY,
Right Rev. LORD BISHOP of ST. DAVID's,
Right Rev. LORD BISHOP of BRISTOL,
Right Rev. LORD BISHOP of NORWICH,
Right Rev. LORD BISHOP of CLOYNE,
Right Rev. LORD BISHOP of CLOGHER,
The Very Rev. the DEAN of WESTMINSTER,
Right Hon. the EARL of ROMNEY,
Right Hon. Admiral LORD BARHAM,
Right Hon. LORD HEADLEY,
Right Hon. Admiral LORD GAMBIER,
Right Hon. Sir EVAN NEPEAN, Bart. M. P.
Right Hon. NICHOLAS VANSITTART, M. P.
Sir THOMAS BERNARD, Bart.
Sir WILLIAM PEPPERELL, Bart.
CHARLES GRANT, Esq. M. P.
WILLIAM WILBERFORCE, Esq. M. P.
THOMAS BABINGTON, Esq. M. P.

TREASURER,

HENRY THORNTON, ESQ. M. P.

COMMITTEE,

Thomas Allan, Esq.	:	Zachary Macaulay, Esq.
Thomas Bainbridge, Esq.	:	Alexander Maitland, Esq.
Mathias Bilger, Esq.	:	Ambrose Martin, Esq.
Wilson Birkbeck, Esq.	:	Samuel Mills, Esq.
William Blair, Esq.	:	Thomas Pellatt, Esq.
Joseph Bunnell, Esq.	:	Richard Phillips, Esq.
William Burls, Esq.	:	John Poynder, Esq.
Joseph Butterworth, Esq.	:	James Pritt, Esq.
David Cook, Esq.	:	Joseph Reyner, Esq.
Christopher Edelman, Esq.	:	Josiah Roberts, Esq.
Charles Elliott, Esq.	:	Granville Sharp, Esq.
Thomas Furley Forrester, Esq,	:	John Siffken, Esq.
Michael Gibbs, Esq.	:	Joseph Smith, Esq.
Launcelot Haslope, Esq.	:	Richard Stainforth, Esq.
Thomas Hayter, Esq.	:	Robert Steven, Esq.
William Henry Hoare, Esq.	:	Christopher Sundius, Esq.
Thomas Hodson, Esq.	:	Edward N. Thornton, Esq.
John Daniel Hose, Esq.	:	George Wolff, Esq.

SECRETARIES, (*gratis,*)

Rev. JOHN OWEN, M. A. Rector of Paglesham, Essex, and Curate and Lecturer of Fulham.

Rev. JOSEPH HUGHES, M. A. Battersea.

Rev. CHAS. FR. STEINKOPFF, M. A. Minister of the German Lutheran Church, Savoy, London.

Mr. JOSEPH TARN, *Assistant Secretary and Accountant,* Spa Fields, London.

Mr. ANTHONY WAGNER, *Collector,* 3, Grosvenor-row, Chelsea.

IN this age of improvement (for such, amidst all its errors and distractions, it may justly be called) no circumstances claim more strongly the notice and approbation of every friend to Christianity, than the increased attention manifested to the circulation of the Holy Scriptures, and the facilities created for the accomplishment of this object. Our forefathers have long been honored with the gratitude they deserved, for having, at the period of the Reformation, laid open those heavenly treasures to the eyes of the vulgar, and subsequently provided for their coming more immediately and generally into the hands of the people. Societies were formed, schools were founded, and other regulations adopted, for promoting this desirable work. Little, however, comparatively, was done towards generalizing the knowledge of the Bible, till within the last fifty years; when an increased attention to education brought the minds of the common people more extensively into cultivation, and multiplied the readers of the Scriptures to a degree beyond all former example. To this, and other causes of similar operation, may be ascribed the superior estimation into which the Scriptures have risen of late years, and the strong disposition which has been manifested to promote their diffusion and reception among all orders of society. At length, an expedient was devised, of equal simplicity, liberality, and wisdom, for accomplishing this purpose, on a scale which promises eventually to comprehend, not merely the inhabitants of the British empire, nor the population of Christendom, but the whole family of man. This expedient was to separate the sacred text, upon which all Christians are agreed, and to which they appeal as their common standard, from every human interpretation, criticism, and comment; and to present it in this simple state, as an object of universal circulation, by Christians of every name and description. The proposition was acceded to, and practically adopted, by a respectable body, made up of members from various communions of professing Christians; and it was ushered into public notice, and recommended to public patronage and support, in the year 1804, under the designation of "THE BRITISH AND FOREIGN BIBLE SOCIETY."

As this was the first religious Institution of any magnitude and promise, which opened its arms for the reception of members, without any other test than that with which all Christians could conscientiously comply, it was naturally regarded with considerable interest. To some indeed it appeared so doubtful an experiment, that they could not be prevailed upon to join immediately in giving it the trial; while others, and those not a few, of almost every name and persuasion, saw in it the germ of Christian concord and social happiness; and rallied round it, as the standard of "piety and peace and pure religion."

Lord Teignmouth, a nobleman, who, in addition to the reputation he had acquired as Governor-General of Bengal, was distinguished by talents, virtues, and manners, which made him equally an object of public consideration and private regard, accepted the appointment of President; as did the highly respected Bishops of London, Durham, Salisbury, and St. David's, together with certain lay-lords and gentlemen of the highest character, that of Vice-Presidents, of this new and extraordinary Association. Thus constituted and patronized, from the popularity of its plan and the exertions of its conductors, it obtained a rapid establishment in the world; and may be considered as already possessing a larger and more efficient operation than was ever acquired by any Institution for charitable purposes to be met with in the records of mankind.

Upon its first appearance before the public, WALES and SCOTLAND distinguished themselves by individual, congregational, and associated contributions to its funds; and rivalled each other and their fellow-christians in ENGLAND, by the promptitude and liberality of their support. IRELAND did not remain uninterested in this strife of love; but manifested as strong a disposition as its local impediments would allow, to aid in promoting so glorious a work. The continent of EUROPE felt the impulse which London had excited; and evinced the effects of it, in local associations for prosecuting the same common purpose, under the auspices and by the aid of the Parent Institution. ASIA displayed a similar spirit, and Calcutta (where certain individuals from the Baptist Society had made a most auspicious beginning in the work of translations) became the seat af a Corresponding Committee; professing, in the name, and chiefly by the funds of the Society in London, to aid and encourage translations of the Scriptures into all the vernacular dialects of the East. This initiatory measure has led to the establishment of "the CALCUTTA Auxiliary Bible Society." AMERICA caught the same holy ardor; and a similar union of Christians, upon kindred principles, and with the same object in view, was speedily witnessed in various great towns, throughout the United States, which compose that vast and improving Empire. Several of these Associations have been assisted by voluntary Donations from the British and Fo-

reign Bible Society. Thus the flame which was kindled in London has been propagated generally over more than three-fourths of the world; and is on its way for a still more extensive and particular diffusion.

So vast is the confederacy which this Society combines, and so momentous are its consequences likely to prove, that neither the Philosopher nor the Politician, any more than the Christian or the Philanthropist, can be justified in neglecting to investigate its character, and to consider its probable influence on the condition of human society. And what phenomenon can be more calculated to excite astonishment, or to repay the labor of investigation, than that which is presented to the mind of the inquirer in his prodigious, complicated, and efficient machine?—a machine which, composed of various yet well adjusted parts, and covering a field of immense extent, is producing an indefinite diffusion of that heavenly knowledge, which is alone adapted to make men wise, and good, and happy!

In order to form a just conception of this important Institution, and to prognosticate its effects on the civilized world, it will be necessary to view it a little more nearly, and to enter more particularly into the details of its present vast and increasing magnitude.

The seat and centre of this Institution is in LONDON, the metropolis of the British empire, and in the foremost rank among the cities of the world. Its larger component parts are to be traced in Auxiliary Societies, or other aggregate associations, formed under its encouragement, and contributory to its object and operation, in several of the most considerable, and in some of the minor towns, throughout the United Kingdom; and in conspicuous and convenient stations, throughout the other portions of the world already enumerated. Its Auxiliaries within the UNITED KINGDOM comprehend some of the most important and commanding positions. They appear under the designation of the Birmingham, Reading, Nottingham, Newcastle upon Tyne, Leeds, Manchester, Devon and Exeter, Cornwall, Leicester, Kendal, Sheffield, Hull, Bristol, Swansea, Neath, Liverpool, Sunderland, Derby, Uxbridge, Uttoxeter, Rotherham, Baccup, Knutsford, Bury, Warrington, Colchester, Sussex, Norfolk and Norwich, Plymouth-Dock, Weymouth, Weycombe, Huddersfield, Bedford and Bedfordshire, Colchester and Essex, Suffolk, Cambridge, Hitchin and Baldock, Greenock, Edinburgh, Scottish, East Lothian, West Lothian, Montrose, Brechin, Dumfries-shire, Aberdeen-shire, Hibernian, Cork, Dungannon, Armagh, Belfast, Limerick, Londonderry, New Ross, &c. Bible Societies, or Committees. On the continent of EUROPE, it has three Auxiliaries of great activity, and operating under the most respectable patronage, in Stockholm, Berlin, and Basle. These stations, from their local position, and the conveniencies, both literary and mechanical, with which they abound, are peculiarly favorable to the object of supplying the inhabitants of that conti-

nent with the Scriptures in their several languages. In ASIA it possesses a powerful Auxiliary, not only in its Corresponding Committee, but also in the CALCUTTA Society: an Institution consisting of individuals of different Christian denominations; eminent alike for piety, learning, and station; and honored with the countenance and support of the government in that place. Through these Associations, and the instruments employed under their direction and encouragement, the Society at home may expect to furnish the native Christians in India (amounting to nearly a MILLION,) with bibles; to produce correct versions of the scriptures in the various languages of the East; and to open channels for their circulation among millions of people, who might otherwise have remained utter strangers to the words of eternal life. In AMERICA the Society is assisted in the prosecution of its object by the Bible Societies of Philadelphia, New-York, Connecticut, Massachusetts, New-Jersey, South Carolina, Maine, Savannah, &c. all produced by its example, aided by its funds, and acting in avowed communication and harmony with it. In addition to these regular and organized bodies, the Society has correspondents of various descriptions, both among the clergy and the laity, in different parts of the world, actively engaged in promoting its designs, by dispersing, at its expense, the sacred oracles of divine truth "to men of every nation under heaven."

Nor are the extension of this Society, and its localization in so many regions more astonishing, than the effects which it has been enabled already to produce. The machine has been worked with such a degree of rapidity, and Providence has so abundantly favored its motions, that the Reports of its facts, as annually detailed, may justly be classed with the most extraordinary records of exertion and success. In the short compass of six years,* it has issued from its depository in London, more than 325,000 copies of the Scriptures, independently of those which have been printed under its auspices, without the limits of the United Kingdom. In ENGLAND it has printed the Scriptures, at its own expense, in the English, Welsh, Gaelic, French, Spanish, Portuguese, Italian, Dutch, Danish, Mohawk, Esquimaux, Modern Greek, Manks and native Irish languages. In EUROPE it has largely aided the printing of them in the German, Bohemian, Polish, Icelandic, Swedish, Turkish, Laponese, Lithuanian, French, Romanese, Italian, Kalmuc, Esthonian, and Livonian languages. In ASIA it has promoted, by liberal and repeated contributions, the translation and publication of them in Hindostanee, Bengalee, Persian, Arabic, Mahratta, Malayalim, Sanscrit, Chinese, Telinga, Tamul, Malay, Orissa, Seek, Burman, Carnatica, and several other dialects. The result of these operations has been, that many countries,

* The Society was not prepared with bibles and testaments for circulation till more than a year after its institution.

remotely distant from each other, and from the parent source of supply, have already been furnished with copies of the scriptures in their respective languages; and means have been created for insuring, under the auspices of divine providence, a diffusion of the same blessing among those nations on which the sun of revelation has never yet risen.

Nor has this splendid display of British munificence been without its merited tribute of admiration and gratitude. Appealing as it does to the best feelings of the heart, it has drawn them forth on innumerable occasions in the most animated effusions which language could convey. The impressions made by this catholic Institution on the objects of its kindness both at home and abroad, have manifested themselves in addresses, replete with expressions of the most genuine pathos. It appears impossible for persons not enslaved by prejudice, or destitute of Christian sensibility, to read, without emotion, the foreign communications which enrich the Society's Annual Reports. A higher gratification can scarcely be imagined, than that of which the Members of this Institution so largely partake. To receive acknowledgments for the best of all gifts, from persons of every language and communion, on continents and islands, whether kindred or aliens, bond or free, friends or enemies; and those acknowledgments expressed in the language of their hearts, and written in their tears—is a felicity which it was reserved for Christians of the nineteenth century to reap, through the medium of the *British and Foreign Bible Society.*

After presenting this sketch of an Institution which reflects so much honor on the age and country which gave it birth, a formal appeal, on its behalf, to the liberality of the public, would be superfluous. It has already expended, in the course of seven years, more than 81,000*l.* in promoting its object; and though its income in the seventh year amounted to 24,683*l.* this income fell short of the expenditure by 3,619*l.* besides a charge of more than 4000*l.* on the balance in hand, chiefly on account of its foreign engagements. When these circumstances are considered, in connection with the general merits of the Society, the inhabitants of the United Kingdom can want no additional motive to stimulate their exertions in promoting, both by personal contribution, and local association, the permanent interest of an Institution, which promises, if liberally and extensively supported, to become a BLESSING TO THE WHOLE EARTH.

Religious Intelligence.

[*Inserted by particular desire.*]

DISSOLUTION OF THE PASTORAL UNION BETWEEN THE REV. EBENEZER PORTER AND THE CHURCH AND PEOPLE OF HIS CHARGE.

At a special meeting of the South Consociation of Litchfield County, convened by letters missive from the Moderator, at the house of the Rev. Ebenezer Porter in Washington, (Con.) December 18th, 1811,

Present,

Rev. Messrs.	Delegates from the Churches.
Noah Benedict,	Deacon Matthew Minor, Woodbury.
Amos Chase,	Deacon James Morris, South Farms.
Azel Backus, D. D.	Deacon Jonathan Smith, Bethlem.
Maltby Gelston.	
Zephaniah Swift,	Mr. Ephraim Beardsley, Roxbury.
Lyman Beecher,	Julius Deming, Esq. Litchfield.
Samuel Whittelsey,	Deacon David Whittelsey, New Preston.
Bennet Tyler,	Deacon Warren Mitchell, South Britain.
Reuben Taylor,	Deacon Ashbel Bostwick, Bridgewater.
Luther Hart,	Daniel Potter, Esq. Plymouth.
	Deacon Jonathan Mitchell, Southbury.
	Deacon Charles Dayton, Watertown.

The Rev. Mr. Benedict was chosen Moderator, and the Rev. Mr. Whittelsey and Deacon Morris were chosen Scribes.

The Rev. Mr. Waterman, being pesent, was invited to sit with the body.

After the meeting was opened with prayer by the Moderator, papers respecting the appointment of the Rev. Mr. Porter, as Bartlet Professor of Pulpit Eloquence in the Theological Seminary at Andover, and the votes of the church and society, uniting with Mr. Porter, in calling the consociation for advice and decision in the case, were laid before the consociation.

In attending to the subject, the consociation deem it their duty to express, to this church and congregation, the unfeigned pleasure they experience, in witnessing their regular and Christian attention to the important subject, which has occasioned the present meeting.

The consociation have taken the subject referred to them, into serious and prayerful consideration; and, though attended with difficulties on the right hand and on the left, they have been conducted to a united decision. And that this church and congregation may possess, as far as may be, the light which we possessed, and view

the subject as it presented itself to our minds, we shall endeavor to give you a brief account of the process, by which we came to the conclusion which we have formed.

The question, referred to us for decision, is; Whether it be expedient, all things considered, that Mr. Porter be released from his present pastoral charge, with reference to the acceptance of a call to a professorship in the Theological Seminary at Andover?

In the discussion of this question, we took for granted a position in which the church and society, we doubt not, will concur, viz. That we are to be guided, in our deliberations, solely by a regard to the glory of God, and the general welfare of his church on earth; that ministers and churches, and people belong to God; and that self-denial, for the promotion of his cause, is as really the duty of churches and civil communities, as of idividuals; that as we are not our own, so we are not to live to ourselves, but to God, and to exercise that benevolence of which our Saviour set the example, when, for the glory of God and our redemption, he took upon him the form of a servant, and obeyed even unto death.

In forming our opinion on this subject, we have considered on the one hand, the importance of the connection subsisting between you and your pastor; the endeared attachment also subsisting between you; his great usefulness here, and in this part of the vineyard; the pain which a separation must occasion to him, and to this church and people; the dangers attending a vacant state; and the difficulties of re-establishing a gospel ministry. And we have, by no means, forgotten our own attachments to Mr. Porter, and the deep interest of all our churches in this question.

On the other hand, we were led to consider, the danger which threatens the churches from bold and impious heresies, existing in various parts of our land, and patronized by men of great learning, talents, and wealth, and eager to disseminate their corrupt opinions; heresies, as pernicious to purity of morals and the welfare of civil society, as they are disastrous to the interests of religion and the eternal welfare of the soul. We deemed it our duty to notice, also, the manifest and signal interposition of heaven in the establishment of the Institution at Andover,—the offspring of faith, and prayer, and charity,—founded for the express purpose of supplying the churches of our land, with a learned, pious, and orthodox ministry—endowed with a liberality hitherto unparalleled in this country—uniting the confidence and the prayers of all Christian ministers and people in New England, who feel the dangers of the present day, and understand the nature and importance of the institution; a seminary, which, in its infancy, furnishes to the churches annually from fifteen to twenty ministers; and is, in our estimation, of as much, if not more consequence, than any college in our land; that such an institution must be supplied with

suitable teachers; that none are qualified but ministers experimentally acquainted with parochial duties; that men without parochial charges, in all respects qualified, are not to be found; and that the interests of the seminary are of such vast importance to the church of God, as to justify the removal of a settled minister for its supply. These were points, on which the consociation were unanimous.

With respect to the question, whether Mr. Porter shall be the man to supply the present vacancy at Andover, the unanimity of the two boards who elected him, our own confidence and the confidence of the Christian community in Mr. Porter, were thought deserving of particular regard.* With these things in view, and reflecting that no other suitable man could be obtained, without a sacrifice, on the part of some other church and congregation, as great as that which this people would be called to make; and considering that God had evidently called Mr. Porter to undertake the great work of rearing ministers for the supply of our churches, and, in his holy Providence, laid upon this church and people, the duty of self-denial—What were *we*, brethren, that, with these views of the subject, we should withstand God? In his most holy presence, and with a sincere regard, we trust, to his glory and the best good of his cause, our consciences have constrained us to give an affirmative answer to the following questions, and to unite in the following result:

Question 1st. Is it expedient, in any case, that the consociation dissolve the connexion between a minister and a people, for the benefit of the Theological Seminary at Andover?

Answered unanimously in the affirmative.

Question 2d. Is it expedient that the pastoral relation between the Rev. Ebenezer Porter and the church and society in Washington be dissolved, that he may accept, as soon as his health and other circumstances will permit, the office to which he is elected in the Theological Seminary at Andover?

Answered unanimously in the affirmative.

Therefore, Voted unanimously, That the pastoral relation, between the Rev. Ebenezer Porter and the church and society in Washington, be dissolved, and it is hereby dissolved.

In the result, we have not supposed ourselves at liberty to do evil that good may come; but have felt ourselves bound, as Christian men and guardians of the church, to exercise ourselves, and to recommend to Mr. Porter, and to this church and people, to exercise that disinterested love which *seeketh not her own*, but, in all things, has respect to the glory of God. We think also that in this decision, we conform to the immemorial usage of this State; our College having been supplied, uniformly, with presidents and professors of divinity, by the removal of ministers from their pastoral charges.

The foregoing minutes were read, and unanimously appro-

* From motives of delicacy some expressions of friendship to Mr. Porter are here omitted.

ved, as the doings of this consociation,

Attest,

NOAH BENEDICT, *Moderator.*
S. WHITTELSEY, } *Scribes.*
JAMES MORRIS, }

A true copy of the original minutes of consociation.

Attest, SAMUEL WHITTELSEY, *Scribe*

INAUGURATION.

ON Wednesday the 1st of April, the Rev. EBENEZER PORTER, late pastor of the church in Washington, (Conn.) was inaugurated as Professor of Sacred Rhetoric in the Theological Seminary at Andover. The Rev. Dr. Holmes made the introductory prayer and preached the sermon; the Rev. Mr. Dana of Newburyport made the inaugurating prayer; the Rev. Dr. Pearson, President of the Board of Trustees of Philips Academy, read the appropriate parts of the Statutes of the Founders, and the Creed, which was repeated by the Professor elect; and the Rev. Dr. Spring made the concluding prayer.

The Inaugural Oration was omitted on account of the indisposition of Mr. Porter.

LETTER FROM MR. HALL.

The following paragraphs are extracts from a letter to the Rev. Dr. Morse, written by Mr. Gordon Hall, one of the American missionaries, after he had embarked for Asia.

"On board the ship Harmony
Feb. 22, 1812.

"REV. AND DEAR SIR,

I TAKE the liberty of addressing a line to you, believing that it will ever be grateful to your feelings to hear all you can from the American Mission, in which your heart is so deeply interested.

"Our arrival at Philadelphia was safe and seasonable. We were received with warm affection and enlarged benevolence. Last Monday evening a prayer-meeting was held in the Tabernacle. Most of the Presbyterian and Baptist clergy were present; also the Rev. Messrs. Joyce and Burch, all the missionaries, and a numerous concourse. Many fervent prayers were addressed to the throne of grace in behalf of Zion, and for the success of the mission. The meeting was deeply solemn and interesting. To the missionaries it was peculiarly animating and encouraging. I believe we all blessed God and took courage.

"Mr. Ralston spared no pains in making every possible arrangement for our advantage and comfort. He has laid the missionaries and their employers under very great obligations. He, Dr. Green, and others, were active in procuring for us such national documents as may be of great use to us.

"On Tuesday morning we left Philadelphia for Newcastle, whither the ship had previously gone. We were detained till Thursday; then sailed as far as Port Penn, where we were detained till this morning, (Saturday) by a storm. We are now under way; but the wind is so moderate, that we have little hope of getting to sea. He who holds the winds in his fists will order our voyage in wis-

dom and righteousness; blessed be his name.

"The number of souls on board the ship is as follows, viz. from the London Missionary Society, the Rev. Mr. May and his wife, and Miss Green; from the Baptist Missionary Society, the Rev. Messrs. Johns and Lawson, and their wives, two children and an unmarried female; brother Nott and his wife, and brother Rice and myself, fourteen in all. We have also two French passengers with us, two supercargoes, the captain, the first and second mates, and crew, making thirty nine souls on board. The accommodations of the ship are fully equal to our expectations. As yet every thing is pleasant. The Lord hath done great things for us, whereof we are glad.

"We shall ever be anxious to hear from our native land—especially from those who have taken so deep an interest in our success, as you, Sir, have. We hope you will not wait to hear from us before you write. We can make such arrangements, that letters directed to us at Calcutta will reach us. Let me beg you to write soon.

Yours, dear Sir, in Christian affection.

GORDON HALL.

"February 24. Between the capes in Delaware bay. I have opened this letter to inform you that contrary winds obliged us to return to Port Penn, on Sabbath morning. A kind Providence permitted our missionary company to have regular worship on the Sabbath. I preached in the morning, brother Johns, P. M. Though separated from the house of God and the congregation of his people, we humbly trust that our Saviour was with us. Owing to the situation of the ship, but one mariner attended. The captain has expressed an intention to join with us not only in the worship of the Sabbath, but in our morning and evening exercises, as soon as the ship is at sea. In this respect things appear favorable. May God grant his blessing. Wind now fair—we move rapidly—farewell."

This letter was sent back by the pilot boat, and contains the latest intelligence from the missionaries. The public will not probably hear from them again till next autumn.

The following letter was written by the wife of one of the missionaries, on the evening before the vessel sailed from Salem.

"HERE am I, my dear mother, on board the brig Caravan, in a neat little cabin, with brother and sister Judson, Mr. P—and Capt I—, (who will spend the night with us,) and another *dear friend* whose beloved society enlivens my spirits, and renders my situation pleasant. I have at length taken leave of the land of my forefathers, and entered the vessel which will be the place of my residence, till I reach the desired haven. Think not, my dear mother, that we are now sitting in silent sorrow, strangers to peace. Oh no; though the idea that I have left you, to see you no more, is painful indeed; yet I think I can say, that I have found the

grace of my Redeemer sufficient for me—his strength has been made perfect in my weakness. We have been engaged in singing this evening, and can you believe me, when I tell you, that I never engaged in this delightful part of worship with greater pleasure.

"Our accommodations have exceeded my highest expectations. God has ever been doing me good; He *will not* leave me in this trying hour. I feel distressed that I should cause you and my other dear friends so much pain. Why should you feel anxious, my mother? Let me entreat you to dry your tears which have been shed on my account, trust in God, and be happy. The agreeable disappointment which I have met with relative to the accommodations of the vessel lays me under renewed obligations to devote myself entirely to my covenant Redeemer. I feel a sweet satisfaction in reflecting upon the undertaking, in which I am engaged. It is not to acquire the riches and honors of this fading world; but to assist one of Christ's dear ministers in carrying the glad tidings of salvation to the perishing heathen of Asia.

"I intended to have written a long letter to our dear M— before I left Salem; but have fund it quite impracticable. Do give my love to her and Mr. H—. I hope they will not forget me when I am a stranger in a strange land. Remember me affectionately to Mr. and Mrs. W—, Miss H—, and all my other friends. I shall think much of the society of females in my native town. Will they not make me a subject of intercession at every meeting? O that they may be abundantly blessed.

"I never shall repay you, my dear mother, for all the kindness and love you have shewn me thus far in life. Accept my sincere thanks for every favor, and Oh forgive me for so often causing you pain and anxiety. May the Almighty reward you a hundred fold for your kindness to me. And now, my dear mother, what more shall I say, but ask you to pray for me, and engage other Christians to do the same.

"There is a calm for those who weep,
A rest for weary pilgrims."—

Parting sounds will not be heard in heaven. May we meet there, after lives filled with usefulness and duty. I have a thousand things to say, but must stop short.

It is late—I must retire—— Dear mother, adieu."

[*Panoplist.*

Extracted from a Narrative of Personal Experience.

AFTER describing much anxiety to obtain salvation, the writer thus proceeds: "It was not now as heretofore; my convictions followed me closely. I could not, as formerly, forget these things, and was therefore a poor miserable creature. One morning, as I was walking alone, I felt an uncommon load upon my heart. The remembrance of my sin, not only on the past evening, but for a long time back, the breach of my vows, and the shocking

termination of my former hopes and affections, all uniting together, formed a burden which I knew not how to bear. The gnawing of a guilty conscience, seemed to be a kind of hell within me. Nay, I really thought at the time, that this was the fire and brimstone of the bottomless pit, and that in me it was already kindled. I do not write in the language of exaggeration. I now know, that the sense which I then had of the evil of my sin, and the dreadfulness of God's righteous displeasure against me on account of it, came very far short of *truth;* but yet they seemed more than I was able to sustain. When I thought of my broken vows, they served to convince me that there was no truth in me, and that I was altogether wicked. I subscribed to the justice of my doom, if I were sent to hell; and plainly saw that to hell I must go, unless I were saved by mere grace, and as it were in spite of myself. I sensibly perceived that if God were to forgive me all the past, I should again destroy my soul, and that in a very little time. I never before felt myself such an odious and helpless sinner. I seemed to have nothing about me that ought to excite the pity of God, or that I could reasonably expect should do so; but every thing disgusting to him, and provoking to the eyes of his glory.

And now the question would turn in my mind what must I do? Indeed, I felt utterly at a loss what to do. It is difficult at this distance of time to recollect with precision the minute workings of my mind; but as near as I can remember, I was like a man drowning, looking every way for help, or rather catching for something by which he might save his life. I tried to find out if there were any hope in divine mercy, any in the Saviour of sinners; but felt repulsed in the thoughts of mercy having been so basely abused already. In this state of mind, as I was moving slowly on, I thought of the resolution of Job, *Though he slay me, yet will I trust in him:* and forasmuch as it yielded me a faint ray of hope, I repeated the words many times over, and at each repetition seemed to gather a little strength. It excited a sort of *peradventure* the Saviour of sinners may save my life, mixed with a determination *if I might*, to cast my perishing soul upon him for salvation, to be both pardoned and purified, for I felt I needed the one as much as the other.

I was not then aware that *any* poor sinner had a warrant to believe in Jesus Christ for the salvation of his soul; but supposed there must be some kind of qualification to entitle him to do it; yet I was aware I had no qualifications. On a review of my resolution at that time, it seems to resemble that of Esther who went into the king's presence *contrary to the law*, and at the hazard of her life. Like her I seemed reduced to extremities; impelled by dire necessity to run all hazards, even though I should perish in the attempt. Yet it was not altogether from a dread of wrath, that I fled to this refuge: for I well remember that I perceived

something attracting in the Saviour. I must—I will—yes I will—trust my soul—my sinful lost soul—in his hands—if I perish, I perish! Such in substance were my resolutions. In this state of mind I continued nearly an hour, weeping and supplicating mercy for the Saviour's sake: (my soul hath it still in remembrance and is humbled in me!) and as my eye was more and more fixed on him, my guilt and fears were gradually and insensibly removed.

I now found rest for my troubled soul, and I should have found it sooner, if I had not entertained the notion of my having no warrant to come to Christ, without some previous qualification. The notion was a bar that kept me back for a time, though through divine drawings I was enabled to overleap it. As near as I can remember, in the early part of those exercises, when I subscribed to the justice of God in my condemnation, and thought of the Saviour of sinners, I had then relinquished every false confidence, believed my help to be only in him, and approved of salvation by grace alone, through his death; and if at that time I had known that any sinner *might* warrantably have trusted in him for salvation, I conceive I should have done so, and have found rest unto my soul sooner than I did. I mention this, because it may be the case with others, and who may be kept in darkness and despondency by erroneous views of the gospel, much longer than I was.

I think I also did repent of my sin in the early part of these exercises, and before I thought that Christ would accept and save my soul. I conceive that justifying God in my condemnation, and approving the way of salvation by Jesus Christ necessarily included it; but yet I did not think at the time that this was repentance or any thing truly good. Indeed I thought nothing about the exercises of my own mind, but merely of my guilty and lost condition, and whether there were any hope of escape for me. But having found rest for my soul in the cross of Christ, I was now conscious of my being the subject of repentance, faith, and love. When I thought of my past life, I abhorred myself and repented in dust and ashes; and when of the gospel way of salvation, I drank it in, as cold water is imbibed by a thirsty soul. My heart felt one with Christ, and dead to every other object around me—I had *thought* I had found the joys of the gospel heretofore, but now I seemed to *know* that I had found them, and was conscious that I had passed from death unto life. Yet even now my mind was not so engaged in reflecting upon my own feelings, as upon the objects which occasioned them."

Subscription in Hartford to aid the Translation of the Scriptures in the East.

Subscription of the Males, ...	$ 269
Do. of the Females, ...	394, 32
Total,	$ 663 32

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1812. *Donations to the Missionary Society of Connecticut.*

May 11.	From Mrs. Sally Grant, a donation, ...	$ 2 50
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An Historical View of the First Planters of New-England.

NO. X.

(Continued from p. 210.)

GOVERNOR BRADFORD.

THE infant colony of Plymouth, after the decease of their first Governor, the worthy Mr. Carver, in the spring of the year 1621, unanimously, elected Mr. William Bradford to be their chief Magistrate. The reflection often occurs to every attentive reader of history, that God, in his infinite wisdom, always provides illustrious characters, endued with all requisite qualifications, for the performance of the extraordinary services, which, in his holy providence, he designs to accomplish. This thought is forcibly illustrated in the characters of Julius Cæsar, Columbus, Luther, Washington, as well as in most of the eminent actors in human affairs. In the character of the man whose life is now to be given, though his sphere of action was less extensive than that of most of the heroes of history, we discover, no less clearly, the special operations of Divine Providence, in providing those peculiar qualifications which were necessary to the discharge of the important duties which he was called to perform. And as every mind enlightened with revealed truth, will contemplate all human characters as acting in connection with the interests of the church of God, many of the fathers of New-England will be considered as occupying more important places, than many of the long-labored subjects of historic eulogy. The conquerors of the world have aided the interests of the Redeemer's kingdom by destroying its enemies, but its humble, faithful friends have ever stood as pillars in the temple of God.

Mr. Bradford may be said to

have been the most eminent instrument in the providence of God, of establishing and preserving the first colony of New-England, and the first church of the United States. He was a native of Yorkshire in England, born in the year 1588. In that part of England, the people were, at that time, exceedingly destitute of religious instruction, and the scriptures were scarcely known among them. Just emerging from the darkness of Romish imposture, the practical effects of the Reformation had scarcely begun to appear. Mr. Bradford descended from a respectable ancestry, who had long been employed in the business of husbandry. He enjoyed a competent inheritance from his parents, which, in consequence of their death, fell to him in his childhood. The care of his education devolved upon his grand-parents; and, after their death upon his uncles. At an early age, a long and severe sickness had the effect of turning his mind to the truths of religion. At the age of twelve years, by a divine blessing on a careful reading of the scriptures, his mind became deeply impressed with the reality of divine things, and, under the faithful ministry of the pious Mr. Clifton, became, apparently, a subject of divine grace. At this time, he formed a connection with a number of pious people who were called Professors. These were Puritans, who found the ordinary forms of the religious establishment unsatisfying to an ardent piety, who held private meetings for religious worship and improvement, but were the subjects of strong popular odium. Naturally of a studious turn, Mr. Bradford, in his youth, applied himself to a serious investigation of the order and practices of the religious establishment, carefully comparing its various ordinances with the word of God. From a deliberate and prayerful attention to this subject, he became convinced of his duty to separate from the established church, that he might perform the duties of religion, unembarrassed with ordinances of human invention. Having taken a deliberate resolution to this effect, he soon found that it met with the decided disapprobation of his friends, particularly of his uncles, from whom he received severe and angry reproaches.—To these he made the following temperate reply: "Were I like to endanger my life, or consume my estate by any ungodly courses, your counsels to me were very seasonable. But you know that I have been diligent and provident in my calling, and desirous not only to augment what I have, but to enjoy it in your company; to part from which, will be as great a cross as can befall me. Nevertheless, to keep a good conscience, and walk in such a way as God has prescribed in his word is a thing which I must prefer before you all, and above life itself. Wherefore, since it is for a good cause that I am like to suffer the disasters which you lay before me, you have no cause to be either angry with me, or sorry for me. Yea, I am willing, not only, to part with every thing dear to me in

this world for this cause, but I am thankful that God has given me an heart so to do, and will accept me so to suffer for him." He now saw that he was clearly addressed in the providence of God, *Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee.—And I will bless thee—and thou shalt be a blessing.*

At the age of eighteen years, Mr. Bradford left the place of his nativity, and, connecting himself with the people of Mr. Robinson's congregation, was one of the first company who endured so many sufferings and disasters in getting to Holland, in the year 1607. He there served as an apprentice to a silk manufacturer, till he became of age. He then converted his estate in England into money, and continued in the same employment. Being, however, more fond of study than business, and improving every opportunity to increase his stock of science and general information, his employment was not attended with great success.—The facilities for obtaining extensive learning, in the city of Leyden, were many, and they were much improved by Mr. Bradford. He spoke the Dutch and French languages with ease, in the Latin and Greek, he was well skilled, but paid more particular attention to the Hebrew. He often observed, "I would see with my own eyes the ancient oracles of God, in their native beauty."

At the time of the projected removal of Mr. Robinson's congregation to America, Mr. Bradford engaged with ardour in the important enterprise. He was one of the first company of emigrants, who arrived on the American coast in November, 1620. In the political compact which was formed on their arrival, Mr. Carver is the first subscriber, and Mr. Bradford is the second. At the time of the landing of the Planters at Plymouth, the wife of Mr. Bradford, to whom he was tenderly attached, fell from the vessel and was drowned in the harbour.—In the distressing sickness with which the plantation was afflicted, the first winter, Mr. Bradford was a sufferer. This disease was long and severe, and he was not recovered at the death of Mr. Carver, in April. He was then, however, by the unanimous suffrage of the people, elected their governor; and he retained their undiminished confidence till his death.

As he recovered his health, and began to contemplate the weight of cares devolving upon him, the innumerable difficulties with which he must contend, the arduous labors that were before him, the many dangers in which he must be involved; had he not possessed a constancy of mind equal to the greatest patriots, a wisdom and prudence seldom equalled, a resource in difficulties adequate to every emergency, a humble reliance on God, steady as his promises, he must have sunk under the overwhelming prospect. He was the chief magistrate of a feeble people surrounded with many enemies; he was the leader of a colony in an uninhabited wilderness without any prospect of support from the mother country; he was the

father of a family possessed of the most scanty supplies, by innumerable losses almost wholly dispirited. But he had that hope which casts anchor within the veil, a hold which never yet was broken.

In the early part of his administration, Gov. Bradford took effectual measures to secure the friendship of the natives, in the vicinity of the colony, and succeeded, in a remarkable manner, in securing their confidence.—Another measure of great importance to the colony, he undertook to accomplish, which required the exercise of all his skill and authority. The plantation was commenced on the principle of a community of property. The Governor soon perceived the evils of this state of things, and notwithstanding the strong attachments to such a course which was felt by many, and the insidious insinuations which must necessarily fall upon any one that would advocate a division of a common property, he firmly prosecuted the measure and effected a division to such an extent as was thought expedient. In the year 1627, a further distribution of the lands and the small property of the colony, was made among the planters.

For several years after the commencement of the settlement, the people suffered greatly for want of the necessaries of life. Gov. Bradford cheerfully submitted to an equal share of privations and labor, living, several times, some weeks in succession, without any bread; laboring, in the fields, at the buildings, at the fortifications, taking part in the watchings which were often maintained for a security against a surprise from insidious enemies. When any came to him to complain of their sufferings, the readiness which he manifested to be an equal sharer in all necessary privations, his dignified composure in the greatest dangers, his cheerful serenity in the darkest times, his uniform reliance on that God who had planted them in a land not sown, quieted, if they could not relieve every mind. And in these times of distress, all that could be effected by the most active exertions, by persevering labor or daring enterprise, by the most watchful prudence or sagacious forethought, was done by their worthy governor, to preserve the existence of the colony and to relieve the distresses of the people. Without his vigilance and exertions, it would seem that this infant colony, like several plantations which had been commenced at the southward, would have been broken up, and for a long period, all attempts for the settlement of New-England must have been discouraged. But he was prepared for the work appointed for him to perform.

The early character and circumstances of the Plymouth settlement were such, that it would seem no person could have been their enemy. They were weak and few, struggling with every difficulty, their prospects very unpromising, on a bleak and barren shore, surrounded with a multitude of savages, and eminently distinguished for the virtues of integrity, justice, and charity. But for the same reason that the faithful witnesses of old *had trials of cruel mockings*,

and were subjected to innumerable sufferings, these humble servants of God could not escape the insidious designs of malignant enemies. Many of their savage neighbors even viewed them with an eye of hostility, waiting a favorable opportunity to exterminate the colony. But these were not the most dangerous foes. The religious order of the church and colony of Plymouth were entirely different from the determined sentiments of the civil and ecclesiastical government of England. They were therefore constantly watched with a jealous eye.—Their small consequence in the estimation of the English hierarchy, seems to have been the great reason, under the favor of Heaven, that they were, to such a degree, left unmolested. Some vicious characters who came from the mother country, hoping to obtain a consequence in a new plantation which they could never reach in their native land, found themselves rejected by the church of Plymouth, and could obtain no encouragement from the government of the colony. Some of these returned to England and propagated with malignant zeal, the most malicious calumnies against the new plantation. To counteract the effect of these slanderous accusations, required all the skill, all the address and fidelity of the governor. The English government declared that Mr. Robinson professed in his Apology, that they accorded with the reformed churches on the continent. They were accused of substantial deviations from those principles. Gov. Bradford, in a very able memorial, clearly showed that they agreed with the Reformed churches in the essential particulars of faith and practice, that they were not Brownists, and that they did not disown the Church of England as a church of Christ. These efforts of the governor, supported by the known purity of his character, proved successful.

In the first year of Gov. Bradford's administration, the Narraganset Indians, a very powerful tribe sent him a very angry message, threatening to make war upon the colony. The Governor sent them an answer, "If they loved war rather than peace they might begin when they would; the colony had done them no wrong, and did not fear them, nor should they find them unprovided." By this well timed decision, the enemy were prevented from the execution of their hostile attempts.

In the year 1633, Mr. Edward Winslow was chosen the governor of the colony; being solicited by Gov. Bradford to accept of the office. Mr. Winslow was also called to the same trust in 1636, and 1644. In 1634, Mr. Thomas Prince was elected to the same office. In all of those years, Mr. Bradford stands first among the Assistants. He held the office of governor, himself every other year, from 1621, to 1657, the year of his death. Such an instance of the steadiness of a popular annual election, in a new settlement, founded in principles of the purest equality, unsupported by any established usages, while it stands as a prodigy in popular governments, declares more for the character of the individual, than can be done by all the elo-

quence of history exhausted in eulogy.

In the latter period of the life of Gov. Bradford, we find an instance of disinterestedness, not exceeded in the character of Aristides, Cincinnatus, or Publicola. The Patent of the Colony was made out in his name, "To William Bradford, his Heirs, Associates, and Assigns." With such an authority, he possessed every opportunity which a selfish heart could desire. But when the freemen became numerous, and several new towns were established, the General Court desired Mr. Bradford to transfer the patent, with all its privileges, to them and their successors. With their request, he cheerfully complied, confirming the act with a legal instrument, without any consideration. Notwithstanding his disinterestedness, and his long employment in the public service, and though he spent the most of his paternal estate for the support of the colony, he was much prospered in his individual circumstances, and left a good estate to his posterity.

In the latter part of his life, Gov. Bradford devoted much of his time to study, in which he arrived to very profitable attainments. He left several historical pieces, which, judging from those parts which remain, must have been very valuable; but the most of them are unfortunately lost. His favorite study was Theology, in which he made great proficiency. He was well versed in the religious controversies of his time, and was an able advocate for truth.

In his Christian character, Mr. Bradford was no less distinguished than as a Magistrate and the founder of a prosperous colony. In early life, he became a subject of sanctifying grace. His religious sentiments were formed on mature reflection, and a careful examination of the holy scriptures as the only standard of truth. His opinions on gospel doctrines, and the order and discipline of the Christian church, were such as have been generally maintained by the New-England churches.—During the long destitute state of the Plymouth church, the wisdom and stedfastness of Gov. Bradford were eminently instrumental in preserving them from disorder, and from a departure from the truth. He often assisted in the duties of divine worship, in public, as well as in a more private manner, when deprived of the labors of a minister. He was a faithful observer of the private duties of the Christian character; constant in the services of religion; grave and humble in his deportment; yet cheerful and singularly uniform. No changes diverted him from the path of duty; no disappointments shook his confidence in God. His attainments in grace were eminent. For several months preceding his death, he was in a weak and declining state, from which he was convinced he should not recover. As he grew worse, contemplating, on a certain night, the character and truths of the Redeemer, his soul was filled with extatic joy, longing to be with Christ. He informed his friends, the next morning, that the good Spirit of God had given him the first fruits of his eternal glory. His work on earth was done, his

soul was allied to the church in heaven. The day following, May 9th, 1657, in the 69th year of his age, he slept with his fathers.

There is no character among the fathers of New-England, transmitted to us as more unexceptionable, than that of Gov. Bradford. For thirty-six years, he was the pillar of the Plymouth Colony. His patriotism was ardent and incorruptible, without haughtiness or self-interest. His wisdom was practical, enlightened by science and guided by accurate observation. His care embraced all objects within the compass of his duty, and his attention escaped none. His firmness was above the reach of casualty or craft. His demeanor always inspired confidence, and he could ever command the minds of men. The virtues of his private life were no less conspicuous than those of his public character. For these no less than for his public services he was always beloved. He possessed a perfect command of himself. We find no record of any hasty or rash measure in his conduct, or of any passionate speech to have fallen from him. As a Christian, he was meek and faithful, and now rests in the inheritance of the just.*

The illustrious coadjutors of Gov. Bradford, who united with him in laying the foundation of the Plymouth Colony, and supporting through the first age the work which they had reared, richly deserve the tribute of historic memorial. Gov. Winslow was their faithful and successful agent in all foreign embassies; to the Indian tribes, and to the parent country. Gov. Prince was a judicious statesman, an upright magistrate, and a valuable historian. Capt. Standish was their undaunted hero, who led all their military expeditions, not less skilled in conduct than vigorous in action. Their worthy elder the Rev. Mr. Brewster, who, through modesty, declined the pastoral office, distinguished for his learning and piety, performed the ministerial duties for many years to great acceptance, ever enjoying the confidence and the attachment of the people, and rested from his labors in a good old age. Though it would be highly pleasing to have a nearer view of these eminent fathers, equally illustrious for vigor of mind, for Christian piety, and eminent usefulness, in our present historic sketch, they must be passed with the bare mention of their names, and the willing tribute of grateful remembrance.

* A Chain which was brought from England by Mr. Bradford, is still preserved and used at Plymouth.

GOVERNOR ENDICOT.

Mr. Endicot was a native of Dorsetshire in the west of England, born about the year 1595.* The Rev. Mr. White, the great promoter of the Massachusetts settlement, belonged to Dorchester the shire town of that county. From that town and its vicinity, came many of the principal planters of that colony. Mr. Endicot was one of the

* I have not been able to learn his age exactly.

original Patantees, who, in the year 1628, made a purchase from the Council of Plymouth, of that tract of country which now constitutes the principal part of the state of Massachusetts. In the summer of that year, the proprietors sent over Mr. Endicot with about an hundred planters to commence a settlement. He landed at Salem, and laid the foundation of the rising colony. Mr. Endicot had the sole management, and was constituted the governor of the new plantation. Situated in an extensive wilderness, with the care of such a number of adventurers wholy unused to the nature of a new country, vast was the burden which lay upon him. But his resolution, his perseverance, his zeal for the church of Christ, in the cause of which he was primarily engaged, were equal to every difficulty.

Various had been the projects for the settlement of New-England for the sake of gain. All these had failed.—The company which had now undertaken to accomplish the same object, had for their chief design the formation of a settlement on the principles of religion. They resolved on a noble effort for the erection of a Christian commonwealth ; in which, the churches should be established on the pure principles of gospel order, and the civil constitution be regulated by the great precepts of the word of God. To commence the operations of this arduous work, perhaps, no person could have been more fortunately selected than Gov. Endicot. He fully possessed the object of the proprietors, for its accomplishment no one was more ardent than himself, while he fully realized the difficulties which must, necessarily, be encountered.—Though sanguine in his hopes, he ever knew his own weakness, he knew that he was engaged in the cause of God, and that all help must come from him. He had, indeed, a strong confidence that the divine Saviour would do great things for his church in this land, but he was ever mindful that it would be done in such a way that himself and not his instruments would have the praise.

By the great exertions of Mr. Endicot, by his influence and example, the company of planters, though they arrived late in the season, made a comfortable provision for their accommodation in the ensuing winter. It does not appear that they endured any severe sufferings, from privations or sickness. Divine worship was maintained for the first year by the care and efforts of Mr. Endicot, though the company were but partially supplied with gospel ministrations. In this time, the governor was careful to cultivate an intercourse with the infant settlement at Plymouth, and having become acquainted with their ecclesiastical order, he cordially approved of their system, and united with them in Christian fellowship. For much important information and assistance he was indebted to Gov. Bradford and the people of Plymouth.

In the summer of 1629, the new settlement received an accession of about three hundred planters from England. With

these came those two eminent divines, Mr. Higginson and Mr. Skelton. They met with a most cordial reception from Mr. Endicot, to whom they brought a commission of continuance in his government. Soon after the arrival of this second company, the governor and the ministers proceeded to the formation of a Christian church. This was done, in the month of August, with the most joyful solemnity.

The calamities of the ensuing winter and spring, in which the people suffered, in a severe season, the want of comfortable habitations, with a great scarcity of provisions, which brought on a most desolating sickness, required the exertion of all the wisdom and firmness of the governor. By his unremitted attention to the wants of the sufferers, by his constant vigilance to secure and promote the true interests of the colony, especially by his unshaken confidence in God, he preserved his people from sinking under accumulated evils, and inspired them with a humble reliance on Him *who was with the church in the wilderness.* In June, 1630, the vessels began to arrive with the numerous company of adventurers which established the Massachusetts colony. Mr. Winthrop now became the governor of the colony, having been appointed by the proprietors in England, and Mr. Endicot was one of the Assistants. He continued in the place of assistant for several years, and was one of the most active, vigilant, and influential magistrates in the colony. He was even at the head of the Salem settlement, which, as it was the oldest, was one of the most respectable towns in the plantation.

In the year 1634, Mr. Endicot, in the capacity of a magistrate, caused the sign of the cross to be cut out of the king's colors, which were used as the public flag at Salem. He insisted that this was a relic of ancient superstition, that it was derived from the exploded institutions of popery, and ought to be discarded. He claimed not that it was an evil in itself, but as an appendage of Romish superstition which all good men in the nation, and, especially, the Puritans, were endeavoring to exterminate, it ought not to be a devise of the public ensign. He felt authorized to do this by the example of King Hezekiah, in destroying the brazen serpent which had been set up by Moses. The brazen serpent was in itself no evil. Yet, in the days of Hezekiah, it had been prostituted to the purposes of idolatry. He therefore wisely caused it to be destroyed. The greater part of the corruptions of popery had risen from the abuse of things, in themselves harmless. When we consider the danger which was then reasonably apprehended of the re-establishment of popery; when we consider the great influence of sensible objects on the minds of men, the intimate connection between the use of sensible objects and the sentiments with which such objects have been connected; when we consider the great difficulty which had been found to eradicate the attachment of the human mind from the pompous pageantry of popish superstu-

tion, for which all good men had labored for a century, we shall find sufficient reason to justify the conduct, and to admire the firmness of Mr. Endicot in this decisive measure. When Constantine erected the cross above the imperial banner, it was done from the best motives, and was attended with the most beneficial effects. But when the same sign had become an object of adoration and worship, instead of the blessed person whom it bore, Luther, Zuinglius, Calvin, Beza, Cranmer, with all the venerable witnesses of their time, contended for its removal from the place of worship. For the same reason that we revere their conduct, we shall justify that of Mr. Endicot. He was, however, publicly censured by the General Court for this transaction, and, for one year, excluded from the magistracy. But this was done for the most obvious reasons: that the government at home might take no offence against the colony. Still Mr. Endicot's opinion prevailed; the soldiers refused to serve under a standard having the figure of a cross, and by common consent it was universally laid aside.

In the year 1641, Mr. Endicot was elected deputy governor of the colony. He held the same office for the two following years. In 1644, he was chosen governor, Mr. Winthrop being the deputy. At the death of the venerable Gov. Winthrop, in 1649, Mr. Endicot was chosen governor, and was re-elected to the same office every year, except one, till his death in 1665. He was governor of the colony for sixteen years; a longer term than that office has been held by any other man. He also held the office of commander in chief of the militia, and Commissioner of the United Colonies. In 1636, he commanded an important expedition against the Pequod Indians. I am inclined to believe that no man has ever lived in Massachusetts who has held such a number of important offices, for so long a period, with such a degree of popularity, as Mr. Endicot. In the latter part of his life there were attempts by the British court to remove him from the chair of government. Few men could be found whose sentiments and characters were more averse to the arbitrary principles and the dissolute gaiety of the court of Charles II. than Mr. Endicot. Their wish that he might be removed from the chief magistracy, was duly signified to the colony. These efforts, however, were unsuccessful; the attachment and confidence of the people, which he had long possessed, continued to increase to the end of his life. For some of the latter years of his life he lived in Boston, where he died, greatly lamented, in March, 1665.

As a magistrate, Mr. Endicot was upright and inflexible. Against vice, and all innovations, inconsistent with the principles of the colony, he was resolute and severe. In all popular commotions he was independent and undaunted. He never lost sight of the great object for which the colony was planted; the advancement of the pure religion of Christ Jesus. Every deviation from original principles, every change

or relaxation, which he judged inconsistent with the great object, he opposed with unshaken perseverance. To any attempts to change the order of the churches, or introduce any relaxation of discipline ; to any proposal to change the fundamental laws of the colony, or reduce the tone of public morals, he gave no indulgence. His course was fixed when he first took the charge of the infant settlement, and he pursued it with undaunted step till the end of his days. His persevering resolution, in the important stations which he held, for thirty-seven years, had a powerful tendency to cement those admirable institutions which were devised by him and his great compatriots, of which their posterity now enjoy the inestimable benefits.

Mr. Endicot had a very great desire to see a Christian church in an entire conformity to the gospel standard. He appears to have had no prepossession for any particular church order, but such as the gospel furnishes. And he believed the principles of the New-England churches to be more conformable to that system, than any other that he had known. And though convinced that, by the purest zeal and the utmost exertions, this object could never be entirely realized in the present imperfect state of the church, he felt it to be the duty of all Christians to labor for the greatest approximation to the perfect rule.

As a Christian, Mr. Endicot was faithful and eminently laborious in the service of his Lord. The honor of his name, and the interests of the Church, were objects, at all times, nearest his heart ; to the advancement of which his life and labors were eminently devoted. His natural ardor sometimes led him into indiscretions, but those who best knew him, knew that his zeal was a zeal for the Redeemer. He is justly considered the founder of that noble commonwealth ; and though the talents and virtues of Winthrop were necessary to complete the fabric, the first stones were laid by the faithful, indefatigable Endicot.

O.

[*To be continued.*]

FROM THE CHRISTIAN OBSERVER.

THE Sacrament of the Lord's Supper has frequently been made the subject of long and labored controversy and contention. There are also many very excellent treatises on the practical and experimental uses of this holy institution ; but most, if not all, of those valuable volumes, are perhaps rather too diffuse and elaborate for the generality of Christians.

I have often thought that a short sketch of what seems most essential respecting this divine ordinance, would be helpful to the devout communicant. With this view I have written the following brief outline ; and if you deem it sufficiently correct for the Christian Observer, its insertion may prove acceptable to many of your readers.

A SUMMARY VIEW OF THE LORD'S SUPPER

1st. *Its nature and design.*

The Lord Jesus Christ requires that Christians should in a solemn manner eat bread and drink wine in their religious assemblies, as a commemoration of his death—a token of their engagements to him—a pledge of the blessings of his covenant—and a sign of their mutual affection to each other.

This holy ordinance is not merely a memorial of the Redeemer in general, but is expressly designed as a visible representation of his death, particularly as it was a *sacrifice for sin:* the broken bread being a lively emblem of his broken body; and the wine poured out, of the shedding of his blood. We are led to consider the death of our Lord Jesus Christ as an atonement for sin by the very words of the institution of the Eucharist; for, of the bread, our Lord says, "This is my body, *which is given for you;*" and of the wine, "This is my blood of the new covenant, which is shed for many for *the remission of sins.*" The wine is an emblem of the new covenant in the Redeemer's blood, by the shedding of which that covenant of grace was ratified and confirmed. The bread and wine are to be received by every member of the church, to represent their receiving and applying the blessings of redemption, or, in other words, receiving the Lord Jesus Christ, and by faith partaking of his body and blood for their spiritual nourishment. The Lord's Supper, therefore, may be considered as a sign and seal of the blessings of the covenant of grace to all who believe and repent.

2d. *What is professed by partaking of the Lord's Supper.*

We hereby publicly avow ourselves to be the disciples of a crucified Master. It is the express command of Christ: "Do this in remembrance of me." In obeying this command, we profess gratefully to recollect what the Redeemer did and suffered for our sakes; and especially to bear in mind that Divine love, which is the spring of all he has accomplished, and the source of our safety, hope, and happiness. We own him not merely as a Teacher sent from God, to be our instructer and guide; but we confide in him, as our Almighty Friend and Saviour; rely upon his sacrifice; and commit ourselves to him, to be redeemed, sanctified, and saved. By attending the Lord's Supper, we publicly profess our faith in the efficacy of the Saviour's death to put away sin, our cordial approbation of that method of salvation which God hath appointed, and our thankful acceptance of the Divine mercy manifested through the Redeemer. We gratefully acknowledge our infinite obligations to God for the blessings of the new covenant, and express our hearty compliance with all its requirements—*i. e.* that we repent of sin, and believe in the Lord Jesus Christ; that we obey his Gospel; and devote ourselves to God, through the Mediator, to be his for ever; to be, to do, and to bear whatever God would have us. By partaking of the

Lord's Supper in a social manner with the members of Christ's church, we profess our sincere love to them as brethren, and our determination to perform all the duties of this relation.

3d. *By whom the Lord's Supper should be celebrated.*

Not by all those persons who merely admit that the Lord Jesus Christ is the Messiah; but by those only who truly believe in him as their Saviour; rely upon him for pardon, acceptance with God, sanctification, and eternal life; sincerely repent of sin, and resolve to live suitably to their Christian profession. This will appear, not only from the nature of the ordinance itself, which is a declaration of mercy on God's part, and a profession of faith, love, and obedience on ours; but from all those passages of Scripture which demand purity of heart and uprightness of conduct, which condemn hypocrites, and which describe the members of the church of Christ as holy persons.

It is further evident, that sincere believers only ought to celebrate the Lord's Supper, because the Apostle Paul enjoins on all communicants the duty of self-examination. The object of this scrutiny is to prove, or try, ourselves, our tempers and lives, by the rules of Scripture, previously to receiving the Supper of the Lord, in order to ascertain whether there be any thing in our disposition, character, or conduct, which is inconsistent with our Christian profession. This injunction seems to prove that sincere Christians are the only persons who have a scriptural right to attend the Lord's Supper.

4th. *The advantages which arise from a devout attendance on this holy ordinance.*

It tends to confirm our faith in the doctrines of the Gospel, and is one of the instituted means of obtaining fresh supplies of Divine grace for our Christian warfare. It strengthens our obligations to a life of universal holiness and integrity: the most forcible motives to act worthy of our character and profession are here presented to our minds. It tends to excite the utmost abhorrence of sin, the greatest care in watching against it, and the warmest zeal in endeavoring to oppose it: for we have the most lively view of the evil of sin, and its awful consequences, in the sufferings and death which the Son of God endured to make atonement for it, and which this ordinance is intended to represent. It is adapted to promote the Christian's comfort and peace: for what can afford such joy and tranquillity to a mind burdened with a sense of guilt and sin, as the distinct exhibition here made of that blood which cleanseth from all sin, and of the abundant mercy of God to all penitent, believing souls? In this ordinance we enjoy, in a peculiar manner, the presence of God and the Redeemer; and have fellowship with the Father, and with his Son Jesus Christ, through the influences of the Holy Spirit. Here we gratefully receive the Lord Jesus Christ by faith, in all the endearing characters he sustains; and we joyfully accept of the blessings he bestows

on true believers. The intimate relation of Christians to their Lord and Saviour, and their dependence on him, are represented in Scripture in the strongest possible language. They are said to be *in Christ*, and Christ *in them:* he is called their life: they are spoken of as being *one with* Christ; and their vital union to him as like that of the branch to the root; or of the members of the body to the head.—But there is another strong metaphor, used by our Lord himself, to denote the absolute and entire dependence of Christians on him, for the maintaining and perfecting of the divine life in the soul:—he represents himself as the food of believers, and describes them as feeding on his flesh and blood, and as living thereby. This cannot be understood of merely receiving the doctrines which the Redeemer taught. Divine instruction is indeed sometimes spoken of as the food of the mind, and compared to meat and drink; and teachers are said to feed their disciples: but there is no other instance to be found in which the teacher himself is called food, and his disciples are required to eat his flesh and drink his blood. By eating his flesh and drinking his blood, our Lord seems clearly to mean, believing the divine efficacy of his atonement; embracing and relying on it by faith; and accepting the glorious blessings which are the fruits of it, particularly the free mercy of God, the pardon of sin, and the influences of the Holy Spirit to renew, purify, and transform our souls into the Saviour's image. The Apostle Paul evidently alludes to this, when he says, "Christ, our passover, was sacrificed for us: therefore let us keep the feast, not with the old leaven," &c. Here he represents believers as partaking of that sacrifice which the Lord Jesus Christ offered; as exercising a believing regard to the Lamb of God which taketh away the sin of the world, of whom the pascal lamb, which the Jews were required to eat, was a type. The celebration of the Lord's Supper may therefore be well considered in the light of a feast upon a sacrifice. The bread and wine which we take, are memorials of the body and blood of the Lord Jesus Christ.—The eating and drinking of these, are emblematic of our feeding by faith on the Redeemer, so as to derive spiritual nourishment from him for the life, vigor, and joy of our souls.

5th. *The preparation which is required of those who would properly and profitably attend the Sacrament of the Lord's Supper.*

To celebrate this holy ordinance in a manner which will be acceptable to God and beneficial to ourselves, it is not only necessary that our judgments be rightly informed, but that our wills be properly inclined, and our affections duly excited. It is necessary that we should exercise *repentance* towards God, and *faith* in our Lord Jesus Christ; *hope* in the mercy of God, through the Redeemer; and *love* to God, and to the Lord Jesus Christ, and to all our Christian brethren; hatred to all sin, united with a

sincere endeavor, in the strength of Divine grace, entirely to subdue every evil principle and passion; and a determined resolution, by the grace of God, to live as becometh the profession of Christianity. These are indispensably requisite to holy communion at the Lord's table. It is also necessary to a *comfortable* attendance on this divine ordinance, that we should experience a devotional frame of mind, and have good grounds to hope that we are the genuine disciples of the Lord Jesus Christ. In proportion as the true spirit of devotion is wanting, and our fears prevail with respect to our true character in the sight of God, will our spiritual comfort in attending this ordinance be diminished.

With respect to the means to be used for a profitable attendance on the Lord's Supper, I would observe, that it requires not merely the same previous preparation which public worship in general requires—such as serious perusal of the Scriptures, meditation, watchfulness, and prayer; but that those exercises should be conducted with a particular reference to this ordinance, to the objects which are there to be presented to our view, and about which the mind is to be devoutly employed.

There is one duty which is peculiarly proper to precede this solemnity, and which the Scriptures expressly recommend, namely, self-examination. The exhortation to the frequent practice of this duty is applicable to every Christian, and the work of self-inquiry should be the work of every day. But besides this, we should fix on certain seasons to be appropriated to a more minute and extended survey. And what more proper time can be chosen than when we are about to approach the table of the Lord? An accurate knowledge of our real character and condition is not to be obtained without frequent, serious, and impartial self-examination. As there is always a great danger of self-deception, so there is constant need of self-scrutiny. This inquiry should respect not merely the reality of our religion in general, but the particular state of our hearts in the sight of God. The examination should be directed to ascertain whether we are advancing in piety, or declining in our Christian course: we should inquire into what sins we have fallen, what duties we have omitted, to what temptations we are most exposed, and in what respects we most need to be on our guard, and to have our resolutions confirmed and our graces strengthened. We should also notice what we have most to complain of, what to rejoice in, what to deprecate, and what to desire. These inquiries are necessary to promote humiliation, thanksgiving, watchfulness, and prayer. They will furnish suitable subjects for meditation and devotion, and be a means of rendering the celebration of this holy ordinance instrumental in promoting the interests of vital religion in our souls.

G. B.

Memoir of Mrs. Clarina Elliott, who died at Washington, Connecticut, Feb. 5, 1811.

THE parentage of Mrs. Elliot was respectable.—Her father, John Griswold, Esq. of Lyme, had seven daughters, and two sons, one of whom, His Excellency Matthew Griswold, Esq. will long be remembered, among the venerable and pious Governors of this state.

As the result of a Christian education, the subject of these sketches was under habitual, religious impressions, from childhood; though she did not obtain a comfortable hope till after having entered into the family state. At the age of twenty-two, she was married to Mr. Nathan Elliott, son of Doct. Elliott of Killingworth.*

In the year 1758, they removed to Kent, where they reared a large family; and lived in an eminent sphere of usefulness, greatly respected by their acquaintance. Through the course of their life, family prayer was never omitted. If the children were absent, the parents did not fail to offer up the incense of morning and evening devotion. If the father was absent, as he occasionally was, being a public character, the worship of the family was conducted by the mother. Happy is the household that thus begin the day with God, and lie down to rest under his guardian care! How pleasant are the labors, how sweet the repose of such a family!

* Of the same ancestry, it is understood, with the celebrated John Elliott of Roxbury, though the intermediate grades of kindred are not known to the writer.

Mrs. Elliott was distinguished by sweetness of natural temper, and solidity of judgment. Her intellectual powers were cultivated by considerable reading and much reflection. Her piety was steady, consistent and fervent. These traits of character gave to her countenance an air of serenity and gravity, that could not be noticed with indifference by any person of ordinary discernment. Her memory was singularly retentive; she could, at any time, repeat a psalm or hymn by hearing it once read and sung. The fragments of time, that could be spared from the pressure of domestic concerns, and the immediate duties of religion, she often devoted to writing meditations in poetry, for which she had an original taste. A number of these papers, written with her own pen, in a fair hand, are now before me. One, on the giving of the moral law, begins thus:

"Great was the trembling when
Jehovah came,
"His will, from fiery Sinai to proclaim;
"All Israel's tribes were summon'd
to appear
"The righteous precepts of his law
to hear.

Another, on the blessedness of departed saints, thus:

"These souls have done with pains
and fears,
"Tho' once on tempests driven:
"Their sighs, their groans, com
plaints and tears,
"Are known no more in heaven.

"They see a reconciled God,
"With smiling face appear;
"Jesus who bought them with his
blood
"Now bids them welcome there."

Another of these papers is an elegy on the death of her sister Mrs. Sarah Hillhouse: and another, a consolatory address to her aged brother Governor Griswold, on the death of his wife.

In this last, the Christian patriot is reminded that, having faithfully served God and his generation, the grave will shortly be his refuge from the labors and trials of life.

"No sinking states can then disturb your breast,
"No public tumults there annoy your rest."

These extracts from her manuscripts, are given, not as specimens of perfect poetry, but as indicating a mind, sanctified and elevated above the trifles of this little world, by true religion.

She was a Christian, not in name and profession merely, but in *heart*,—in *principle*. She loved the sabbath: she loved the house of God: she loved the children of God: she loved her minister, for the sake of his Master and his work.

Among the articles of advice which she prepared to leave as a legacy to her children, is this:

"Rev'rence and love God's holy day,
"And to his house repair;
"Attend to what his preachers say,
"And *practise* what you hear.

"The greatest love you shew for me,
"When I am laid in dust,
"Is that my counsels you obey,
"And make the Lord your trust."

The prayers and exemplary piety of such a mother might be expected to have an important influence on her children. Such was the fact with hers, especially her daughters. When some of them, in early life, became impressed with solemn conviction of their lost estate, and deep solicitude for their souls, she was a *mother indeed*. She instructed them in the way of salvation: she retired with them once and again, for prayer: she saw the greater part of them made hopeful subjects of renewing grace. Her daily deportment was as blameless as her principles were correct. No bitter revilings, no tale of slander, no unbecoming levity, received encouragement from her example. She secured the esteem of her neighbors by deserving it.

During the long and distressing sickness of her husband, her affectionate and unremitted attention to him, impaired her own constitution. After his death, which was in April, 1798, she gradually sunk into a state of settled infirmity, and her faculties lost much of their original vigor. Several of her last years were principally spent with her two daughters in Washington, from whom she received every office of kindness due to so worthy a parent. Through this period, she was habitually calm and placid. Her intellectual powers, especially her memory, occasionally faltered on common subjects; but her religious views were never obscure, and sometimes were remarkably bright. Her last scene exhibited a composure and dignity in death, instructive to survivors, and honorable to that Christian hope which was an anchor to her soul.

On the first sabbath of February, 1811, she had a paralytic attack: and, for a short time, was expected, immediately, to expire. Before evening, however, she perfectly recovered her reason and speech. She knew her dissolution to be at hand. In the most impressive manner she addressed those around her, especially a son who had just returned from the westward, after a considerable absence. Her thoughts were clear; her language solemn and animated. But there was something in her countenance which spoke, more emphatically than language could speak, the serenity and triumph of her departing spirit. At intervals, through the following night, she was employed in singing hymns. Towards evening on Monday, the writer of this memoir called to make her a second visit. She was in the same tranquil state of mind, though much distressed in body. No symptoms of immediate death appeared; but it was her full persuasion that this was her last day on earth. On this point, however, she felt no solicitude: she even refused to express any choice, because she said: "God will order the time of my death; and his time will be the best time." This last interview with her, made an impression on my mind, that can never be forgotten. It was closed with prayer. On taking leave she said "Give my love to Mrs. ———." Shortly after, her distress increased, and in a few minutes, her conflict was over; she was released from a bed of pain, and that we trust was a complete and everlasting release from sorrow and sin.

At a Meeting of the General Association of Connecticut, holden at Sharon, the third Tuesday of June, A. D. 1812: Present,

Rev. Messrs.	From
Isaac Porter, Andrew Yates,	Hartford North Association
Joshua L. Williams, Newton Skinner,	Hartford South
Timothy Dwight, D. D. Abner Smith,	New Haven West
Aaron Dutton, Saul Clark,	New Haven East
Abishai Alden,	New London
William Bonney, Sylvanus Haight,	Fairfield West
Jehu Clark, Daniel Crocker,	Fairfield East
Daniel Dow, Erastus Learned,	Windham Original

Daniel Parker, David L. Perry,	Litchfield North
Lyman Beecher, Bennet Tyler,	Litchfield South
Elijah Parsons, Joel West,	Middlesex
William L. Strong, Nathan Gillet,	Tolland
John P. Campbell, Amzi Armstrong, George C. Potts,	From the General Assembly of the Presbyterian Church in the United States.
Rufus Anderson,	From the General Association of Massachusetts Proper.
Ethan Smith, Sylvester Dana,	From the General Association of New Hampshire.

The Rev. Andrew Yates was chosen Scribe; the Rev. Elijah Parsons, Moderator; and the Rev. Daniel Dow, assistant Scribe.

The certificates of delegation were read, and the Association was opened with prayer by the Moderator.

The Rev. Messrs. Yates, Dow, E. Smith, Anderson, and Potts were appointed a Committee of Overtures.

The Associational sermon was preached by the Rev. William L. Strong, from Isaiah lv. 11.

The Trustees of the Missionary Society of Connecticut made a report of their proceedings during the last year, which was accepted, and is as follows:

Report of the Trustees of the Missionary Society of Connecticut, to said Society, to be convened at Sharon, on the third Tuesday of June, A. D. 1812:

Reverend Fathers and Brethren,

THE Board of missionary trust, in compliance with the Constitution of the Society, which requires an annual report of their doings and of the state of your missions, respectfully submit the following:

The members and friends of this Society are under increased obligations of thanksgiving and praise to God, for the continuance of his gracious smiles upon the interests of the Institution. It must be a rich source of consolation and encouragement, to all who feel an interest in the prosperity of religion, to review the origin and growth of this Society, and to notice the numerous tokens of divine favor towards it. Guided by the spirit of wisdom, the venerable founders of the Missionary Society of Connecticut devised measures which were practical. They "despised not the day of small things;" but, animated by that charity which prompts to action, they rejoiced to do the little that was in their power, by personal exertions at home, as well as by missionary labors abroad. Their successors have sought, uniformly, to devise practical measures, such as experience suggested, and have seen them crowned with abundant success. The growth and usefulness of this Society have surpassed the most sanguine expectations of its friends. The character which it sustains, among the people in the new settlements, commands respect for

its Missionaries every where; and to HIM who hath the hearts of all men in his hands, would we gratefully ascribe praise, for his guidance of those who have been sent under your patronage to preach the gospel. They have conducted with fidelity and discretion. In all places your Missionaries have been received with joy by the pious; they are generally respected; and from the places they have visited, they return in possession of the esteem and affection of the people.

A particular statement of what was done under your auspices, for the spread and establishment of the gospel in the wilderness, in the course of the year 1811, is contained in our address on missions, published in January 1812. A copy of that address is herewith forwarded to each member of the Society.——From the extracts of journals, and of other communications contained in the address, it appears that the year past has been distinguished with tokens of divine favor towards our missions. Our Missionaries have not only met with a kind reception from the people, but in many places their labors have been signally blessed. The people, like Cornelius the centurion with his friends, were before prepared of the Lord, to hear the gospel at their mouth. Revivals of religion, extensive and numerous beyond any before witnessed in that country, have succeeded their ministrations. Numbers have been induced to abandon their vices and delusions, and to consecrate themselves unto the Lord. The wilderness is made to rejoice, and the solitary places break forth in songs of praise. They bless God for the gospel of his grace, and remember, with peculiar gratitude, the kindness and liberality of the people of this State, in sending this gospel to them. How delightful the thought, that those enriched in the wilderness by this charity, and their benefactors here, shall meet in Heaven in the presence and in the likeness of Jehovah their Redeemer. We have seen much of the blessed fruits of our charity, and shall continue to reap if we faint not.

It is a pleasing testimony of order and purity in which the people are built up, by the Missionaries whom you have sent them, that the holy scriptures are precious to them and greatly desired; also that they furnish themselves with the stated ministry of the word according to their ability. Sensible of the value of the word of life, they are eager to possess it; and feeling the importance of the regular administrations of a pastor, to comfort and edify the church,—to train up the rising generation by suitable instruction in the way they should go,—to protect them against errors and vice,—and to gather sinners unto the Saviour, they are anxious to enjoy these advantages, and use their efforts to obtain them. Such fruits afford the highest encouragement to continue and to enlarge our charity towards them. They excite pleasing anticipations of future scenes in those newly inhabited regions.

It will be noticed that although the funds of the Missionary Society are so reduced that only a small sum can be expended annually, to accomplish their object, yet a large number of Missionaries have been employed. This is one fruit of that happy arrangement which the people, in some places in the new countries, have made to support pastors for so much of the year as they are able, and to leave them for the employment of the Missionary Society for the remainder of the year. In this way, men well known and experienced, and who are near the fields of missions, may be employed to the best advantage. It must however be added, that with all these advantages, the missionary labors performed under the auspices of this Society, in the course of the year past, have been comparatively small. From the disbursements of the Treasurer it appears, that we have expended, in the last year, much less than the amount expended annually for several preceding years. Missionary labor, performed in the last year, has been proportionally less than heretofore. The earnest solicitations of the destitute for assistance, and the representations of our Missionaries, setting forth the necessity of an increase of labors, we have heard, but were obliged to pass them by

without affording relief, because we are not in possession of the means to do it. To see the sufferings of the needy, and be unable to relieve them, is distressful. The seasonable relief afforded by the Legislature of this State, in permitting contributions to be made annually, in the several Ecclesiastical Societies, for the the term of three years, we would gratefully acknowledge. With high expectations do we anticipate the munificence of the charitable in these contributions, and the joy of gladdening the hearts of multitudes with the fruits of their liberality. The incalculable benefit which the new settlements have derived from this Institution, the gratitude which the inhabitants express for the charity exercised towards them by the good people of this State, the anxiety experienced in many places to be favored with aid, their solicitations, their danger from the advocates of error and vice, and above all, the rational prospect of promoting most effectually the interests of the Redeemer's kingdom, —these are considerations which are deeply felt by numbers. They are considerations which cannot fail to open the hearts and hands of many in this cause. The solicitations, the entreaties, the wants of the needy shall not plead in vain. On former occasions we have witnessed the liberality of the people. And they have continued to indicate, by private donations, their readiness to give for the spiritual benefit of their fellow men, many of whom are their former neighbors and relations, and for the promotion of Christ's kingdom.

The Rev. Ebenezer Porter, having been called to accept of employment in the church of God, in connection with the Theological Institution in Andover in Massachusetts, has resigned his seat in the Board of Trustees.

We live in a day in which the Christian world is peculiarly engaged to spread the gospel. The important events which have closed the eighteenth, and introduced the nineteenth centuries, the astonishing revolutions which have been effected both in pagan and mahommedan Asia, and the events favorable to the spread of the gospel in other parts of the earth, have excited the attention of Christians every where. The coincidence of these events, with the predictions respecting the end of the 1260 prophetic days, has caused the church to rejoice in the hope that the day of her redemption draweth nigh. In various ways the gospel is sent into different parts of the world. And the attention of the church, both in Europe and America, to the spread of the gospel is daily increasing. Missionary Societies, Bible Societies, associations for the charitable distribution of religious tracts, and other institutions whose object is to disseminate the blessings of grace, are continually forming in Christendom. The Isles which have waited for the salvation of God rejoice in his light. In these auspicious events we all feel a high interest. Faith, hope, and zeal are alive, while we pray that "the heathen may now be given to the Son for his inheritance, and the uttermost parts of the earth for his possession." How desirable to enlarge the field of operations of this Society, and to send faithful Missionaries over all the western world! Could we make every settlement resound with the glad tidings of salvation, could we reach a hand to the perishing savages of our continent, and lead them to the Saviour of sinners, what joy, what delight would it afford! May the time speedily arrive, when to these Gentiles we shall publish the salvation of God, and see them with us disciples of the same Lord and Master. We have reason to hope that he, who hath called up the attention of the church to the state of eastern indians, will not leave the western tribes without help. Their deliverance also is at hand.

The Trustees close this report imploring God's presence and blessing upon the Society. May the present meeting be attended with the unction of the Spirit, and its counsels most effectually promote the glory of God.

In the name of the Trustees,

ABEL FLINT, *Secretary.*

Hartford, May 13, 1812.

The following persons were elected Trustees of the Missionary Society of Connecticut, for one year from the first Wednesday of August next, *viz.* The Hon. John Treadwell, the Hon. Asher Miller, the Hon. Aaron Austin, the Hon Jonathan Brace, Enoch Perkins, Esq. David Hale, Esq. the Rev. Messrs. Nathan Perkins, D. D. Samuel Nott, Calvin Chapin, Moses C. Welch, D. D. Andrew Yates, and Samuel Goodrich.

Andrew Kingsbury, Esq. was chosen Treasurer, and the Rev. Abel Flint, Auditor of the Missionary Society of Connecticut, for one year from the first Wednesday of August next.

The Account of the Treasurer of the General Association, as audited, was read and approved.

The Rev. Abel Flint was chosen Treasurer, and the Rev. Andrew Yates, Auditor of the General Association, for the year ensuing.

The Delegates to the several ecclesiastical bodies in connection with the General Association, *viz.* to the General Assembly of the Presbyterian Church, to the General Convention of Vermont, and to the General Associations of Massachusetts Proper and New Hampshire, made their reports which were accepted.

Voted, That the gentlemen chosen substitutes, in the place of the several Commissioners, delegated to the several ecclesiastical bodies, connected with this Association, be, hereafter, considered as Commissioners during the year following that in which they shall be chosen, without any new appointment, unless they shall have already taken their seats in said bodies, have resigned their office, been removed by death, or vacated it in some other manner.

The Rev. Messrs. Joseph W. Crossman, Roswell R. Swan, and Andrew Yates were chosen substitutes to the Rev. Messrs. Lyman Beecher, Abel M'Ewen, and William Robinson, Delegates to the General Assembly of the Presbyterian Church, to convene in Philadelphia, the third Thursday of May, 1813.

The Rev. Messrs. Henry A. Rowland and Diodate Brockway were chosen substitutes to the Rev. Messrs. Abel Flint and Daniel Dow, Delegates to the General Association of New Hampshire, to convene at Hollis, the third Tuesday of September next.

The Rev. Messrs. Royal Tyler and David L. Perry were chosen substitutes to the Rev. Messrs. Diodate Brockway and Noah Porter, Delegates to the General Association of Massachusetts Proper, to convene in June, 1813.

The Rev. Daniel Crocker was chosen substitute to the Rev. Jonathan Miller, Delegate to the General Convention of Vermont, to convene at Westminster the second Tuesday of September next.

Voted, That the Scribe annex to the names of the Delegates the time and place of annual meeting agreed on by the several ecclesiastical bodies respectively, to which these delegates are sent.

WEDNESDAY, June 17.

The Committee appointed "to correspond and act in concert with the General Assembly of the Presbyterian Church, and with any persons who may be appointed, or associated, for the purpose

of devising measures, which may have influence in preventing some of the numerous and threatening mischiefs, which are experienced throughout our country, by the excessive and intemperate use of spirituous liquors," reported by their Chairman.

The Rev. Messrs. Beecher, Dutton, Clark, Armstrong, E. Smith, and Crocker, were appointed a Committee, to take the above named report into consideration, and from its contents, together with such other information as they may receive, devise some practical measures to restrain the excessive and intemperate use of ardent spirits, which measures may be recommended to the friends of religion and morals, and to make report to this body.

The several district Associations, in compliance with the request of the General Association, "to ascertain the number of persons, within their respective limits, who are deaf and dumb,—of what age thy are,—of which sex,—whether they were born so, or became so by disease,—and at what age they became so, and of what disease; and to make report at this session, designating in their reports the towns in which such persons live," exhibited their reports.

The Rev. Jehu Clark was appointed to examine those reports, and report to this body a summary of the same.

The Committee, appointed "to enquire into the proceedings of the Consociation of Tolland County on the 16th of April, 1811, &c." made a report which was accepted.*

The Rev. Messrs. Dwight, Beecher, and Anderson were appointed a Committee, to examine the preceding report, to draw up, for the consideration of this Association, such votes as may be proper to be passed by the Association on the authority of the statement contained in it, and to make report to this body.

Voted, That an enquiry respecting the state of religion, in the limits of the General Association, and of the several ecclesiastical bodies in its connection, be attended to at 3 o'clock P. M.; and that Messrs. Beecher, Tyler, Bonney, Campbell, and Dana be a Committee to take minutes respecting the state of religion, and prepare a summary account of the same.

The report of the Board of Commissioners for Foreign Missions was read, as follows:

The American Board of Commissioners for Foreign Missions respectfully submit, to the General Association of Connecticut, the following report.

THE first meeting of the Commissioners was held at Farmington, in Connecticut, September 5th, 1810. The doings of that meeting were immediately published, and copies of them were extensively dispersed for the information of the public. A copy of the same accompanies this report.

The executive business of the Board is, by constitution, principally committed to the Prudential Committee. At the second meeting of the

* This Report is contained in the printed Minutes of the Association, to which the readers of the Magazine are referred.

Commissioners, which was held at Worcester, in Massachusetts, Sept. 18, 1811, the Prudential Committee made a report which was accepted by the Board, and which presents a view of the measures which had been taken, for promoting the great design of the Board, and of the success of those measures. To that report, a copy of which accompanies this paper, we beg leave to refer the General Association, as containing an important part of the information which the Board have to communicate.

At this last meeting the Board judged it inexpedient to resign Messrs. Judson, Nott, Newell, and Hall, the four missionary brethren, particularly mentioned in the documents before referred to, to the direction of the London Missionary Society; but to take measures to employ those brethren in a mission to be directed by this Board, as soon as Divine Providence, shall open the door for it.

Agreeably to the opinion given in the report of the Prudential Committee, the Board directed their attention to the Birman empire, as presenting, in their view, the most eligible station for the establishement of an American mission in the East. Not knowing, however, what difficulties might occur in the way of establishing or executing a mission in that empire, it was voted, that the four missionaries should, as soon as convenient, be employed in Asia, either in the Birman empire, Surat, Prince of Wales Island, or elsewhere, as, in the judgment of the Prudential Committe, Providence shall direct.

For the purposes of the mission, it was voted to allow to each missionary, if married, one hundred and fifty pounds sterling, and, if unmarried, one hundred pounds sterling, as an annual salary—the same which is allowed to a missionary by the London Society; and as an outfit, a sum not exceeding one year's salary.

For a western mission, the Board judged, from the information of which they were possessed, that the Caghnawaga tribe of Indians offer the most favorable prospect. And it was voted, "That this Board will pay particular attention to the condition of the Caghnawaga tribe of Indians in Canada, and establish, as soon as practicable, a mission among them; and, to forward this design, that one hundred dollars be appropriated to aid the education of Eleazar Williams, a native of that tribe, and his preparation to enter on that mission; and that this hundred dollars be paid in the present year, and be committed to the management of the Rev. Dr. Joseph Lyman, and the Rev. Richard S. Storrs."

These measures were adopted in the confidence, under Providence, that the Christian public, in this country, would not be backward to supply the funds necessary for carrying them into effect.

At the same meeting, two other young gentlemen, members of the Divinity College, at Andover, viz. Messrs. James Richards and Edward Warner, offered themselves as candidates for the missionary service, and solicited to be taken under the patronage and direction of the American Board. Upon the ground of a formal recommendation from the Professors of the Divinity College, the Board very cheerfully accepted the proposal of the two young gentlemen, and took them under their patronage, on condition, that they complete their course at the seminary agreeably to its constitution.

This communication from the Board of Commissioners for Foreign Missions, is respectfully submitted to the General Association of Connecticut, and to the General Association of Massachusetts Proper, with an earnest request, that the exertions of those venerable bodies may be continued, and that their prayers may ascend in union with those of this Board to the Great Head of the church, that he would add his blessing to the humble endeavors of his servants, and open an effectual door for the spread of his gospel, until all the nations of the earth shall embrace his truth, and be made the partakers of his great salvation.

JOHN TREADWELL, *President.*

A true copy from the Minutes of the Board,
Attest, CALVIN CHAPIN, *Recording Secretary.*

The following persons were elected Commissioners for Foreign Missions, for the year ensuing, *viz.* The Hon. John Treadwell, the Hon. Jedidiah Huntington, the Rev. Timothy Dwight, D. D. and the Rev. Calvin Chapin.

The Association went into an enquiry respecting the state of religion within their limits, &c.

THURSDAY, June 18.

The Rev. Messrs. Beecher, Perry, and Parker were appointed a Committee, to devise means for the promotion of Foreign Missions, and to make report to the next General Association.

Voted, That of the money annually paid to the Treasurer of the General Association, by the several district Associations, so much as shall be necessary to defray the expense of printing the minutes be appropriated to that purpose; and that the residue be divided among the several delegates from the Association, in proportion to the distance from their several places of residence to the places of meeting of the ecclesiastical bodies to which they are delegated; unless such sum shall exceed the allowance heretofore made to Delegates.

The Rev. Messrs Alden, Dutton, and Perry were appointed a Committee to devise measures to defray the expenses of Delegates to the several ecclesiastical bodies in connection with this Association, and to report to the next the General Association.

A Letter from the Trustees of a proposed Seminary, chosen by a Convention formed by Orange and Coos Associations, in Vermont and New Hampshire, was read, as follows:

DEAR BRETHREN, *Bath, N. H. May* 18, 1812.

Permit us to call your attention to an interesting and important subject.

A young man, from this vicinity, has for several years been a student at two theological seminaries in Europe. Being introduced to some gentlemen of benevolent feelings, who conceived that his native country might be benefitted by similar institutions, they offered to become donors to a considerable amount, on condition of obtaining the co-operation of approved characters in New-England. After receiving many letters on this subject, the individuals to whom they were addressed, invited the churches in the Orange and Coos Associations to meet in convention by their pastors and delegates to confer on the subject.

The Convention met at Piermont, N. H. on the first Tuesday of August past. It was there unanimously resolved that the establishing of an institution for the gratis-education of young men, of promising abilities, for the gospel ministry, was a desirable and practical object. It was resolved to commit the management of the proposed seminary to twelve trustees, not more than eight of whom should be ordained ministers. Five of the trustees were then chosen, viz. Asa Burton, D. D. Stephen Fuller, David Sutherland, Charles Marsh and Joseph Foord. The other seven to be chosen by the Convention at some future meeting. Committees were appointed to draft a constitution, and a letter to the churches. The Convention adjourned to meet at Norwich in October following.

At the adjourned meeting, it was deemed adviseable to postpone the adoption of a constitution for one year, during which time several committees were directed to digest and bring one to maturity. The Board of Trustees were likewise instructed to make a communication to the General Associations of Connecticut and Massachustts, giving them informa-

tion respecting the proposed seminary, inviting their co-operation, and requesting a delegation from their Bodies at the next meeting of the Convention.

Pursuant to these instructions, we have stated to you the general object; and we hereby invite you, by one or more delegates, to meet with the Convention, to assist at the adoption of a constitution, and to advise respecting any other measure which you may judge necessary to promote the general object in view. It meets on the third Wednesday of October next, at the house of Gen. Forbes, Windsor, Vermont.

It may be necessary, here to remark, that the proposed seminary cannot interfere with the concerns of any institution in New-England. Colleges educate those only who are able to support themselves. This is designed for those who are unable to defray the expenses of an education. The only seminary to which it can bear any resemblance, is the divinity College at Andover. Towards it the Trustees bear the most cordial good will, and sincerely bid it God speed. They are of opinion, however, that young men of genius and piety, might be qualified to become plain and useful preachers of the gospel, by a more brief process than the rules of that truly respectable institution require. In the new settlements on the frontier parts of our country, high literary acquirements are of very little use either to the preacher or his hearers; and men of very superior refinement, would rarely be willing to endure the hardships, privations, and inconveniencies, incident to such situations.

When you reflect on the very numerous places in our northern and western regions that are entirely destitute of religious instruction, except that kind of it that causes to err; how many vacancies remain unsupplied;—how great the demand of our Missionary Societies, for missionaries, not only to be employed in our country, but among the heathen;—when you consider there are many pious young men, of promising abilities in many parts of the country, who, whilst they are unable to raise themselves above the level of a common school education, would, if educated, make very useful men, we doubt not that you will do all you can to promote the object before us.

By order of the Trustees,

DAVID SUTHERLAND, *Secretary.*

Moderator of the General Association of Connecticut.

To be communicated.

The Rev. Jonathan Miller was appointed to preach the *Concio ad Clerum*, at the Commencement in New Haven, September next.

The Rev. Messrs. Andrew Yates, Moses C. Welsh, and Calvin Chapin were appointed a Committee, to consider the following Question, referred to this body, by New Haven West Association, *viz.* "What is the standing of a dismissed Minister, and to whom is he amenable?" and to report to the next General Association on the subject.

The Rev. Messrs. Elijah Parsons, Timothy Dwight, and Joseph Vaill were appointed a Committee, to consider the following Question referred to this body, by Litchfield South Association, *viz.* "Is it lawful for members of the Church to eat at common meals with an excommunicated person?" and to report to the next General Association on the subject.

Voted, That when a member of any district Association, or a candidate for the gospel ministry, wishes to connect himself with

any other ecclesiastical body, he shall first obtain a dismission from the Association to which he is amenable, in order to unite himself with that body.

The Rev. Jehu Clark reported a summary statement of the number, &c. of deaf and dumb persons, which report was accepted and ordered to be put on file. The number reported is 74.

The Committee, appointed "to examine the report respecting the proceedings of Tolland Consociation, &c., and to draw up, for the consideration of this Association such votes as may be proper to be passed by the Association, &c." reported sundry resolutions which were adopted by the Association, as follows:

Resolved, 1. That the Consociation of Tolland County was regularly formed, when they dismissed and deposed the late Rev. Abiel Abbot.

Resolved, 2. That the first Church in Coventry is a member of Tolland Consociation, and has been such from the formation of that body.

Resolved, 3. That the late Rev. Abiel Abbot was, of right, considered and treated as belonging and amenable to Tolland Consociation.

Resolved, 4. That in the late proceedings at Coventry, the Elders and Churches of Tolland County have, in the opinion of the General Association, borne a judicious, faithful, and highly commendable testimony to the truth as it is in Jesus.

Resolved, 5. That, according to the firm belief of this General Association, a denial of the deity of Jesus Christ is heresy.

Resolved, 6. That the exclusion from Christian communion, and from the ministerial office, for heresy, is neither an attempt to bind the conscience in matters of faith, nor a violation of Christian charity; but an act, which that charity imperiously demands; and an article of discipline, which the principles of agreement among the consociated Churches require them to perform.

Resolved, 7. That the General Association view, with much surprise and regret, the coming and the acts of the Council at Coventry, on the 5th day of June, 1811.

Resolved 8. That the mere want of "*satisfactory evidence, that a Consociation ever existed in Tolland County*" furnished no justifying reason to the Council of June 5th, for acting at all in the affairs of Mr. Abbot and his congregation; both because the Council had no sufficient means in their power of determining this fact, and because the mere want of evidence cannot be a foundation for acting in any case, especially in a case of such importance.

Resolved, 9. That it is inconsistent with all principles of ecclesiastical order for Ministers and Churches, belonging to another body, and another State, to act, as an ecclesiastical Council, in the affairs of any consociated Church in this State, without a previous request, or, at least, consent, of the Consociation with which such Church is connected, formally declared.

Resolved, 10. That a profession of faith, made in the words of scripture, is no definite exhibition of the real faith of the professor: since all persons, who acknowledge the divine origin of the scriptures, would, although some of them are in their faith directly opposed to others, make the same profession in the same words.

Resolved, 11. That the decision of the Council, "that the relation between Mr. Abbot and the ecclesiastical Society, with which he was connected, was not annulled by the act of Tolland Consociation," was a decision which the Council was not authorized to make: since they had neither power nor right to examine the proceedings of the Consociation; nor to sit as judges over that ecclesiastical judicatory; and since, if they had had such right, these proceedings were not before them, nor was the Consociation either heard or represented.

Resolved, 12. That the circumstances under which the Council of June 5th was convened, and the nature of its result, constrain the General Association to consider its proceedings not only as unprecedented, but as disrespectful to the Churches of Connecticut,—as an invasion of evangelical order,—as an effort to justify heresy,—and as a public and solemn declaration, that there can be neither ministerial nor Christian fellowship between themselves and the consociated Churches and Pastors.

The Committee, appointed "to prepare a summary account of the state of religion, &c." made a report which was accepted, as follows:

The Committee, to whom it was referred to take minutes concerning the state of religion, beg leave to submit the following report.

Although the General Association find cause of humiliation, on account of the stupidity and lukewarmness which prevail in many of the churches; and on account of the increasing prevalence of vice in some parts of the State; yet we have reason to rejoice and be thankful, for the abundant evidence, that God has not forsaken us. Through his goodness the churches generally enjoy a state of tranquillity, and appear to be growing in evangelical knowledge, and walking in the faith and order of the gospel. No new errors have arisen the past year, and such as have heretofore existed, appear not to have increased. Additions to the churches have been considerable, though not so great as in some former years. In most places, a decent and respectful attention has been paid, to the institutions of religion. And while we have to lament, the breach which has been made upon the churches by the death of some of our fathers and brethren, and the dismissal of others; we rejoice, that most of the congregations are supplied with pastors, and especially that some which have for a long time been destitute are now furnished with the stated ministrations of gospel ordinances.

But we especially rejoice to learn that in several towns in the State, God is appearing in his glory to build up Zion. In Middletown, Berlin, Cornwall, Kent and Groton there have recently been copious effusions of the Holy Spirit. The people of God have enjoyed a season of refreshing from his presence, and many, who, but a short time since, were in the gall of bitterness and bond of iniquity, are now rejoicing in hope and giving evidence, that they have passed from death unto life. In New-Milford, New-Preston, South Farms, South Canaan, South Britain and Reading, revivals have also apparently commenced: and in many other places, particularly, throughout a considerable portion of Litchfield county, there are tokens for good. Christians appear to be waking from their slumbers. God's people take pleasure in the stones, and favor the dust of Zion, which gives us strong reason to hope that the time, yea, the set time to favor her has come. Here and there one is hopefully brought into the kingdom of Christ, and others are anxiously enquiring what they must do to be saved. We desire to notice with peculiar thankfulness, these tokens of God's returning presence in the churches, after a period of such general declension. "*Lo!* this is our God, we have waited for him and he will save us—this is the Lord, we have waited for him, we will be glad and rejoice in his salvation."

It is with great satisfaction that the General Association learn, that the subject of Foreign Missions has excited so much interest and received so liberal a patronage in this State. The missionary zeal which was kindled in Great Britain, has crossed the Atlantic, and the good people of this State are "awaking to the interests of Asia, and of five hundred millions of people buried in ignorance and sin." And it would be unpardonable to overlook the tokens of God's approbation of the missionary spirit, mani-

fested in the revival of religion at home, in proportion to the exertions which have been made to spread the gospel abroad. We joyfully hail these exertions as harbingers of that glorious day, when Christ shall have the heathen for his inheritance and the uttermost parts of the earth for his possession.

By the delegation from the General Assembly of the Presbyterian church, we are happy to learn that although vice, immorality and error abound in many places within their limits, yet union, harmony and peace prevail throughout their churches; that there is an increased attention to the institutions of religion; that infidelity, though not entirely banished, affects obscurity and concealment from the light of the gospel, and that in some places, especially within the Presbyteries of Geneva, Cayuga, Oneida, Columbia, Hudson, Jersey, New-Brunswick, Harmony and Miami, the special influences of the Spirit have been witnessed in more or less copious effusions.

From Massachusetts we receive the pleasing intelligence, that the interests of truth and evangelical religion are, on the whole, gaining ground; that those who love the Lord Jesus and who hope for salvation through the merits of his atonement, are becoming more and more united; that the spirit of missions extensively prevails and is connected with very salutary effects; and that God is pouring out his Spirit, and reviving his work in several places. We especially rejoice to hear of a great and good work lately begun in the College at Williamstown. More than half the students in that seminary, it is hoped, are now the subjects of true religion. The other students, with few exceptions, appear to be seriously impressed.

By the delegation from New-Hampshire, we learn that although in the Northern parts of that State and a considerable section of the Eastern, there are many towns which are not supplied with stated, regular preaching; and although alarming errors are propagated with zeal, yet in some parts of the State, the interests of religion wear a very favorable aspect. Many of the churches during the past year have been visited with effusions of divine grace and have been greatly enlarged.

On the whole, while we would lament the sins which prevail in this State, and through our land, and while we would humble ourselves under the mighty hand of God, in view of those recent marks of his displeasure in the pestilence, the fire and the earthquake; yet we would rejoice that in wrath he is remembering mercy. We rejoice that we live in a day when the Christian world is awaking from the sleep of ages, and when there are increasing tokens of the coming and kingdom of our Lord Jesus Christ. Let these considerations stimulate us to zeal in our Master's service; let us be stedfast, unmoveable, always abounding in the work of the Lord, knowing that our labor shall not be in vain in the Lord.

The Committee, appointed on the subject of the excessive and intemperate use of ardent spirits, reported the following recommendations and address, which were adopted by the Association:

The General Association of Connecticut, taking into consideration the undue consumption of ardent spirits in this State; the enormous sacrifice of property annually made in this way; the consequent alarming prevalence of intemperance; the deadly effect of this sin upon health and intellect, upon families and societies, upon our civil and religious institutions, and especially its influence to render ineffectual the means of grace and to bring upon the souls of men everlasting destruction, have considered it as their duty to submit to the churches and congregations under their care the following recommendations.

1. It is recommended to all the ministers in connection with this Associa-

tion, that by appropriate discourses on the subject, they endeavor to call up the attention of their people, and impress their minds with a sense of the evils of intemperance, and the importance of uniting their efforts to effect a reformation, or at least to prevent the accumulation of these evils.

2. And that example may give efficacy to precept, it is recommended to the district associations in this State, to abstain from the use of ardent spirits at their various ecclesiastical meetings.

3. To the members of our churches it is recommended that on this subject they avoid the very appearance of evil, and that they carefully abstain both from the unlawful vending of spirits, and from purchasing and drinking spirits where they are sold in contravention of the law; that they exercise over one another a careful vigilance, and administer faithfully, when necessary, brotherly admonition, and maintain in reference to this subject an efficient discipline; that it be understood also that civility does not require, and expediency does not permit the production of ardent spirits as a part of hospitable entertainment in social visits.

4. To parents and all heads of families, it is earnestly recommended, that they dispense with the ordinary use of ardent spirits in their families; that they early and often admonish those under their care of the evils of intemperance, of their danger of falling into the ways in which they are liable to be overcome, and that they restrain them as far as may be from places of temptation.

5. To Farmers, Mechanics and Manufacturers we recommend earnest and prudent exertion to diminish the quantity of ardent spirits consumed in their several employments, by the substitution of other palatable and nutritious drinks, and by giving an additional compensation, if necessary, to laborers who will dispense entirely with the use of ardent spirits.

6. To extend information and impress the public mind on this subject, it is further recommended, that special efforts be made to circulate pamphlets and tracts calculated to effect this purpose, particularly a sermon by the Rev. E. Porter, and a phamphlet on the same subject by Dr. Rush, of Philadelphia.

7. It is recommended that voluntary Associations be formed in the different towns and societies of the State, to aid the civil magistrates in the execution of the law, and to exert their influence according to their best discretion for the removal of this growing evil.

And that these practical measures, may not be rendered ineffectual, the Association do most earnestly entreat of their brethren in the ministry, of the members of our churches, and of all persons who lament and desire to check the progress of this evil, that they neither express nor indulge, the melancholy apprehension that nothing can be done on this subject; a prediction eminently calculated to paralize exertion and become the disastrous cause of its own fulfilment. For what if the reformation of drunkards be hopeless, may we not stand between the living and the dead, and pray and labor with effect to stay the spreading plague? And what if some will perish after all that can be done, shall we make no efforts to save any from destruction, because we may not be able to turn away every one from the path of ruin?

But how are we assured that nothing can be done? Is it impossible for God to reform and save us? Has he made known his purpose to give us over to destruction? Has he been accustomed to withhold his blessing from humble efforts made to rescue men from the dominion of sin? Have not all past efforts for reformation commenced under circumstances of apparent discouragement, and all great achievments usually begun in little things? The kingdom of heaven was itself in the beginning as a grain of mustard seed, and the apostles, had they consulted appearances only, had never made an effort to enlighten the world.

Immense evils, we are persuaded, afflict communities, not because

they are incurable, but because they are tolerated ; and great good remains often unaccomplished, merely because it is not attempted.

If the evil, however, were trivial, or the means of its prevention arduous and uncertain, despondency would be less criminal. But it is a wasting consumption fastening upon the vitals of society ; a benumbing palsy extending to the extremities of the body ; a deep and rapid torrent, bearing the wreck of nations in its course, and undermining rapidly the foundations of our own. It is a case, therefore, of life and death ; and what we do must be done quickly ; for while we deliberate, our strength decays, and our foundations totter.

Let the attention of the public then be called up to this subject. Let ministers, and churches, and parents, and magistrates, and physicians, and all the friends of civil and religious order unite their counsels and their efforts, and make a faithful experiment ; and the word and the providence of God afford the most consoling prospect of success.

Our case is indeed an evil one, but it is not hopeless. Unbelief and sloth may ruin us, but the God of heaven, if we distrust not his mercy and tempt him not by neglecting our duty, will help us, we doubt not, to retrieve our condition, and to transmit to our children the precious inheritance received from our fathers.

The spirit of missions which is pervading the State, and the effusions of the Holy Spirit in revivals of religion, are blessed indications that God has not forgotten to be gracious.

With these encouragements to exertion, shall we stand idle? Shall we bear the enormous tax of our vices ; more than sufficient to support the Gospel, the civil government of the State, and every school and literary institution ? Shall we witness around us the fall of individuals ; the misery of families ; the war upon health and intellect, upon our religious institutions and civil order, and upon the souls of men, without an effort to prevent the evil? Who is himself secure of life in the midst of such contagion ? And what evidence have we that the plague will not break into our own families, and that our children may not be among the victims, who shall suffer the miseries of life and the pains of eternal death through our sloth and unbelief?

Had a foreign army invaded our land, to plunder our property and take away our liberty, should we tamely bow to the yoke and give up without a struggle ? If a band of assassins were scattering poison and filling the land with widows and orphans, would they be suffered, without molestation, to extend from year to year the work of death ? If our streets swarmed with venemous reptiles and beasts of prey, would our children be bitten and torn in peices before our eyes, and no efforts be made to expel these deadly intruders? But intemperance is that invading enemy preparing chains for us ; intemperance is that band of assassins scattering poison and death ; intemperance is that assemblage of reptiles and beasts of prey, destroying in our streets the lambs of the flock.

To conclude, if we make a united exertion and fail of the good intended, nothing will be lost by the exertion, we can but die, and it will be glorious to perish in such an effort. But if, as we confidently expect, it shall please the God of our fathers to give us the victory, we may secure to millions the blessings of the life that now is, and the ceaseless blessings of the life to come.

The Rev. Messrs. Lyman Beecher, Aaron Dutton, and Nathan Perkins, D. D. were appointed a Committee of correspondence on the subject of preventing the intemperate use of ardent spirits.

Voted, That 1000 copies of the report of practical measures, to restrain the intemperate use of ardent spirits, be printed in handbills.

Voted, That, in the opinion of this Association, the licensing of candidates for the ministry, by Committees of Associations, is inexpedient, on various accounts; and that it be recommended to the several Associations of this state, that they do not hereafter delegate this power to Committees.

The letter from the Convention formed by the Associations of Coos and Orange, requesting the appointment of a Delegate to the Convention, to confer on the subject of the contemplated Theological Seminary, was taken into consideration; Whereupon, the Rev. Timothy Dwight, D. D. was chosen Delegate to that Convention, to meet the third Wednesday of October next, at the house of Gen. Forbes in Windsor, Vermont; and the Rev. Lyman Beecher was chosen his substitute.

The Committee, appointed by the last General Association, "to enquire into the expediency of settling ministers for a limited time," made a report which was accepted as follows:

The Committee of the General Association, to whom was referred, for consideration, the expediency of settling ministers for a limited time, beg leave to report the following opinions, as the result of their enquiries concerning this subject.

1. That the practice of settling ministers for a limited time commenced, in this State, when it was customary for parishes to give their ministers a sum of money, under the name of a settlement; and that the design of this scheme was to prevent such, as might be dismissed, from finally appropriating, to themselves, a greater portion of such settlements, than the parishes might think equitable, and to remove obstacles to the dismission of those ministers who might be disagreeable to their parishioners.

2. That ministers, according to this scheme, have been usually settled upon these, or similar conditions; that whenever, at a period mutually agreed on, notice should be given, either by the minister or his parishoners, the party giving the notice should be at liberty to recede from the contract.

3. That this scheme of settling a minister places the dissolution of the contract between him and his parishioners chiefly in the power of the contracting parties, and, to a great extent, removes it from under the control of an ecclesiastical council.

4. That in consequence of this fact, the bands of ecclesiastical discipline will, (we think) be gradually loosened, and the solemn business of placing a minister over a congregation, and of committing them to his charge, be finally left in the hands of the contracting parties, in direct contradiction, as we apprehend, to the order of Christ's house.

5. That to young ministers a temptation will, in this manner, be often presented to seek for more advantageous livings, than those, into which they have been inducted, and for places, in which their ambition will be more gratified.

6. That this scheme will naturally prevent the affection and union, which ought mutually to exist between a minister and his people, by inducing them to consider him, and him to consider himself, rather as a sojourner among them, than as a settled minister.

7. That the instability thus introduced into the church, in so prominent a feature of its constitution, may, not unnaturally, be extended to every thing of an ecclesiastical nature, and may produce all the unhappy effects, which spring from a fluctuating state of things, in every form of human society.

8. That where ministers are advanced in life, they are by this scheme made liable, after a long course of the most faithful and useful labors, to be turned out into the world, without any means of future support, especially, as ministerial salaries, in this State, rarely amount to any thing more, than a bare living. A case, which contradicts every principle of religion, justice, and humanity.

9. That similar injustice will, at times, be practised with respect to younger ministers, in small circumstances, since, when compelled to remove, they will be unable to meet the expense, without extreme difficulty.

10. That a door is opened, in this manner, to contention, when otherwise it would not have been thought of.

A mind naturally discontented; a personal pique, either against the minister, or any of his friends; the desire of being at the head of a party; or other similar causes will, in this case, awaken not unfrequently, serious controversies, where, on the other plan of settling ministers generally customary in this State, permanent peace might fairly be expected.

11. On ministers settled according to this scheme, the confidence of their parishioners will not easily rest, as it cannot but be known that they may remove upon a short warning: jealousy will ever be awake concerning this subject, and where such jealousy exists, the blessings usually derived from what is appropriately termed the influence of a good minister, (blessings which your Committee think of prime value,) will never be realized by the parishoners.

12. That the end, which was in the view of those, among whom this scheme commenced, has almost, or entirely ceased, since a settlement is very rarely given; and this being ordinarily the only plea for the practice, the practice ought to cease with it.

13. To prevent this report from extending beyond a reasonable length, your Committee beg leave to observe generally, that churches and congregations will usually suffer more evils from this scheme of settling ministers, than ministers themselves; they will be more liable to contentions, than on the ancient plan; will be oftener, and for longer periods, deprived of the ordinances of the gospel; will incur greater expense; will be more easily blown about by every wind of doctrine; will be more exposed to sectarian incursions and corruptions; will be gradually alienated from the house of God and the observation of the Sabbath; and will be in the utmost danger of being finally turned away from the path of life.—

With these considerations in view, your Committee beg leave to subjoin, that although extraordinary cases may possibly occur, in which an ecclesiastical council may justly think itself warranted to consent to the settlement of a minister for a limited time, they must be very rare; and in all other cases, your Committee are of opinion, that this mode of settlement ought to be steadily discouraged by every friend of religion.

TIMOTHY DWIGHT, } *Committee.*
AARON DUTTON, }

The following persons were appointed to certify the regular standing of preachers travelling from this into other parts of the United States, *viz.* Rev. Messrs. Nathan Perkins, D. D. William Robinson, Benjamin Trumbull, D. D. John Elliot, Joseph Strong, D. D. Isaac Lewis, D. D. David Ely, D. D. Moses C. Welch, D. D. Samel J. Mills, Azel Backus, D. D. Frederic W. Hotchkiss, and Nathan Wiliams, D. D.

The following persons were chosen receivers of money in their several Associations, for the treasury of the General Association, *viz.* Rev. Messrs. Henry A. Rowland, William Robinson, Samuel Merwin, Timothy P. Gillet, Samuel Nott, Roswel R. Swan,

Elijah Waterman, Zebulon Ely, Charles Prentiss, Azel Backus, David D. Field, and Ephraim T. Woodruff.

List of unsettled ministers in the State, and of licentiates from the several Associations, *viz. Of unsettled ministers*, Rev. Messrs. David Avery, Mansfield; Simon Backus, Bridgeport; Jonathan Bartlett, Reading; Gershom Bulkley, Middletown; Samuel Camp, Ridgefield; Aaron Cleveland, Hartford; James Dana, D. D. New Haven; John Hyde, Franklin; Calvin Ingals Stafford; Gordon Johnson, Killingly; Walter King, Norwich; William Lockwood, Glastenbury; William F. Miller, Windsor; Samuel Munson, Huntington; John Noyes, Weston; Samuel Stebbins, Simsbury; Samuel Sturges, Danbury; Zephaniah Swift, Roxbury; John Taylor, Enfield; Daniel Waldo, Suffield; Simon Waterman, Plymouth; Elijah G. Welles, Sterling; Worthington Wright, Woodbury. *Of licensed candidates*, Messrs. Daniel Banks, Weston; William Belden, Weston; Jonathan Bird, Berlin; Asa Blair, Blanford; John Clark, Washington; Chester Colton, Hartford; John G. Dorrance, Brooklyn; Matthew B. Dutton, New Haven; Asahel Gaylord, Norfolk; Nathan Grosvenor, Sturbridge; Nathaniel Hewit, New London; Daniel Huntington, New London; Bela Kellogg, New Haven; Francis King, Vernon; Amasa Loomis, East Windsor; John Marsh, Wethersfield; Alfred Mitchel, Wethersfield; Asahel Nettleton, Killingworth; Henry Sherman, New Haven; Joseph Treat, New Milford; Hezekiah G. Ufford, Stratford.

The report of the Committee, appointed "to enquire respecting the Eastern Association of Windham County," was accepted as follows:

The Committee, appointed by the General Association of Connecticut at their session in June 1811, *to enquire respecting the Eastern Association of Windham county, beg leave to report:*

Having deliberately and minutely examined the subject committed to their consideration, they perceive that their opinions concerning it must be formed on the unquestionable, and in the present case, as they conceive the only admissible evidence of written documents to which they find access.

It appears to your Committee that said Eastern Association of Windham county, was legitimately constituted, that it does regularly exist, and is entitled to a representation in the General Association.

WILLIAM LYMAN,
JOSEPH STRONG,
ABEL M'EWEN, } *Committee.*

Voted, That the next meeting of the General Association be at Watertown, at the house of the Rev. Uriel Gridley, the third Tuesday of June 1813, at 11 o'clock A. M.

After a prayer by the Rev. John P. Campbell, adjourned *sine die*.

ANDREW YATES, *Scribe.*

Letter from Dr. Carey to Dr. Rogers.

THE following letter was received within the course of a few days past, by the person to whom it was addressed from the Rev. Dr. CAREY, Missionary in Bengal and Professor in the College at Calcutta. Its publication needs no apology, as its important contents are of the most interesting kind to society in general, and to the religious world in particular. Instead of WARS, DESOLATIONS and BLOOD, how gratifying to have the mind relieved in a perusal of those victories obtaind by THE CROSS. Liberty having been obtained for its publication, it is desirable that the circulation should become general.

A FRIEND TO MISSIONS.

CALCUTTA, Oct. 10, 1811.

Rev. Dr. Rogers, Philad'a.

MY DEAR BROTHER,

I HAVE but a few minutes to write in, which I must catch while I sit in college. The ship by which I send this has been here a long time, and now its departure is sudden.

I have written to Mr. Ralston, who has very kindly interested himself, in a way which calls for our gratitude, for the work in which we are engaged. I have given him an account of our progress in the work of translating and printing the word of God, which I suppose you will see. I am happy to say that the Lord has enabled us to persevere in the work, and even extend our labors far beyond any thing that we at first expected, or even hoped for. I do not think it impossible now, that I may live to see the Bible translated and published in the greater part of the languages spoken in the East.

The Lord has been very gracious in raising up laborers in this work. There are about ten persons, formerly Idolaters or Mussulmans, who now preach the Gospel of our Redeemer, and seven others, native Portuguese or Armenians who are either called to the work of the ministry, or are now on trial for it. Two of our native brethren, Hindoos, are employed in Calcutta and its precincts, where they preach at twelve or fourteen different places every week, and have been the instruments of the conversion of many. Indeed I think they are the most useful persons now employed in the work of God at Calcutta, or in India. Calcutta is now a very different place from what it was, for the voice of prayer and praise is now to be heard in almost all parts of it. The number already baptized this year in Calcutta is fifty or more, and there is a prospect of six or seven being added to the church every month for some months to come. Persons who were formerly of the most profligate character, now walk so as to bring honor to the gospel.

I trust the Lord will enable us to extend missions to other countries in a very little time. We were enabled last year to begin one in Orissa, and this year to send Brothers Chamberlain and Peacock to Agra.

We have it in contemplation to send brother Cornish, a young man who has devoted himself to the work of God, to Amboyna, where I find there are several thousand Malays who are nominal Christians, but have now no one to care for their souls. We also intend to send brother Robinson to the island of Java.—Indeed these two brethren will in all probability soon sail for the place chosen for them. We shall then have six Missions in the East. Indeed we may almost say seven, for a YOUNG OFFICER IN THE ARMY, whom God has stirred up to labor in his work, is stationed in the Mahratta country, where he uses all his endeavors to spread the Gospel of our Redeemer. Thus the cause of Christ spreads, the little leaven diffuses itself through the mass, and the grain of mustard seed grows, and promises to become a tree.

Notwithstanding all our encouragement, the prospect is still very gloomy on every side. There are still several countries into which the gospel has yet made no entrance: Cabul, Cashmeera, Nepala, Bootan, Assam, Arakan, Siam, Tonquin, Cambodia, and Molacca, on the Continent; and only one Missionary in China; he is also scarcely in the country: besides the numerous and vast Islands in the Indian Seas. In these Islands we know not how many or what languages are spoken, and indeed we can scarcely enumerate all the Islands. There are many of them in which there are a good number of professing Christians, who, under the Dutch government in those Islands, took upon them the Christian name. We also know that the Malay Language is spoken by the Malays, who are to be found in smaller or greater numbers in all the Islands and scarcely belong to any. The Bible is printed in that language, and they may perhaps eventually be the medium of spreading the Gospel through the other numerous nations which inhabit the Indian Archipelago.

I suppose our Brethren Lawson and Johns, with the Sisters, must ere this have left America, for this country. We are in daily expectation of their arrival, and hope it will not be long delayed. The renewal of the non-intercourse bill is a very distressing circumstance, as it greatly hinders that Christian intercourse which is so desirable, and tends so much to the mutual edification of Christians in different countries.

You seem to think the translation of the Bible into the languages of the American Indians an impracticable work; you are, it is true, on the spot, and can judge from circumstances; but I cannot bring myself to think it impracticable, and I have had a *little* experience in the work of translation; do make the trial yourself with an intelligent Indian, who understands English, or if your avocations will not permit you to engage therein personally, do use your influence with some one who has leisure. Only let a fair trial be made, but do not conclude it to be impracticable till, at least twenty attempts have been made and have failed. It must be done some time, and happy the man who shall be the instrument of beginning it.

Accept the assurances of my warm Christian love to you, and let me hear from you at every opportunity.

Yours affectionately,

WILLIAM CAREY.

Cork Bible Society.

THE Third Report of the Cork Bible Society, the Bishop of Cork president, contains the following affecting statement:

"Your Committee cannot conclude their Report without taking notice of a circumstance connected with this institution, which they think particularly worthy of being recorded. In the month of April last, some poor Welsh sailors solicited from the Rev. Mr. Fleming the use of his meeting-house in Cook-street, for the purpose of having divine worship in their own language. Hearing that there was a Bible Society in this city, they agreed to contribute somewhat in aid of its funds, as a testimony of gratitude to the great Being who 'guides the mariner through the trackless deep,' and who had just conducted them in safety to their destined port. The fruit of their pious gratitude to Heaven, was a collection of one pound seventeen shillings, which was handed to the Secretary at the last annual meeting, and is taken into account.

"This truly interesting circumstance seems a striking proof of the blessed effects to be expected from such a society. These poor mariners, belonging to a class of people so seldom acquainted with any thing but vice, had reaped in their own souls the benefits of the bounty of the British and Foreign Bible Society, by means of which great numbers of copies of the Scriptures in the Welsh language had been distributed throughout their highly favored country.

"At a distance from their native land, unknowing and unknown, behold the pleasing spectacle of these pious sailors, instead of squandering their hardly earned, but scanty means, in the profligacy and dissipation so usual amongst persons of their class, consulting how they might best promote the cause of God, and giving with a liberality, which must have called for self-denial in other respects, for the purpose of imparting religious instruction to total strangers—effects seldom witnessed, but where the heart as well as the understanding has felt the benign influence of Christianity! Who, on reading such an instance of the genuine operation of religion, can withhold his admiration? Who, in devout acknowledgment of the hand of the Father of mercies, from whom every good gift proceedeth, can avoid exclaiming, 'What hath God wrought!'

"To the conductors of the British and Foreign Bible Society it will doubtless prove a high gratification to learn, in this little anecdote, that their work has been so blessed of God, and that their 'bread, though cast upon the waters, has been thus found after many days.' To the wealthy inhabitants of this city and county

it sets a bright example, not however unaccompanied with a mild rebuke of the too general coldness of their zeal, and comparative indifference about the best interests of their fellow men, when so small a proportion of the affluent and great are found to contribute out of their abundance to this first of charities; and of even those who do lend pecuniary aid, so very few are induced to use the no less important means of personal influence and exertion, for the dissemination of the Holy Scriptures.

"May all who read the above occurrence, so interesting to the friends of the Bible, catch a spark of that sacred fire which warmed and expanded the hearts of those humble mariners! May we all obediently hear the voice of Him, who himself went about doing good, emphatically exhorting each individual amongst us, through their example, to a zealous imitation of this distinguished work of faith!"

The following are sentiments expressed at a Meeting of the Bedfordshire Auxiliary Bible Society, by Samuel Whitbread, Esq.

"I CANNOT express the great delight and satisfaction I feel that I have this day, for the first time in the course of my life, seen publicly realized the great maxims of the Gospel. I have for the first time heard acknowledged that great incontrovertible truth, without the recognition of which human wisdom is vain, that the Gospel of Christ is able to stand alone—that it requires not the assistance of man to make it penetrate into the heart of man; and that from the propagation of Divine knowledge by Jesus Christ, down to the present day, it is the Gospel, and the Gospel alone, which is designed to speak to the heart, and thereby raise the soul to everlasting glory. Gentlemen, it would ill become me to say much after so much has been said, and so well said, by those who have preceded me, and whose peculiar province it is to propagate the great light which emerges from heaven, and to diffuse it among men; but I may say that I have peculiar satisfaction in witnessing the arrival of this day among you. It has been one great object of my life to direct men to that great precept of Holy Writ, "search the scriptures"—to discuss them for themselves: they were designed to be searched by every man for himself, that each might exercise his own judgment on the momentous truths therein contained. Gentlemen, I am speaking from the sincerity of my heart, from conviction, from experience of a life not short, not inactive, that in the Gospel is contained the compendium of all wisdom, as well as the everlasting source of immortal happiness; and that if a man be truly in heart a Christian, if he have courage to acknowledge himself such by word and by deed, if he will proceed to transact all his public and private concerns with the maxims of the Gospel in his hand, and engraved on his heart, the wisdom of the wisest who do not act on that system, will be confounded before him."

Address of a Young Lady to her surviving Friends.

Cairo, June 15, A. D. 1812.

REV. AND DEAR SIR,

I communicate to you, for publication, if you think proper, the following address of a young lady who died 22d of May last. She was a member of the Presbyterian church in this town. Her character appeared promising to be an ornament to the church. Her death is greatly lamented. Having been seized with the consumption, her health and strength gradually decayed, until she became sensible that she had but a short time to live. In almost every stage of her disorder, her mind appeared cheerful and serene. She had a strong desire to the very last, to do something for the glory of God. With this very desirable object in view, she composed the subsequent address desiring me to read it to those who might be present, when I should be called to attend her funeral. Listen to her voice as speaking from the dead.

RICHARD WILLIAMS.

Brethren, Sisters and Friends,

PROBABLY you are all some affected on this occasion, as the call is unto all "be ye also ready." But you with whom I was particularly acquainted, cannot have reached this place, without reflecting that I with whom you used to be conversant, shall speak with you no more for ever. Prompted by strong affections, I feel a desire to speak to you this once.——Dear friends, a few months ago you saw me in the bloom of youth, active, sprightly and healthful; and, cheerfulness did not forsake me, during a number of months of illness. Death has now closed the scene. Look on me, O my friends, and see what death has done unto me! I cannot see you. These eyes which have gazed on many of you with much delight, have lost their lustre. They are closed in death, and will never more be opened, to behold objects by the light of this world. These ears will listen to the sounds of your voices no more. This bosom can never more heave a sigh, for those of you left behind me, who are unprepared for the scene which I have just witnessed. This lump of clay will now be conveyed to the tomb, deposited in the earth, there to mingle with its mother dust. While life remained, this bosom throbbed with gratitude to the dear friends who exerted themselves in acts of kindness during my last illness. I now entreat them to improve this stroke of Divine Providence, to their own spiritual interest. Do, my friends, each one, ask yourself, am I ready to die? Am I willing that my spirit should take its flight this moment into eternity?

Those of you, who are still impenitent, are not ready; and cannot be willing. Oh, how preposterous to live at ease, in such a dangerous situation.—Death may be sudden. Oh, let it not be unexpected. Remember, few linger, as I did. Some die without a moment's warning of their dissolution. Many are taken sick and senseless at the same time; and, in that manner, are hurried into eternity. Oh, give no sleep to your eyes, nor slumber to your eyelids till

you have made your peace with God. As for those of you who already believe, your salvation is now nearer than when you first believed. You have every thing to encourage you to be diligent in duty, and fervent in spirit. I trust you will remember our dear Lord's words, "Watch, for you know not the hour that the son of man cometh."

May God Almighty have mercy upon this assembly, the Redeemer save you all by his merits, and the Holy Ghost sanctify and prepare you for heaven. Farewell.

HANNAH BREWSTER.

OBITUARY.

DIED, at Philadelphia, Rev. JOHN FREDERICK SCHMIDT, pastor of St. Michael's Congregation.

At Boston, (Mass.) on the 9th ult. Rev. JOSEPH S. BUCKMINSTER, aged 27, pastor of the church in Brattle Street. A sermon was delivered at his interment, by the Rev. President Kirkland, from Job xiv. 19. "*Thou destroyest the hope of Man.*" Harvard, 1800.

At New-Marlborough, (Mass.) after a short illness, the Rev. NATHANIEL TURNER, pastor of a church in that town.

At Canajohary, (N. Y.) Rev. JOHANN D. GROSS, D. D. He was, for several years, pastor of the Dutch reformed Church, in the city of N. York, and Professor of Moral Philosophy and Logic in Columbia College.

At Hartwell's Inn, on the green mountains, (Vt.) on the 10th ult. the Rev. JOSEPH BUCKMINSTER, D. D. the much beloved and worthy pastor of a church in Portsmouth (N. H.), and father of the Rev. J. S. Buckminister of Boston, who had died the preceding day. His remains were carried to Bennington, and there interred with every mark of respect. He was on a journey to the Spring, for his health. Yale, 1770.

In England, JOHN HORN TOOKE, the celebrated Philologist, and Grammarian.

At Wilmington, (Del.) the Hon. GUNNING BEDFORD, Judge of the District Court of the District of Delaware, and one of the framers of the Constitution of the U. S.

In England, the Rt. Hon. SPENCER PERCIVAL, Prime Minister of Great Britain, aged 49. He was assassinated, in the lobby of the House of Commons, on the 12th of May. He was Attorney General of England from 1802, till he received the seals. He left a wife and 12 children, for whom Parliament have honorably and liberally provided by a grant of £ 50,000 sterling to his family, and £ 2000 per ann. to his widow.

At New Haven, on the 20th ult. after a short illness, Mr. MILLS DAY, senior Tutor in Yale College, aged 28. Yale, 1803.

At Bolton, June 27th, the Rev. GEORGE COLTON, aged 76, pastor of the church of Christ in that town. He has bequeathed his estate, at the decease of his widow, to the Missionary Society of Connecticut. Yale, 1756.

At the great falls of Passaic River, (N. J.) Mrs. SARAH, the wife of the Rev. HOOPER CUMMING of Newark.

Mr. Cumming had preached at Patterson, whither his wife had accompanied him. Curiosity led them to visit the falls, before their return, on the following morning. They ascended the precipice, and while viewing the majestic scene, Mr. Cumming's attention was diverted, for a moment, from his wife, who stood by his side. He turned to address her, when, to his unspeakable grief and astonishment, he perceived she had fallen from the giddy height, and was overwhelmed in the raging flood below. Her body has since been found and followed to the grave by a numerous concourse who bewailed her untimely death.

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AND

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VOL. V.] AUGUST, 1812. [NO. 8.

An Historical View of the First Planters of New-England.

NO. XI.

(Continued from p. 251.)

GOVERNOR WINTHROP.

NO man was ever more justly entitled to that noble appellation, Father of his country, than Gov. Winthrop. He was the Washington of his time. Like Washington, he possessed the undivided confidence of every class of people, and, like him, his talents for war and peace, his public and private virtues, always equalled the confidence and the expectations of his country.—Like Moses, he led a numerous people from a land of plenty to an unexplored wilderness, in times of difficulty and danger, he bore the burden of every expectation and every complaint, he gave them civil laws and directed them to the oracles of unerring truth for their religion, he appeased popular commotions and appalled the machinations of enemies, and having surmounted the evils of the desart, and seen his people on the confines of plenty and peace, he was taken to the approbation of his God. With the great prophet of the Hebrews, guided by the light of heaven, no uninspired lawgiver is to be compared. But with Minos, Lycurgus, Numa, Solon, Alfred, and the famed founder of Petersburgh, the New-England Winthrop would bear no disadvantageous comparison. In patriotism and personal virtues, he falls short of none of those revered sages. He lived indeed in a later age, and enjoyed the invaluable privileges derived from the illuminations of Christianity. But the political institutions, established by him and his illustrious coadjutors, will be the substratum of the most refined human society; when the precepts of the others will be considered as stupendous efforts of

the human mind, half enlightened; as the unavailing attempts of defective virtue to rescue mankind from the chaos of barbarism.

John Winthrop, descended from a long line of very reputable ancestors, was born at Groton, in England, June 12, 1587. His father and grandfather were eminent in the knowledge and practice of the law. This son enjoyed the benefit of an early and careful education, with a view to the same profession. Such were his attainments in his profession, and such were the purity and gravity of his character, that at the age of eighteen, he was appointed a justice of the peace. He was very diligent in pursuing the duties of his profession, making it his great object to be qualified for practical usefulness. It was for this object, rather than the procurement of a maintenance in life, that his excellent father directed the course of his education to the law. Belonging to a family of affluence, of education and taste, Mr. Winthrop was early distinguished for an easy affability and politeness of manners, which rendered him no less beloved than his dignified deportment caused him to be respected.

The grandfather of Mr. Winthrop, who was an eminent lawyer, distinguished himself in the time of Henry VIII. as a warm advocate for the principles of the reformation. In these sentiments the family were educated. His grandson, the subject of the present essay, became deeply impressed, in early life, with the reality and importance of the gospel of salvation. While a youth, he was made a subject, apparently, of that sanctifying grace of God, which was an essential qualification for those important services appointed for him in Divine Providence, which rendered him one of the most eminent instruments of his time in promoting the interests of the divine Redeemer. As his heart loved the gospel of Christ, he would gladly have devoted himself to the service of his Lord in the work of the ministry. But he was dissuaded by the solicitation of friends, and he determined to continue in the course of life prescribed by a judicious and affectionate father. The gospel, however, became his favorite study; and, by an attentive examination of its truths, he became gradually inclined to embrace the sentiments of the Puritans. This, however, he did, with a spirit of true moderation, with a temper of Christian charity, not ascribing perfection to any religious order, not disowning his Christian friends, or refusing communion after the manner of his fathers. He ever viewed the church of England as the venerable parent of the New-England churches, and to be revered as a church of Christ. Yet he deemed those churches, which he helped to rear in the American wilderness, more conformable to the gospel standard, than any others which he had known.

The meridian of his days, Mr. Winthrop spent in a peaceful retreat, in the endearments of domestic life, improving his paternal inheritance, equally useful and esteemed in the va-

rious duties of life to which he was called. Much of his time was employed in the pursuit of general science, and in the attainment of various kinds of practical knowledge, by which he became so eminently qualified for the illustrious services of his riper years. A mind naturally inquisitive, enjoying the leisure afforded by moderate affluence, with the privilege of numerous and respectable connections, could not fail to make the most valuable improvements.

When the plan was proposed by a number of pious and intelligent people to attempt the establishment of a Colony in America, on the principles of Christianity, Mr. Winthrop, cordially and deliberately, espoused the cause. On mature reflection, he resolved to renounce all the privileges and attachments of his country and his home, for the honor of his Lord, in the service of his church. The last effort was now to be made, for the establishment of a church on the uncorrupted principles of gospel order, for the erection of a Christian republic, in which, the equal rights of man should be enjoyed without limitation, in which, the experience of all preceding ages, without the shackles of established systems, should be improved for the attainment of the highest blessings of human society. For the accomplishment of such an object, or even for the purpose of making a fair experiment for its attainment, so interesting in the history of man, the Christian and the philanthropist could deem no privation of individual good too great a sacrifice. Such a character was Winthrop. And in the uncertain hopes of the prospective churches and colonies of New-England, he embarked his all.

When it was determined by the company in England, who were incorporated for the settlement of the Massachusetts Colony, that the corporation and the charter should be transferred to America, Mr. Winthrop was unanimously chosen to be the governor of the infant colony. In the company were a number of persons of education and character, of family and estate, yet Mr. Winthrop was selected by a united voice for the highly responsible station to which he was called. In 1630, Mr. Winthrop, Mr. Dudley the deputy governor, and the most of the assistants, with their families, and a company of about fifteen hundred planters, sailed to America and established the Massachusetts Colony. The governors arrived at Salem in the ship Arabella, the twentieth of June. After long passages, all the ships arrived in safety.—The wisdom and moderation of the governor were soon put to the trial. The Colony was in a great measure destitute of law, the places of the proposed settlements were not ascertained, the site of their principal town was yet to be determined. In such an unsettled state, especially, when pressing circumstances require an immediate decision, such an endless variety of projects immediately arise, maintained with a pertinacity equalled only by their impracticability, as no mind but one of the firmest texture, no principle but the purest patriotism and an

unshaken reliance on the divine promises, can dare to encounter. Mr. Winthrop was at all times self-collected, listening with the most obliging condescension to every opinion which could claim any regard, acting with all the light he could obtain, from his own best judgment, pursuing, invariably, the path pointed out by his duty to the colony, and his duty to God.—By the great exertions of the governor and the principal persons of the colony, the people were tolerably provided with cottages by the approach of the ensuing winter.

The expenses incident to their new colony were much greater than had ever been anticipated by those who projected the settlement. As a great portion of the settlers possessed but little property, the expenses must be defrayed, principally, by the wealthy and the liberal. Mr. Winthrop possessed a landed interest in England worth six or seven hundred pounds a year. If we estimate money in reference to commodities three times more valuable at that time, than at the present, the annual income of his estate could not be less than eight thousand dollars. This estate he converted into money, and it was freely devoted to the service of the colony. In this service the greater part of it was consumed.

The first winter passed by the colony in the wilderness, was a scene of anxiety and distress, at this distance of time, not to be described. A most severe season, a desolating sickness, an expected famine filled every heart with dismay. The governor sought out the subjects of suffering, and administered every relief which could be bestowed by a liberal hand, an unshaken mind, a feeling heart. When he was giving the last handful of meal in his barrel to one that came to beg a supply for his starving family, the ship Lion, laden with provisions, appeared in the harbour.

The colony being a Christian settlement, the governor had little less care of their religious services than of the civil administration. He was the principal leader in establishing and guiding the churches, as well as in the councils of the state. In the spring of 1631, Mr. Wilson, the minister of Boston, returned to England to bring his family. At his departure, he exhorted his people to continue stedfast in love and the duties of religion, and desired that the duties of public worship as well as religious counsel and exhortation, should be performed by the two governors, Mr. Winthrop and Mr. Dudley, and Mr. Newell the elder of the church.

Notwithstanding the intimate concern which Mr. Winthrop always took in the duties of religion, no man could better understand or would more faithfully observe the respective limits of duty, of a Christian and a magistrate. When Mr. Winthrop, as governor, had caused Mrs. Hutchinson and some of her adherents to be banished from the colony, that arch demagogue Henry Vane had such influence with some members of the church at Boston, as to procure a motion to summon Mr. Winthrop before the church for that transaction. Mr. Winthrop, with no less firmness

than condescension, informed the church that Christ had never subjected the civil magistrate to the ecclesiastical authority, that such measures must be injurious to the church and the state, that he could never give account to them, as a judicatory, for any of his conduct as a civil magistrate.

The difficulties which were excited in the colony by the unhappy errors of Roger Williams, and afterwards by the absurd sentiments of Mrs. Hutchinson and her adherents, called for all the wisdom, the moderation and the steadiness of the governor. These errors were not without some abettors who possessed much influence in the churches and colony. No ancient establishments existed to withstand the rage of innovation; few ecclesiastical or civil laws had been established; the magistrates had no advantage of a long exhibition of their virtues to inspire the people with veneration or confidence. The errors propagated by those enthusiasts were suited to excite the most irritable passions of the human mind, and perfectly calculated for the subversion of the churches and the colony. In almost any of the Grecian or Ionian Republics, causes far less powerful would have produced a revolution in their government, in any period of their history. The Roman Senate did not exhibit more firmness or address when the Plebians retired to the Sacred Mount, or when Coriolanus was at their gates, than was exercised by Gov. Winthrop and some of the magistrates, in these interesting scenes. He caused the most dangerous disturbers of the peace to be removed from the colony, and cast a mantle of amnesty over others, that they might not discover their own deformity.

Though no man was more condescending in the ordinary intercourse of life, as a magistrate Mr. Winthrop ever pursued the path of duty with inflexible integrity. In 1634, on the application of the people of Newtown for leave to remove to the Connecticut, a large majority of the representatives and a minority of the magistrates were in favor of the removal, which the governor and a majority of the magistrates, at that time opposed. The question was now agitated for the first time, whether the magistrates should possess a negative voice on the house of representatives. The popular side at once enlisted, very strongly, the feelings of the greater part of the people. The firmness of the governor maintained the rights of the magistracy and preserved the state from anarchy. The same question was afterwards revived, but always in vain.—In one or two instances, violent tumults arose respecting the proceedings of the courts. The decisive interposition, and undaunted perseverance of the governor, always dissipated the danger.—Several instances are mentioned of persons of odious character, who were eminently exposed to popular violence. Though personally hostile to Mr. Winthrop, he would ever protect them from abuse, even at the hazard of his own safety, with the shield of authority.—Some per-

sons of high popular favor were sentenced to public punishment for their crimes. An affected sanctity, or pretended inspirations, or devotion to the public welfare, might strongly move the public feeling, but could never deter the governor from the execution of his duty.

A few years after the settlement of the colony, a general system of laws were formed, which have ever been the basis of the civil institutions of that noble commonwealth. These were prepared, in a great measure, by Mr. Winthrop. In short, no important measure was adopted by the colony during his life, which did not receive his careful consideration and concurrence.

The influence and usefulness of Mr. Winthrop were little less in the transactions of the churches, than in the civil concerns of the colony. The church at Boston, of which he was a member, was often disturbed by the most artful machinations of error and enthusiasm, to a degree, in some instances, which threatened permanent divisions if not ruin to the church. By his thorough knowledge of the scriptures, and an attentive consideration of the standing of visible churches of Christ, no less than by his extraordinary acquaintance with the human character, he was eminently qualified to detect error and allay the animosities of contention. For a talent to control the minds of men, when excited by popular fervor or enthusiastic zeal, perhaps, he has never been exceeded. When a continuance of debate must be evidently pernicious, with a singular felicity, he would turn the attention of an assembly to some general view of the subject in which they could not disagree, while the weight of truth and the importance of a common interest, would insensibly bear away the mind from the petulance of party, and prepare the way for union and quietness. He would accurately discriminate between the devoted servants of error and those who were misled by the facinations of delusion, and knew the treatment which their difference of character required. He was no less vigilant in anticipating the devices and preventing the effects of error, than successful in exposing its deformity. When the general Synod of the churches was appointed to be held at Cambridge, in August 1636, for the purpose of deciding on various religious opinions, many of which had been debated with much ardor, discerning men viewed the measure as a hopeless expedient, that must issue, as such assemblies often have, in the permanent establishment of irreconcileable parties. Why should this ecclesiastical council restore tranquillity to the churches rather than the council of Nice, the council of Constance, or the synod of Dort? There were many reasons. First because these were eminently the humble churches of Christ, who sought and enjoyed his protection. Of the others, a principal was the talents and extraordinary exertions of Gov. Winthrop. The importance of the occasion called forth his utmost efforts. After a session of three weeks, the synod came to a very happy conclusion, which issued in the general establishment of

the churches in that gospel order, in which, by divine favor, they have continued, substantially, to the present time.

For three years after the establishment of the colony, in 1630, Mr. Winthrop was annually chosen governor. The idea of the expediency of a rotation in office, then began to prevail in the colony, on account of which, several of the magistrates were called, necessarily, to the chair of government. Mr. Winthrop lived nineteen years after his arrival in the country, twelve of which he held the governor's place. For the other seven, the duties of the office were performed by five different persons. Mr. Winthrop was in office the three last years of his life, and at the time of his death. But whether in or out of office, he was ever considered, at home and abroad, the head of the colony. In times of danger, the colony always looked to him for counsel and for action, and he never disappointed their expectations.—His administration was distinguished for mildness.—Being censured by some of the magistrates for what they conceived to be an improper lenity and remissness, he gave the following explanation: "Mr. Winthrop answered, that his speeches and carriage had been in part mistaken, but withal professed that it was his judgment, that, in the infancy of plantations, justice should be administered with more lenity than in a settled state, because people were then more apt to transgress, partly of ignorance of new laws and orders, partly through oppression of business and other streights; but if it might be made clear that it was an error, he would be ready to take up a stricter course."*

Philip of Macedon was not more ready to be told the truth, to hear advice, and to receive friendly reproof, than Governor Winthrop. Acting uniformly from his own best judgment, he ever sought all the light and assistance to which he had access. Whenever any offence was taken at any of his conduct, in a public or private capacity, he was always ready, by the most obliging explanations, to remove any misapprehensions, and to obviate any prejudice which might exist. In these attempts he never failed of success. In a few instances, his strong spirit, under uncommon provocations, led him to some hasty expressions, and some instances of conduct, which, on a careful review, he thought were not to be justified. Whenever this was the case, on a proper occasion, he would make explanations and acknowledgments, in which the Christian and the man seemed to triumph over every imperfection.

In his Christian character, Mr. Winthrop was eminently exemplary and faithful. The scriptures were the subject of his constant study and most careful meditation. His mind, unfettered by systems, sought light from the fountain, the path of duty from the unerring guide. He ever viewed passing events as constituent parts of the great scheme of Divine Providence, guided by unerring wisdom, directed to the best issue. These impressions regulated all his or-

* His own Journal.

dinary conduct. As connected with the American colony, he ever considered himself as embarked in the cause, and acting for the interest of the church of Christ. To this principle, every local or private interest was subordinate. The colony was his family, the American wilderness was his place of labor, the church on earth was his country, heaven was his home.—The private duties of the Christian life, were objects of Mr. Winthrop's constant attention. His liberality was almost unlimited. He would frequently send a servant with an artificial errand, to the families of the poor, at the time of meals, to learn their circumstances. If they were found needy, he would, in the tenderest manner, send a supply. Of the public worship and ordinances of God, he was an active and an effectual support. His exertions, no less than his example, were ever employed to lead his fellow-men to the place of worship, whither the people of God have always resorted with unmingled joy. It was his constant care to *walk within his house with a perfect heart.* His family, which, including domestics, was numerous, were taught the worship of God, and the truths and duties of the religion of his Son. Mr. Winthrop was distinguished for meekness and prayer. The humility and condescension of his demeanor, in all the changes of his life, were singularly conspicuous, and constituted one of the first qualifications for the arduous services which devolved upon him. This characteristic was eminently maintained by frequent and fervent prayer. God was ever in his view, he ever rejoiced in his perfections, in duty he implored his aid, in perplexity he relied on him for guidance, in afflictions he adored his righteous wisdom.

As a patriot, Gov. Winthrop will bear any comparison that may be adduced. It has already been mentioned, that the most of his great estate was spent in the service of the colony. In consideration of the great diminution of his property in the public service, he received, at different times, considerable presents. In a speech at the opening of the General Court he spoke of these in the following manner. "That he had received gratuities from divers towns, which he accepted with much comfort and content; and he had likewise received civilities from particular persons, which he could not refuse without incivility in himself. Nevertheless, he took them with a trembling heart, in regard of God's word, and the conscience of his own infirmities; and therefore he desired them that they would not hereafter take it ill, if he refused such presents for the time to come."* He took a most comprehensive view of the true interests of New-England for the present and future times, and to the promotion of these, his utmost efforts were steadily directed. There is no appearance of any attempts to promote the interest of his own colony to the exclusion of the others. He viewed the whole as one connected community, united by a common interest, engaged in

* Magnalia.

the pursuit of a common object.—The dazzle of a temporary approbation of the people, except as connected with their real and permanent interests, was never the object of his pursuit. His patriotism, instead of elevating his own country on the ruin or injury of others, sought the establishment of a civil community, on the principles of justice and philanthropy, alike happy in itself and beneficial to the world.—Though possessed of a good constitution, his indefatigable labors and incessant cares wore out his life before he had completed the ordinary course. What more justly than this, could be called dying for his country. Like Moses, like Aristides, like Washington, Winthrop had his enemies; who suggested insinuations of misconduct in his public administration. The view of extraordinary virtue and uncommon public estimation, the cankered heart of malice can never endure. It always resorts to the same subject of complaint. '*Ye take too much upon you*; such influence in the hand of an individual must be dangerous.' Mr. Winthrop desired an investigation of his official conduct, and was acquitted with great honor. On that occasion he remarked, "It repenteth me not of my cost or labor bestowed in the service of this commonwealth, but do heartily bless the Lord our God, that he hath pleased to honor me so far as to call for any thing he hath bestowed upon me, for the service of his church and people here, the prosperity whereof and his gracious acceptance shall be an abundant recompense to me."*

In the beginning of the year 1649, having for some time previous been afflicted with various infirmities, which he viewed as indications of his approaching dissolution, Gov. Winthrop fell sick with a fever. The church held a fast on the occasion, humbly pleading with God, that their illustrious pillar might still be spared. But God was about to teach them to make himself alone their refuge and guide. In his sickness, after some short conflicts, he enjoyed the animating light of the divine countenance, cheerfully conversing with his Christian friends *on the hope set before us.* With great affection and fervor he commended to the faithfulness of God, of which he had enjoyed great experience, the infant churches and colonies of New-England. To his children, standing around him, he gave his parting counsel and dying blessing. He then committed his soul to God, and fell asleep, March 26, 1649. He had nearly completed the sixty-second year of his age.

Mr. Winthrop had very severe domestic trials, in the loss of wives and children. To these afflictions he submitted with the magnanimity of a Christian. A beloved son of great hopes, was drowned soon after he came to this country. The character of the father is strikingly marked in the manner in which he mentions this afflictive event in his journal. "Friday July 2, (1630) my son, Henry Winthrop, was drowned at Salem." This is not stoical, but the language of a submissive Christian, who

* Hutchinson.

views the holy hand of Jehovah in every event.

Mr. Winthrop left four sons, all of whom arrived to good estates, and to an honorable eminence in usefulness and character. His eldest son, John Winthrop, was the distinguished governor of Connecticut, who procured the Charter of the State. A son of this last Gov. Winthrop was also governor of Connecticut. Professor Winthrop of Cambridge, who died in 1779, was one of the most learned men New-England has produced. Of the family of Gov. Winthrop, Dr. Elliot observes, "Several of his poterity have exhibited the image of their illustrious ancestor, and his family have been more eminent for their talents, learning and honors, than any other in New-England."* Gov. Winthrop's picture is preserved in the council chamber in Boston. A Journal, kept by him, from the time of his embarkation for America to the close of the year 1644, is preserved. It forms an octavo volume of 360 pages, and is the most valuable document of the early history of New-England that is extant.

GOVERNOR DUDLEY.

Mr. Thomas Dudley was generally considered the second character in the Massachusetts Colony. He was a son of Capt. Roger Dudley of the English army, born at Northampton in England, in the year 1576. By the death of his parents in his childhood, he and an only sister were left to the care of the orphan's God, and of relatives. By the attention of faithful friends, he received a good education in literature and manners. By one of his connections, he was instructed in a good knowledge of the law. He early, however, inclined to the profession of his father. In 1597, he received a captain's commission from Queen Elizabeth, passed with his company to the Low Countries, and was at the siege of Amiens under Henry IV. of France. At the peace, which soon took place, he returned to England and settled near Northampton. By marriage, he came into the possession of a good estate. He now enjoyed the eminent ministry of Dodd, Hildersham, and some other distinguished puritan divines. By the divine blessing on these sacred ministrations, he soon became a conscientious Non-conformist, and, by the influences of divine grace, the fearless soldier soon sunk into the character of a humble follower of the Prince of peace. He was eminently distinguished for a uniform sobriety, an integrity of character, and a conscientious observer of the duties of religion. He was soon employed by the Earl of Northampton to extricate his estate from a great burden of debt which had been left upon it by his ancestors. This service Mr. Dudley performed with success, and continued in the employment and friendship of the Earl for a number of years.

When the proposed planters of New-England were about to sail for America, the company chose Mr. Winthrop governor,

* Biographical Dictionary of New-England.

and Mr. Dudley deputy governor. He was then fifty-four years of age; one of the oldest of the New-England planters. Mr. Dudley lived twenty-three years in this country, was always one of the magistrates, and, the most of the time, the deputy governor of the colony. In the years 1634, 40, and 45, he was governor. In 1644, the office of Major-General of the military forces of the colony was created and given to Mr. Dudley. As a military character, he was probably the first in the colony.

As a magistrate, Mr. Dudley was much distinguished for great firmness of character, pursuing with an undeviating step, the true interests of the colony, according to the original design of the plantation. He never lost sight of the object of their migration to the western wilderness, the establishment of a Christian commonwealth, and of churches in gospel purity, and to the attainment and preservation of this object, all his measures were steadily directed. Every departure from first principles, and every proposed innovation, however specious in theory, he resisted with an unyielding firmness. The allurements of vice and the pretences of error were equally insufficient to move his mind, or to change his course from the path of duty and truth. Temporary excitements of public feeling, had small influence on his opinions, and still less on his purposes of conduct. He was never so popular as some of the magistrates, but he always preserved the respect and veneration of the colony.

As a Christian, in public and private life, Gov. Dudley ever manifested a steady zeal for truth. In this part of his character, he was no less uniform and temperate, than in the duties of the magistracy. He was a faithful advocate of the doctrines of grace, and their firm supporter against all the errors of his time. The doctrines and the order of the New-England churches, which he contributed much to establish, he believed to be conformable to the inspired standard, they were his comfort in life, his joy and hope at the end of his days.—In his private character, he was sober and devout, discovering in his whole demeanor a rational sense of immortality, and of his high obligations to the holy Saviour of sinners. His sense of divine things seemed to be the leading principle of his conduct.

Gov. Dudley was a very ardent friend to the interests of New-England. Its welfare and prosperity were the subject of his persevering labors, his constant solicitude, and his daily prayer to God. In his latter years, he had much concern, lest the colonies would decline from their original purity; and bore a most earnest testimony against any relaxation in public sentiment or morals.

In the year 1653, this venerable pillar of New-England, and one of its principal founders, was removed to be, we trust, *a pillar in the temple of God.* He died greatly lamented, in the seventy-seventh year of his age. *Be thou faithful unto death, and I will give thee a crown of life.*

O.

[*To be continued.*]

The Self-existence of the Lord Jesus Christ.

BY the self-existence of the Lord Jesus Christ, it is not meant that he *caused* his own existence. For this would imply, that he acted before he existed. But it is meant that he exists by the absolute necessity of his nature, just as God the Father exists. There is something in the divine nature, that is the reason, or foundation of the Father's existence, of Christ's existence, and of the Holy Spirit's existence. Each person in the ever blessed Trinity exists by the necessity of his own nature, independently of the will of the other persons. This, however, has been for a long time, warmly disputed. Many, who allow that Christ existed before he came into the world, deny his self-existence. Not only the Unitarians, but the Arians, all deny his self-existence; though some of them hesitate to call him a mere created person. But there is no conceivable medium between his being a created and uncreated being. If he be not a created, he must be uncreated and self-existent. If, then, we can make it appear, that he is not a created, or derived being, it will irresistibly follow, that he is self-existent. Now, that he was not a created, but a self-existent being will appear, if we consider,

1. That he was equal to the Father. He repeatedly said that, which the Jews supposed implied that he was equal to the Father. And undoubtedly they understood his real meaning. For he never undertook to rectify their mistake, which we may presume he would have done, if he had not intended to assert his equality with the Father. When Christ healed the impotent man at the pool on the sabbath-day, he bade him—Rise, take up his bed and walk. This offended the Jews, who charged him with breaking the sabbath. Christ answered them, "My Father worketh hitherto, and I work. Therefore the Jews sought the more to kill him, because he had not only broken the sabbath, but said also that God was his Father, *making himself equal with God.* In the tenth chapter of John, Jesus said, "I and my Father are one. Then the Jews took up stones again to stone him. Jesus answered them, Many good works have I shewed you from my Father; for which of these works do ye stone me? The Jews answered him, saying, For a good work we stone thee not: but for blasphemy; and because that thou, being a man, makest thyself God." In consistency with these declarations of Christ, the apostle Paul says to the Philippians, "Let this mind be in you, which was also in Christ Jesus: who being in the form of God, thought it not robbery to be equal with God." There are many other passages of scripture, which plainly prove that Christ is equal to his Father. But we cannot conceive that he is equal to the Father, if he was a created, or derived being, who received his existence from God the Father. Allowing him to be superior to men and angels, and as much superior to them, as the highest angel is to the lowest human

creature, still he must be infinitely inferior to God the Father. For there is an assential and infinite difference between the Creator and any creature, who derived his existence from him, and is absolutely dependent on him for all that he is and all that he has. Let the character and excellencies of Christ be raised as high as any created character and excelliencies can be raised ; still we plainly see that they fall infinitely below the character and excellencies of an uncreated, self-existent and independent being. If it be true, then, that Christ is equal to his Father, he must have never derived his existence from the Father, but have been absolutely self-existent, and totally iedependent upon any creating power.

2. Christ existed eternally, as well as independently, which proves his self-existence. Eternity and self-existence mutually imply each other. We cannot conceive of a self-existent being, who did not exist from eternity ; nor of an eternal being who was not self-existent. An eternal creature involves an absurdity. Now the scriptures plainly teach us that Christ was eternal. "In the beginning was the word and the word was *with* God, and the word was God. The same was *in the beginning with God.*" Here Christ is represented as always existing with God. If God was eternal, then Christ was eternal. The apostle Paul represents him as existing from eternity. "For by him were all things created that are in heaven and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers ; all things were created by him and for him : and he is before all things, and by him all things consist." To say that Christ is before all things is the same as to say that he is eternal; for we cannot carry our ideas farther back than before the existence of all created objects. And to say that Christ created all things, is the same as to say, that he was before all things, that he was not himself created, but existed in and of himself from eternity. Accordingly all who allow that Christ was not a creature, allow that he never had a beginning of existence. Indeed every person must clearly see, that if Christ existed before all creation, he must be an eternal and consequently a self-existent person. For eternity necesssrily implies self-existence. It is, therefore, just as certain that Christ existed necessarily and independently of the Father, as that he existed eternally with the Father. All who acknowldge that God exists, acknowledge he is self-existent, independent and underived. And if Christ has always existed with him, then there is the same evidence of the self-existence and independence of Christ, as of the Father's self-existence and independence. He is as truly the great *I am*, as the Father is, and may as justly and properly call himself so.

3. Christ has divine power, which is another incommunicable attribute of the Deity. We have just cited two passages of scripture, which expressly declare that Christ created all things, visible and invisible, intelligent and unintelligent, ani-

mate and inanimate. This is an enumeration, which includes the whole creation. No created power is, strictly speaking, divine power. It is the power of giving existence to what did not exist before. This power no creature ever did, or ever can possess, he cannot conceive it to be possible for God himself to give this power to any created being. God can give power to move, or new modify things that do exist. He has actually given this power to angels, to men, and even to inferior creatures. But a power to move, or to new modify things, that exist, is essentially different from creative power. God has given larger portions of this power to some men than others. Sampson was the strongest man in the world. God gave him power to carry away the gates of a city, to kill a thousand men, and to overturn a spacious temple. But with all this kind of power, he could not create the smallest atom. Angels undoubtedly excel men in strength as well as other things. But we have no reason to suppose that their power approaches, in the least degree, to *creative* power. We can conceive that God might make a creature, whose power should be sufficient to support and move the whole material system. But such a creature could no more produce a single atom, than the weakest man upon earth. Tho' God can give a certain kind of power to creatures; yet he cannot give them a power to *create*, which is properly and exclusively divine power. Hence we may justly conclude, that God did not give Christ *creative* power. But we know that he had power to *create*, because he did actually create all things in the universe. This is a demonstration, that he had original, underived, self-existent power, and was truly God. If we could once suppose, that God could communicate creative power to Christ, we might as easily suppose that he could make as many *creators* as creatures, or as many Gods as men. But this would be to suppose, that there is no essential difference between a creature and a creator, which is in the highest degree absurd. Those, therefore, who believe, that Christ possessed creative power, and did create all things, before he came into the world, must believe, that he is truly a divine and self-existent person.

4. Christ had divine knowledge, which belongs only to a self-existent being. There is an essential difference between divine knowledge and *human* knowledge, or *angelic* knowledge, or any *derived* knowledge. Divine knowledge, which is an essential attribute of the Deity, is universal, and comprizes all things *possible*, as well as *actual*, and is not derived from any medium, but altogether *intuitive*. But human or angelic knowledge is *derived* and *limited*. It extends to things, which actually exist, and no further. We know nothing out of ourselves, but what we have either *seen*, or been informed of. And angels are as ignorant of futurity as we are. So are all created beings. But God knows all things, that have existed, and will exist, and might have existed. That is, he knows all possible things, and he knows them intuitively. This

is what is meant by his omniscience, which is an incommunicable attribute of his nature. He cannot, to speak with reverence, make an omniscient creature. He cannot make a creature capable of looking directly into his own heart, or into the heart of any of his fellow-creatures. It is his divine prerogative, to look into his own heart and into the hearts of all his intelligent creatures, before their thoughts and feelings are expressed by any external actions. He says—"I the Lord *search* the heart; I try the reins." This is properly divine knowledge; and this knowledge Christ possessed.—"Now when he was in Jerusalem at the passover on the feast-day, many believed on his name, when they saw the miracles which he did. But Jesus did not commit himself unto them, because he *knew* all men, and needed not that any should testify of man: for he knew what was in man." He knew the heart of Judas as well *before*, as *after* he betrayed him. He knew what those thought, who were conversing with him, and often answered them more according to their thoughts, than according to their professions. He knew what his disciples had conversed about while walking in the way, though he was not visibly present with them. He knew how Peter would conduct, before he denied him. He knew how mankind would, in all future ages, treat his gospel and his followers, and has foretold all the principal events, which are to take place to the end of the world. Such knowledge is high and beyond the attainment of men, or angels, or any created beings. It is omniscience, which could not be *communicated* to Christ, and which therefore clearly proves, that he was truly a divine, independent, self-existent person.

5. Christ possessed divine *wisdom* as well as divine knowledge. These, indeed, are necessarily connected. There cannot be perfect wisdom without perfect knowledge; nor perfect knowledge without perfect wisdom. Both these existed in Christ to the highest degree. Of Christ the apostle says, "In whom are hid all the treasures of wisdom and knowledge." Wisdom consists in forming the best possible designs, and in devising the best possible means of accomplishing them. And none but a being, who knows all things possible, can form the best possible designs. For if there be any thing possible unknown, there may be a mistake in forming a design. And all imperfect designs of creatures are owing to their imperfect knowledge. But Christ possessed from eternity *all the treasures of wisdom*, and therefore was capable of devising the great, the complicated and glorious scheme of redemption. The council of peace was between the Father and Son. All things were made *by* the Son and *for* Him. He was personally concerned in *devising*, as well as executing the plan of redemption. His wisdom therefore was underived and independent wisdom, which none but a divine, self-existent person could possess.

6. Christ possessed omnipresence, which belongs solely to a self-existent being. Christ

declared his omnipresence in the plainest terms, when he said, "No man hath ascended up to heaven, but he that came down from heaven, even the Son of man, who is in heaven." If Christ could be in heaven and on earth at the same time, he must be omnipresent, or present in all places at once. He told his disciples, "Where two or three are gathered together in my name, there am I the in midst of them." He told his apostles, in his last words to them, and through them he told all his ministers, "Lo, I am with you *alway* even unto the end of the world." And the apostle John represents him as continually walking in the midst of the golden candlesticks, and holding the stars in his right hand, which denotes his universal presence with his churches and their ministers. It is, indeed, beyond a doubt, that Christ is omnipresent and fills all places with his essential presence. But this is an essential attribute of a self-existent being, because omnipresence could not be communicated to any derived, dependent, created nature. We can no more conceive that God could make Christ omnipresent, than he could make him self-existent and independent. But if Christ did not derive his omnipresence from the Father, then he must be in his own nature a divine and self-existent person.

7. Christ is immutable, which proves his self-existence. The apostle expressly declares in writing to the Hebrews—that Jesus Christ is the same yesterday to-day and for ever. Now we know that every created, or derived being must be mutable; for he must depend on him, who gave him being to continue him in being, and in possession of all that belongs to his being. God himself cannot give any creature an independent and immutable existence. He cannot make a being, whom he cannot change, or even destroy. If Christ be immutable, then he must be self-existent, independent and absolutely divine.

8. Christ is perfect in goodness. The apostle, speaking of the love of Christ, says—"The love of Christ passeth knowledge;" that is, it exceeds the comprehension of all created beings. Love is the essence of all goodness. And incomprehensible love is incomprehensible goodness. And it is certain that Christ's goodness must be equal to his knowledge, which is boundless. Thus it appears that Christ is a self-existent and independent person. He is as really, essentially and independently God, as God the Father. He and his Father are one, in respect to self-existence, independence, and every divine perfection. Christ is no more dependent upon the Father for his existence, than the Father is dependent upon him for his existence. He is in the Father and the Father in him.

Though the self-existence of the Lord Jesus Christ appears to be very evident from the preceding observations, yet objections are sometimes offered against this leading and essential doctrine of divine revelation. Two or three of these objections it may be proper briefly to notice. It is sometimes objected that the Lord Jesus

Christ often acknowledges the superiority of the Father. He said his Father was greater than he. He said that his Father *sent* him into the world; that his Father gave him commands; and that he obeyed his Father in the whole course of his conduct. Now all this was consistent with his self-existence, because he was united in his mediatorial character with the man Christ Jesus.

It is sometimes objected that Christ called God his Father, and himself the Son of God; and that this implies that he was not equal with God, but derived his existence from his Father. Notwithstanding all the difficulty, which has existed on this subject, the truth is easily perceived from a little attention to one passage in the bible. When Mary enquired of the angel, who was sent to inform her respecting the birth of the Saviour, "The angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall over shadow thee; *therefore also that holy thing, which shall be born of thee, shall be called the Son of God.*" God was the Father of Christ, and he is called the Son of God in respect to his human nature. The above declaration of the angel is sufficient to afford conviction and satisfaction on this subject to every doubting and perplexed enquirer after the truth.

It is also objected that all Christ's extraordinary powers were derived from God, which supposes his inferiority. It is granted, that if his extraordinary powers were derived, he must have been inferior to the Father. But we have shewn that they could not be derived, because God could not communicate them. There appears then to be no force in the common objections that are made against the self-existence of Jesus Christ. The doctrine of his superior divinity is essential to the system of divine truth, and is the brightest excellence of the glorious gospel.

A Dissertation on Matthew xxiii. 36.

Verily, I say unto you, All these things shall come upon this generation.

WE have as much evidence of the rectitude, as we have of the existence of God. If God exists, he must be absolutely perfect. If he speak, he must speak according to truth. If he act, he must act according to rectitude. But yet we find many difficult things both in the word and providence of God. Some parts of the divine conduct are dark and mysterious. And some parts of divine inspiration are obscure and hard to be understood. But the word of God serves to explain itself. For the same truths are asserted and the same facts are related in different places of scripture in different expressions; and therefore by comparing these different places and expresssion together, we may generally ascertain their true meaning. This being the case, we have great encouragement to examine the Bible with diligence and impartiality; and

endeavor to explain and understand the more dark and obscure passages of scripture. Of this sort is the passage, which we propose to consider in the present dissertation. It is so connected with the preceding words, as to become greatly involved in darkness and obscurity. The connection is this—"Wherefore, behold, I send unto you prophets, and wise men, and scribes, and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues and persecute from city to city; *that* upon you may come all the righteous blood shed upon the earth from the blood of righteous Abel, unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar. Verily, I say unto you, *All these* things shall come upon this generation." Luke expresses the same thing in terms still stronger. "*That* the blood of all the prophets, which was shed from the foundation of the world may be required of this generation; from the blood of Abel unto the blood of Zacharias, who perished between the altar and the temple: verily, I say unto you, It shall be *required* of this generation."

The question is—How could the blood, that is the punishment due to all preceding generations be required of this? If this generation had sinned, they deserved to be punished. If this generation had sinned as much and no more than any former generation, they deserved to be punished as much and no more than any former generation. If this generation had sinned as much as all former generations put together, and no more; then they deserved to be punished as much as all former generations put together, and no more. This is plain and intelligible. And had this only been asserted in the text, the passage would have been plain and easy to understand.

But how this generation should deserve to be punished for the sins of any former generation is hard to conceive.—And if they did not deserve to be punished for the sins of any former generations; it is hard to tell why the punishment, due to former generations, should be required of them, or even suffered to come upon them. The text, however, seems to imply, that this generation should be actually punished for the sins of former generations; or at least, that the natural evils, which former generations had deserved, should eventually come upon this. By this time, perhaps, every one sees that there is a difficulty in the passage before us. To clear up this difficulty is the object of the present dissertation. And in order to come to a clear and full solution of the point before us, I shall proceed slowly, step by step, and lay down a number of plain and undeniable propositions.

I. It is not right that God should punish one generation for the sins of another. This is next to self-evident. But if it need any illustration, it may be easily given. We are certain, that it is not right, that a present generation should be punished for the sins of a future.

What possible guilt can a present generation derive from the sins of a future? Supposing God now knows all the sins, which the generations after this shall commit. And supposing he knows now, that their sins will be enormously great, and surpass the sins of all former generations. Can the clear knowledge of the aggravated guilt of the next generation justify God, in punishing us for their sins? How can their guilt become ours? And how can we deserve to be punished for what we never did, and never knew any thing about?

Let us now reverse the case. How can we deserve to be punished for the sins of the next generation *before* us any more than for the next generation *after* us? Though we have committed as many and as great sins, and indeed the same in kind, as the generation before us; yet their sins are not our sins, any more than our sins are their sins. And of consequence, we no more deserve to be punished for *their* sins, than they deserved to be punished for *ours*. It is true, we may approve of the sins of the generation before us, of which we have heard, though we cannot approve of the sins of the generation after us, of which we have not heard; yet our approbation of the sins of the generation before us is *our* sin, and not theirs. Hence it is evident, that it cannot be right, for God to punish one generation for the sins of another, unless sins can be transferred from one generation to another. But this cannot be done, without changing one generation into another.

2. It would have been right for God to have punished all generations for their *own* sins. Sin deserves to be punished. And as all generations from Adam to Christ had sinned; so it would have been right, if God had punished all generations from Adam to Christ for their own sins. God, as Creator and moral governor of the world, has always had a right to punish every generation from age to age, for their own sins. And of this no generation could have had the least ground to complain.

3. It would have been right, if God had passed by the sins of all generations. Though God may punish the sins of men according to their desert in this world, yet he is not obliged in justice to do it. This world is chiefly designed as a state of probation, and not as a state of rewards and punishments. God has appointed a future day, in which to judge, and a future state, in which to reward and punish mankind. And he is not obliged to judge any thing before that day, nor to punish any person before that state. Accordingly we find that God has not, in fact, punished either persons or generations, according to their deserts, in this world. Some very wicked men have lived and died in outward peace and prosperity. And some very corrupt generations have come upon, and gone off from the stage of life, with impunity. Hence Solomon was led "to consider and declare this, that the righteous and the wise and their works are in the hand of God; no man knoweth either love or hatred by all that

is before them. All things come alike to all: there is one event to the righteous and the wicked; to the good and the clean and to the unclean; to him that sacrificeth and to him that sacrificeth not: as is the good, so is the sinner; and he that swereth as he that feareth an oath." God sometimes passes by *greater* and punishes *smaller* sinners in this life. So that we cannot distinguish great sinners from small, either by their punishment or impunity. This our Lord assures us in the reply he made to "some, who told him of the Galileans, whose blood Pilate had mingled with their sacrifices.—Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you, nay: but except ye repent, ye shall all likewise perish. Or those eighteen upon whom the tower of Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, nay: but, except ye repent, ye shall all likewise perish." Scripture, and reason, and universal observation unite to prove, that God might have passed by the sins of all generations. He has never been bound in justice to punish men, in this world, according to their deserts. He might have let all generations from Adam to Christ pass with impunity. And he might have let that and all generations since, pass with impunity. He has a right to wait, till the day of Judgment, before he punishes any person, or people on earth.

4. It is right, that God should punish one generation and not another. If he has a right to punish all generations, or to spare all generations; then he has a right to spare one generation and punish another. And this we know he has often done. He has always acted as an absolute sovereign in sparing and punishing particular generations. There had been several generations of mankind before the flood. But God destroyed only the last, and spared the rest. Every generation from Adam to Noah were wicked, and deserved to be destroyed; but yet God waited till the last generation, before he involved them in a general destruction. The last generation deserved ruin, when God directed Noah to build the ark; but yet God waited 120 years before he poured out the vials of his wrath upon them. The Egyptians for several generations were one of the most corrupt nations in the world; but yet God delayed to punish them until the days of Moses. Several generations of the Amorites were gone off the stage, in the space of four hundred years; but yet they were not ripe for ruin, until that long period. That generation of Israel, which came out of Egypt, deserved to be destroyed with the Egyptians; but yet God waited forty years, before he destroyed them. The ten tribes of Israel deserved to be destroyed, when they revolted from God and turned unto idols; but yet God waited ages, before he sifted them through the earth, as corn is sifted in a sieve. Judah had merited ruin at the same time; but yet God spared them, and only afterwards carried them into capti-

vity, instead of a final dispersion and ruin. Thus God has a right to punish one generation and not another.

5. When God does spare one generation and punish another, he has some good reason both for sparing and for punishing. Though God might, in justice, punish every generation, and though in goodness, he might spare every generation; yet in wisdom he must spare some generations and punish others. God spares or punishes in this world, in order to answer the designs which he has to answer in this world. Sometimes these ends will be best answered by sparing; and sometimes by punishing. It was necessary Judah should be spared till Shiloh come. And it was necessary that the ten tribes should be cut off before. It is necessary that God should make the inhabitants of the earth know that he is the LORD. And this he can do effectually by punishing them. For we are told, "The Lord is known by the judgments which he executeth." And he says himself, that he punished Pharaoh and his kingdom, that his name might be declared throughout all the earth. It is necessary that God should display his goodness, mercy and forbearance, as well as his justice and sovereignty. And hence his designs can be answered by sparing the inhabitants of the earth, and delaying deserved punishments. Whether God spares or punishes, therefore, he always has some good reason for his conduct. If he spares, he spares to answer some valuable purpose in this world. And if he punishes, he punishes to answer some valuable purpose in this world. All his providential dealings have respect to the designs, which he is carrying into effect in this world. And he never punishes any generation, only when there are good reasons for it, in order to bring about some good design of his providence.

6. The sins of one generation may be a good reason, why God should punish the sins of another. We have just observed that God does not punish any generation merely because they deserve it; but because it has become necessary to punish them, in order to answer some valuable, providential design. After God has exercised his patience and forbearance, for several generations, it often becomes necessary to make his wrath and power known in punishing, in order to check and restrain the wickedness of the world. Thus it was before the flood. God spared the sins of one generation after another, till the earth was filled with violence. Hence the long course of wickedness, in which former generations had lived, rendered it necessary, that the generation of Noah should be punished, even though that were no more corrupt than some of those, who had gone before them. Every generation from Adam was corrupt, and deserved to be destoyed; but yet the world had not filled up the measure of their iniquities, till the days of Noah. So that it was not time to destroy the world till then. All the sins of all the generations before formed a reason why God should

punish that generation of Noah, rather than any other. So the Amorites had been preparing themselves for destruction four hundred years before it came. All the sins of all the generations before the last, served to fill up that measure of sin, which was the reason of God's cutting them off. Had all the preceding generations been virtuous, and had that generation in the time of Moses been as corrupt as they then were, yet they would not have been ripe for ruin. The sins of preceding generations always come into the account and form a reason for God's destroying a certain particular generation. God told the Jews that this was a rule of his providence, in the second commandment. In this commandment he says—"I, the Lord thy God, am a jealous God, visiting the iniquity of *the fathers* upon the children unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love and keep my commandments." Here God assures his people that the sins of foregoing generations would be a reason for his punishing the sins of succeeding generations. God also required his people, when visited with national calamities, to confess their own sins, and the sins of their *fathers* as the procuring cause of his desolating judgments. He threatened them in this form in the 26th of Leviticus—"If ye will not hearken unto me, and will not do all these commandments, ye shall perish among the heathen, and the land of your enemies shall eat you up. And they, that are left of you, shall pine away in their iniquity in your enemies' land; and *also in the inquities of their fathers* shall they pine away with them." But yet God immediately promises—"If they confess their iniquity, and the iniquity of their *fathers*, he will remember and save them." Agreeably with this we find God mentions the sins of those, who had gone before, as a reason for punishing the sins of those who come after. He mentions the sins of Jereboam and his generation, as a reason for punishing succeeding generations of Israel. He mentions the sins of Manasseh as a reason for sending Judah into captivity. "Surely at the commandment of the Lord came this upon Judah, to remove them out of his sight, for the sins of Manasseh, according to all that he did; and also for the innocent blood that he shed: for he filled Jerusasalem with innocent blood; which the Lord would not pardon." And agreeably to this rule of Divine Providence, good men under the Old Testament, when they confessed public and national sins, confessed the sins of their fathers of former generations. Nehemiah did. He said to God, "Howbeit, thou art just in all that is brought upon us; for thou hast done right, but we have done wickedly: neither have our kings, our princes, our priests, nor our *fathers* kept thy law, nor hearkened unto thy commandments and thy testimonies, wherewith thou didst testify against them." Daniel did the same; for he says in his address to God; "O Lord, to us belongeth con-

fusion of face, to our kings, to our princes, and to our *fathers*, because we have sinned." These good men viewed the sins of many reigns and generations, as having influence upon God, in punishing succeeding generations for their sins. And it is abundantly evident from the whole course of Divine Providence from the beginning of the world to Christ's day, that God considered the sins of foregoing generations, as a good reason for punishing following generations for their own sins. This was such a reason, as without it, he would not have punished those particular generations, which he did actually punish. I now add,

7. That this is Christ's meaning, in the text we have under consideration; "Verily, I say unto you, all these things shall come upon this generation:" Or, "All these things shall be *required* of this generation."—This generation might have passed with impunity, had not the sins of preceding generations made it necessary, at length, to pour out the full vials of wrath upon this generation, which had filled up the measure of their fathers; and carried sin to such a height, that it was time for God to check and restrain it, by bearing awful testimony against it, by his wasting judgments.—And God's passing by, in a measure at least, the sins of so many generations, as from Adam to Christ, was a reason why his judgments should be so severe, that there had not been the like from the beginning of the world to that time, and never should be the like afterwards. And we find by profane history, that the destruction of Jerusalem, by the Romans, was the most terrible that was ever brought upon that nation, and perhaps upon any other. That generation had filled up the measure of their iniquities by crucifying the Lord of glory, and rejecting the messages of salvation by the apostles, and embruing their hands in the blood of these messengers of the Lord of hosts. Their own sins, therefore, were very great and aggravated, considered separately from all preceding generations of mankind, so that on their own account, they deserved the severest tokens of God's displeasure. But yet had not God delayed the due punishment of former generations, he might have *spared* this. The reason, or at least, one principal reason, why God did punish them was because of his having spared the sins of so many foregoing sinful generations. And in this sense, the sins of all preceding generations should be required of this generation. So that, though they were punished for their own sins, yet the sins of former generations were an occasion or reason of their being punished at all, and so severely.

REMARKS.

1. From what has been said, we learn that God's conduct in punishing men does not contradict the precept he has given them with respect to punishing offenders. The precept is this, Deut. xxiv. 16. "The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers; every man shall be put to death for his own sins." Now,

if what has been said be true, God did not contradict this precept, when he opened the earth, and destroyed Korah, Dathan and Abiram with their wives, and their sons, and little children. The sins of some of these persons was the occasion, that led God to punish the others in such a manner and at such a time; yet they were punished for their own sins. When God destroyed the old world, Sodom, the Amorites and the Jews after Christ's day, they were not destroyed for the sins of former generations; though the sins of former generations afforded good reasons, why God should punish those that were destroyed for their own offences.

2. We have no more evidence that God punishes us for Adam's sin, than the Jews had, that he punished them for their father's sin. Of this they had no evidence from reason. Nor had they any evidence from scripture; nor from Divine Providence. And we have no evidence from any of these sources that God punishes us for the sin of Adam. Of this we have no evidence from reason, scripture nor providence—Adam's sin has been the reason of our becoming sinners. But this is no punishment, Adam's sin may be a reason for our being punished for our own sins. So children may be punished for their own sins on account of the sins of their parents. But God never punishes one person for another person's offences.

3. It is dangerous for one generation to approve and follow the sins of the generation, or generations, who have gone before them and left the world. This was the sin of the Jews in Christ's day. He charges them with proving that they were the children of their fathers of former generasions, by approving and following their wickedness. And for this he threatens them in such an awful manner. God follows the same rule now, that he always has followed. He makes the sins of a former generation a reason for punishing a preceding one. And he means to make it so in future. Babylon is to be destroyed, because the blood of the prophets, and of the saints, and of *all that were slain* upon the earth, shall be found in her hands. If one generation will follow another in their wickedness, it will be necessary for God to arise and show himself by his judgments. This he has done in his conduct towards the nations and families of mankind. Hence it is dangerous for us to follow the vices of those who have gone before us.

4. Saints are the salt of the earth. They are the preservers of a corrupt generation. They have always been so. Noah preserved our race. Abraham preserved his posterity. This God often declared. He had respect to Abraham his friend. Job presrved his friends. Hezekiah left off judgments. David procured deliverance for his people. God speaks of Noah, Job and David as the strongest bulwarks of his people. For when he was about to punish them, he mentions those as the last restraints; and yet these as not sufficient.

Finally—The wicked are the troublers of the earth. They injure others besides themselves.

They have no right to say it does not concern others how they conduct. For others are deeply concerned. Wicked parents may bring judgments upon their children. Wicked rulers may bring judgments upon their subjects. And wicked ministers may bring judgments upon their people—Wicked generations increase the measure of their sins, until God arises in vengeance to plead his own cause. It does therefore become all sinners to repent of their sins, for the sake of others as well as for their own sake.

Religious Intelligence.

FOREIGN.

Abstract of the Report of the Directors of the London Missionary Society, May 9, 1811,—Taken from the Christian Observer.

OTAHEITE.

IN the Report of the last year the Directors informed the society that the greater part of the missionaries had thought it necessary to retire from Otaheite, in consequence of a war which had broken out between Pomarre and a considerable party of his subjects; that four of the single brethren had, however, continued at Otaheite, and that all the rest had been conveyed to Huahein, a neighbouring island, where they were received and treated with kindness.

This was in Nov. 1808.—Those who remained with the king were soon obliged to remove to Eimeo; and on the defeat of Pomarre, in an action with the insurgents, the houses of the missionaries were burnt, their gardens and plantations demolished, their cattle seized, and all the society's property, which had not been removed by the missionaries, was carried away.

The missionaries thus express their feelings on the occasion—"We unanimously agreed, that the state of the island is such that there is no prospect of safety or usefulness. Should even the disaffected chiefs prove our friends, we dread the thought of living under a government where nothing is to be expected but constant quarrels and confusion." The consideration of these things, together with the little success, that had hitherto attended the labors of many years at Otaheite, fully determined their minds as to removing.

The missionaries interested themselves greatly to promote an accommodation between Pomarre and the powerful chiefs who opposed him; but there appears to have existed such a deeply rooted animosity between them that all attempts at conciliation proved abortive.

The reception which the missionaries met with at Huaheine was of such a friendly nature, as to encourage them to resume their missionary labors. Messrs. Henry and Davies made a tour of the island, and preached at every convenient opportunity.

After they had resided about four months at this island, three of the four missionaries that were at Eimeo arrrived. They reported that the state of affairs at Otaheite was as bad as ever; that Pomarre had been defeated

in several attempts to subdue the insurgents; that the whole island was in their possession, and that Pomarre, with Mr. Nott, the only remaining missionary, had removed to Eimeo. The missionaries at the same time received a letter from Pomarre, requesting them to return to Otaheite, when the war should be over. But there being, in their opinion, no prospect of such an event, on a consideration of all the circumstances which had occurred, it was agreed that the missionaries should embrace the first opportunity of removing to Port Jackson.

In October, 1809, two vessels arrived at Huaheine, and the missionaries having agreed for a passage to Port Jackson, they sailed from Huaheine, excepting Mr. Hayward and Mr. Nott, who resolved to remain for the present at that island.

The voyage of the missionaries was tedious and dangerous. At the Fejee islands Mr. Warner left them, and obtained a free passage to India, in an American vessel; and the remaining missionaries arrived at Sydney Cove, in new South Wales, on the 17th February, 1810.

The missionaries were kindly received at Port Jackson. Governor Macquarrie promised them the privilege of settlers, and recommended that some of them should undertake the instruction of youth. Soon after this the Rev. Mr. Marsden arrived in the colony, from England, and renewed those active and benevolent exertions, on behalf of the missionaries and the society, to which he had been accustomed. By his means the married brethren particularly, were agreeably accommodated, and the single men were put into a way of supporting themselves in useful and respectable situations.

The Directors indulge a hope, that the removal of the missionaries to New South Wales, will be productive of much moral and religious benefit to that colony, especially as it respects the instruction of youth; and that by their instrumentality, many of the rising generation may be trained up in the good ways of God.

Notwithstanding the unsuccessful issue of the mission to Otaheite, the Directors do not consider their efforts as entirely lost. The seed of divine truth has been copiously sown, especially among the younger part of the inhabitants; and other happy and honored instruments may hereafter reap a joyful harvest. Of the progress in civilization, made by various individuals among the natives, the society has had an opportunity of judging from the letter addressed to them by the chief at present deposed, and this ought not to be considered as a solitary instance. The desire of knowledge which has been excited, cannot lie dormant; their thirst for improvement will naturally attach them to the persons of those who produced it, and will prepare the way either for their return, or for the arrival of others.

Mr. Marsden is of opinion that the Otaheitan mission may be renewed with a probability of ultimate success, if a vessel of 150 or 200 tons were sent out

from England, with a suitable investment for Port Jackson and the islands of the South Sea; and which, by trading among them, and procuring their produce, would soon cover the whole expense of the equipment, and provide for the support of the mission, while it would secure the means of intercourse with the missionaries. The greater part of the missionaries now at Port Jackson have signified, by letters to the Directors, their readiness to resume the mission, if this plan can be adopted either by the society or by individuals, and a suitable opportunity should be presented by the restoration of tranquillity at Otaheite.

SOUTH AFRICA.

The Directors report, that the work of God among the Hottentots, at the different missionary stations, continues to be carried on, and to encrease in a very encourging manner. Dr. Vanderkemp states, that the public services of religion at Bethelsdorp are well attended, and that the power of Divine Grace has been displayed in several instances. The number of persons generally resident there, and considered as belonging to the institution, amounted to 979, including men, women, and children. The increase during the year 1809, was 269, of whom forty-two had been born at Bethelsdorp during that period.

The progress of civilization has been considerable. The knitting-school is continued, and prospers beyond expectation. Several useful articles are produced, which are acceptable to the military in the neighborhood, and by the profits of which, about thirty of the children have derived their daily subsistence. Matts and baskets are also made in considerable quantities, and readily sold at Fort Frederick and other parts of the country. The manufacture of salt has likewise met with much encouragement, and the salt is fetched from Bethelsdorp by the farmers, or carried to different places around, where it is bartered for wheat and other necessaries. Soap-boiling, sawing, and wood-cutting for waggons, are also carried on with diligence, and become a source of support; the people also obtain no small advantage by their journeys to Cape Town with the farmers. The good effect of Christian instruction, in thus rendering the most indolent and idle of mankind industrious and useful members of civil society, and raising them so much above the abject state in which the missionaries found them, is peculiarly pleasing, and affords much encouragement to proceed with vigor in attempts to evangelize even the most uncivilized of the human race.

The favorable harvest of 1808, has operated as a powerful stimulus to the agricultural diligence. Some fountains have been discovered in the neighborhood, sufficient for domestic purposes. These circumstances have tended to render Bethelsdorp more satisfactory as a stated settlement.

The Directors mention the safe arrival of the missionaries Wimmer and Pacalt at Bethelsdorp, where they were most gladly received. Soon after

their arrival, an arrangement was made, with reference to the intended mission to Madagascar. Messrs. Pacalt, Ulbricht, and Verhoogd, determined to accompany Dr. Vanderkemp thither; while Messrs. Read, Wimmer, and Smit consented to remain at Bethelsdorp.

The missionaries made some excursions into the interior of the colony. Dr. Verderkemp visited Stuurman's Krall, &c. and preached many sermons to the people. Mr. Read took a journey into the country of the Caffres, accompanied by the native preacher Cupido, and six others; they were generally received in a very hospitable manner, and the Caffres expressed a strong desire for instruction.

2. Among the *Namaquas*, till lately little known to Europeans, the two brethren Christian and Abraham Albrecht, have labored with succees for several years. The latter was removed by death in the month of July, 1810. The society have lost in him a faithful and useful laborer. His afflicted widow continues among the Namaquas, where she had been usefully employed in the instruction of the natives in the arts of knitting and sewing.

Mr. Christian Albrecht, finding that a place called *the Warm Bath* was best situated to become his stated residence, determined to abide there, intending, when the number of the missionaries should be encreased, to make, from that centre, preaching excursions to the surrounding tribes.

The brethren had the pleasure of baptizing nine of the Namaquas, and afterwards of administering the ordinance of the Lord's Supper to them, and to others who had been baptized before. Thus a foundation has been laid in this remote wilderness, of a Christian church.

There is a prospect of being able greatly to extend the Namaqua mission, if a sufficient number of laborers can be procured. A chief, named Kagap, accompanied by his sons and others, expressed a wish that the missionaries would go with them to instruct their people; they also assured them that another nation, called *Field-shoe-wearers*, and another, residing at *Karaghill* wished to hear the gospel.

Mr. Albrecht states, that upwards of 1200 persons, including men, women, and children, are under missionary instruction, of whom about 300 reside at Warm Bath; the rest live at the distance of from half a day to three days journey; about 200 attend the service every Lord's day.

The missionaries have made a trial to grow cotton, and they find it answers very well, produces a fine sort; and promises to be of great advantage to the settlement.

The Directors are about to add six missionaries to those already employed in Africa, which, they trust, will greatly strengthen and extend the work in that country.

3. The station at *Orange River* appears still to prosper. The attendance of the people at the place of worship was regular, and so numerous, that although it will hold 360 persons, exclusive of children, it was insufficient for their accommoda-

tion, especially on the Lord's day, when many were obliged to sit without.

Mr. Janz, the missionary, had in a short time baptized nine adults and seventeen children.

The situation of Mr. Janz was rendered peculiarly trying, by the painful apprehension entertained, at one time, of a hostile attack from the Caffres in their neighborhood. In consequence of the imminent danger, Mr. Anderson, who was at the Cape, presented a respectful memorial to the Governor of the colony, Lord Caledon, requesting protection and other privileges. His Lordship was pleased to return a very favorable answer to the application, and furnished them with implements of husbandry and medicines.

Mr. Anderson expresses a very strong desire to extend to the Briquas, a numerous people not very distant from the Great River, the blessings of the gospel. He begs that two missionaries may be sent out for this purpose. "Our station," he says, "is more than 300 miles distant from the utmost bounds of the colony, (that is, from Zak River) and we are separated from all intercourse; but the Briquas are only five days' journey from us. I intend on my return to begin learning the Briqua language."

The missionaries mention with much thankfulness a present of Dutch Bibles and Testaments from the British and Foreign Bible Society. They were truly welcome, and many more are still wanted.

Upon the whole, the African missions appear to the Directors to increase in their magnitude and importance. The support and enlargement of these missions have become a source of very considerable expense; but the Directors are persuaded, that the generosity of British Christians will enable them to increase the number of laborers, as far as prudence may warrant.

ASIA.

1. The Directors have not been called to report a more painful event than the death of Mr. Des Granges, at *Vizagapatam*. After a residence of five years in India, he had, with much labor, acquired the language of the country, in which he had begun to preach, and into which he had translated the Gospels of Matthew, Mark and Luke. To comply with the request of the remaining missionary, Mr. Gordon, and to strengthen this promising station at Vizagapatam, the directors have sent to India, Messrs. Spratt, May, and Thompson.

2. *Bellary* is a new station, which is occupied by Mr. Hands, who was originally intended for Seringapatam, but by the advice of friends in India, has settled at Bellary. Here he is blessed with the enjoyment of good health; and from the respectful treatment which he receives from the civil and military authorities there, he is favored with opportunities for the regular performance of divine service among the Europeans every Lord's-day. He is diligently employed in learning the language of the country, which is spoken from the borders of the Mahratta to the bottom of the Mysore. The

language approaches nearer to the Telinga than any other. The Brahmins are comparatively few in that quarter, and seem to have less influence there than in many other places. Some of them have visited him in a very friendly manner.—There are a good many country born, or half-cast people resident there, some of whom attend his ministry, and he has reason to hope that his labors have been blessed among them. Some gentlemen are very desirous of establishing a school for the instruction of the poor children. Mr. Hands earnestly requests that more missionaries may be sent out to his assistance, and with this request it will be the happiness of the Directors to be enabled to comply.

3. During the last year, Mr. Loveless has continued to send from *Madras* accounts of his returning health. He is unwearied in his exertions to promote the cause of Christ in that important station, at the Orphan Asylum, and in his new chapel in the Black Town, which is now finished, and supported by the liberality of his constant hearers.

4. The entrance of Messrs. Pritchett and Brain, into the *Burman* empire, was scarcely announced, before intelligence was received of the death of Mr. Brain. They had been received at Rangoon with fraternal affection by Messrs. Chater and Carey, the Baptist missionaries, and lodged under the same roof. A great part of the city had been burnt down, but by the good providence of God, their habitation, which was at a small distance, had been preserved. "The country," says Mr. Pritchett, "about Rangoon is very pleasant, abounding with woods and groves, but the whole is in a wild state. The only effects to be perceived of human industry are the numberless praas or temples, and images of Gaudma, which meet the eye in every direction." The laws of the country are described as very sanguinary. A man had been executed in a terrible manner only for using a gilt chattra (a kind of parasol,) which is considered as a treasonable action in the common people. Two other men were executed with him for having accepted a bribe to screen him from punishment.

Mr. Pritchett will, it is hoped, in due time, proceed to Ava, the capital of the country, where, by acquring the knowlegde of the language, in the speediest and most advantageous manner, he will be better qualified to effect the great object of his mission by translating the sacred Scriptures, and preaching the unsearchable riches of Christ to the perishing heathen.

5. The last accounts from Mr. Ringletaube were dated from *Oodagherry in Travancore*, where he is now gone to reside. Owing to a complication of distressing events, in consequence of the war in Travancore, he had been detained a considerable time inactive. He, however, continued to carry on divine service at Palamcotta in both languages, and to apply himself to the study of the Tamul. Peace having been at length restored, he had resu-

med his itinerant labors. He specifies six places as his principal stations, where he is assisted by native catechists. His journal contains an account of his having baptized between two and three hundred, and that there were many more candidates for baptism. At some of these stations he had built and opened places of worship, and in others ground and timber had been purchased for the purpose.

At Auticada, he writes, that on the 7th of October, after preaching to a considerable number under a mango tree, he baptized an old man from Covivilly of ninety-seven years of age, whom he called the Patriarch Jacob, who, leaning on two of his sons, shed tears of joy for their conversion as well as his own, as they were baptized at the same time with himself. But a more interesting figure, if possible, in this groupe, was a schoolmaster crippled in both legs by a fall from a tree, who had been brought ten miles upon men's shoulders to hear the word. 'Since,' said he, 'I lost the use of my legs, I have nothing but heaven in view.' After preaching on the latter part of the second chapter of the first Epistle of Peter, adds our brother, "I took occasion to exhort the people to be obedient to their masters, and particularly to the magistrates, and to waive all views of temporal advantage by professing Christianity, and not to imagine they would be exempt from the cross, or discharged from the obligation of their relative duties."

6. In the last annual Report, the Directors noticed the lively interest which the deplorable condition of the native Cingalese had excited in the breasts of some benevolent persons filling situations of great respectability in the island. By the arrival in this country of the Hon. Sir Alexander Johnston, chief justice of Ceylon, they have been favored with an opportunity of conferring with him on this important subject. Impressed with a generous concern for the amelioration of the condition of the natives, Sir Alexander Johnston was earnestly desirous of obtaining Christian teachers to superintend the schools which had formerly been established, and was of opinion that if our missionaries were directed to leave the coast towns, which are inhabited chiefly by Europeans, and to reside more in the interior among the natives, the fostering hand of government would not be withheld, but would, in all probability, co-operate in forwarding the benevolent views of the society for the instruction of those whom Providence has placed under their care. As this gentleman was on the eve of returning to Ceylon, the Directors have written to their three missionaries, Messrs. Palm, Erhardt, and Read to this effect, that they should embrace the opportunity which now offers of prosecuting the work of their mission, by going to such parts of the interior as the Governor and Council may be pleased to appoint; so that by a residence among the people, they may be able more speedily to acquire the language, that by the instruction, particularly of the children, in the pure

principles of the doctrine of Christ, a foundation might be laid for raising Christian churches among the native Cingalese.

7. By the journal of Mr. Morrison, the missionary to *China*, it appears that he continues to apply himself with assiduity and success at Canton, and occasionally at Macao, to the study of the language of China. From the grammar and dictionary which he has with immense labor composed, the most valuable assistance will be derived by any missionaries who may hereafter be sent to that empire, as well as by others of our countrymen, who may be induced to study the language. By Mr. Morrison's superior facility in writing the character, and conversing with the natives, he has already been enabled to render important services to the public, of which a suitable sense appears to be entertained, and which are likely to be advantageous towards the support of this expensive mission.

WEST INDIES, &c.

Evangelized as a portion of America is, multitudes of its inhabitants remain in the grossest darkness. Endeavors to enlighten the Indians in North America, appear to be the appropriate province of our Anglo-American brethren, who in the United States, have associated themselves in missionary societies for that purpose. It is to the poor Africans in a state of slavery, that this society has for several years past directed their principal attention, and, blessed be God, not without success.

1. Since the death of Mr. Post, who had been the honored instrument of introducing the gospel into *Demarara*, several other valuable friends have been raised up to promote the same good work. It appears that the white inhabitants are, in general, favorable to the object of the mission, especially those residing on the eastern coast, who are best acquainted with it, having had an opportunity of hearing for themselves and whose negroes have also attended. Some of these are proprietors, and others respectable managers. One gentleman, of considerable influence, and of very respectable character, who has several estates under his care, is very friendly. There are others, who at first opposed the mission, but on seeing the good effects produced by the Gospel in the conduct of their own slaves, or on those of the neighboring estates, have applied to Mr. Wray, desiring him to instruct their negroes, saying, that his ministry had proved a great blessing to the people, and to all concerned ; and that they would soon have no need of drivers, for the slaves would be obedient without them.

Mr. Wray continues his labors " in season and out of season," even beyond his strength. The intervals of three public services on the Lord's-day, have often been filled up with the necessary and laborious work of catechizing, and evenings of other days are employed in similar services. On this subject he says, " I feel at present very weak and unwell ; catechizing the negroes who cannot read is

very laborious; it requires patience, strength, and a great deal of time to teach five or six hundred persons: but I hope God will strengthen me to persevere in the work." And he mentions it as his decided opinion, that catechizing is the principal method that is likely to be useful to them—without which, they cannot understand what is delivered in a sermon.

Through the medium of a friend at Stabrook, who promises to be a great blessing to the missionary cause at Demarara, he had been introduced to Mahaica, a village on the coast, twenty-five miles from town, in the vicinity of several estates, from which great numbers of people appear willing to attend the preaching. The gentlemen residing here, expressed a great desire to have a missionary to instruct them; are very anxious to build a place of worship, and have already subscribed 1000*l.* towards it.

In one of his communications he remarks—"Several of the negroes have learned to read, and from reading, as well as from memory, some of them are become good catechists, and begin to assist me. One of them told me, that 113 had come to him to be instructed; and I am sometimes astonished to find how correctly they learn the catechism from one another. About 200 attend public worship regularly, several of whom, having learned the tunes, can conduct the singing without the assistance of white people; and many begin to pray with great fluency, and it is remarkable, that they pray much in Scripture language."

2. Mr. Adam still continues his missionary labors at *Trinidad*, with increasing prospects of usefulness among the slaves. Some delay has taken place in the erection of the chapel at Port of Spain mentioned in the last Report: the subscriptions however have increased to 750*l.* exclusive of 100*l.* voted by the Directors; and a committee of gentlemen has been appointed to carry the design into effect. In the mean time, divine worship is regularly carried on in a room hired for the purpose, where from 150 to 200 persons attend, some of whom are slaves. In the course of the year he has repeatedly visited several estates on the coast. A gentleman of considerable influence appears particularly favorable to the design of the mission; he has invited him to his own estate to preach to his slaves, and appears to be anxious that they as well as others should enjoy the means of salvation: he has also obtained permission from the governor for Mr. Adam to act as he might think best for spreading the Gospel in the remoter parts of the island. Several of the proprietors having expressed a wish to have their people instructed, he has access to eight estates, containing about two thousand five hundred negroes. This encouraging prospect has induced him to request that another missionary may be sent to his assistance. As many of the slaves, it appears, understand only French or Spanish, he has begun to apply himself to attain these languages. He has commenced a lecture once a fortnight to

children, which promises considerable usefulness, as seventy or eighty of them constantly attend. He has likewise begun the instruction of the negroes, for which purpose they meet twice a week. *

3. Mr. Elliot still continues to labor in *Tobago*, not only at Scarborough, the principal town, but in various parts of the Island, among both the whites and the negroes. In a letter lately received, he states, that appearances of success are more favorable than they were some time since.

NORTH AMERICA.

Mr. Pidgeon spent the greatest part of the last year at Prince Edward Island, where, it appears, his labors have been acceptable. He speaks of this situation as being well calculated for missionary exertions. The people are numerous, and glad to hear.

An application has been made to the Directors by a number of persons, chiefly British, who settled about the year 1784, in the district of Johnstown, in Upper Canada, near Lake Ontario, and whose principal residence bears the name of Elizabeth Town; they have been enabled to surmount the difficulties which settlers in a wilderness generally encounter, but continue destitute of any stated religious ordinances.—They have made an application for assistance to this society. The Directors have accordingly selected a missionary, who is about to sail for Canada.

THE JEWS.

The second part of the Essays addressed to the Jews, written at the request of the Directors, by the Rev. Greville Ewing, has been published, copies of which have been distributed; and the Society enjoys the satisfaction of having produced, in that work, an admirable mean of introducing the Jewish people to a clear and compendious acquaintance with the Christian dispensation, whenever their attention shall be seriously awakened to that momentous subject.

* Since the above Report was made, the missions both in Demarara and Trinidad have been suspended by the persecuting edicts of the governors of these places. The Government at home, however, have, much to their credit, interfered, and the missionaries are once more at liberty to proceed with their valuable labors.

DOMESTIC.

The following is an Address of the Genesee Missionary Society.—This Society is incorporated by the State of New-York.

THAT it is the duty of those who are favored with the gospel to diffuse its light among the destitute, is now generally acknowledged. And the great body of Christians throughout the world are engaged in this benevolent work. But in this part of our country little has yet been done, less probably than in any other part of equal extent and ability. Considerable exertions have indeed been made by the people in many places to support the institutions of the gospel in their own

congregations. But the destitute settlements about us, we have in a great measure neglected. For this neglect we cannot, it is apprehended, generally plead as a sufficient excuse, our want of ability. There is an ability, at least in many of our religious societies, to do something for the support of missionary institutions. The truth of this assertion is proved, by what has been done in several societies, which are far from being the most able. A considerable number of our religious societies are, it is believed, able to do at least as much as a great proportion of those in the older settlements, who, by their liberal contributions, have aided in propagating the gospel in this part of the country, and in laying the foundation for those religious privileges which we now enjoy.

To what cause then shall we attribute our neglect? Is it a fear that, by making exertions to supply those who are destitute, our ability to support the institutions of the gospel among ourselves will be diminished? Facts, as well as the declarations of the word of God, forbid us to indulge such a fear. It has probably never yet been known that any people have lost their ability to support the gospel among themselves, by contributing to diffuse its light among others. This ability is from the Lord; and he will not deprive us of it on account of our endeavoring, in this work of Christian charity, to honor him with our substance.

Besides those who belong to religious societies where the gospel is established, there are benevolent persons in most of the destitute new settlements, who would consider it a privilege to contribute to its support; but have no opportunity of doing it with a prospect of success in the places where they reside. Such persons may, by contributing to the support of missions in this part of the country, aid, in having the preaching of the gospel brought to their own neighborhood.

While Christians in the maritime and more wealthy parts of our country are contributing liberally for the diffusion of gospel light among the heathen, the part assigned to us at present appears to be, the propagation of the gospel in the new settlements in our own region. This work, it is apprehended, belongs to us rather than to those who live more remote. The wants of the new settlements in our own neighborhood are better known to us than to them; and we possess, in some respects, better advantages to afford relief. For this purpose it is not necessary that the time of missionaries should be lost and expense incurred by their travelling several hundred miles before they can arrive at the field of labor. The field is before us, and missionaries may enter immediately upon it. Thus a missionary society in this part of the country can, it is believed, empoly their means more economically, and in some respects, to better advantage, than societies more remote.

It is besides unreasonable for us to expect that missions in this part of the country should continue to be, as they have been heretofore, supported

mostly by societies at a distance. They have already sufficient scope for their beneficence, in supporting missions in other new settlement, and among the heathen. And the way in which we can assist them most effectually in this good work, is by exerting ourselves to support missions in our new settlements; that those societies, being freed from the expense attending these, may be able to apply a greater proportion, of their contributions to the support of foreign missions.

To many of the new settlements in this part of the country charitable assistance is absolutely necessary. Without this, they cannot enjoy the privileges of public worship, and the preaching of the gospel. Most of them are unhappily formed without any arrangements and preparations for the enjoyment of religious privileges: and, in too many of this description, there is a want both of disposition and ability to support the gospel. This want of disposition will probably continue and increase as long as they continue in their present destitute state.

It is also proper to observe, that many of the inhabitants of the settlements lately made and now making, especially the rising generation, have been brought up in new settlements destitute of the gospel. Such have commonly less attachment to religious institutions than those who have been in the habit of attending them. Persons of this description have already made considerable progress towards heathenism; and, unless means are used to check this progress, we have reason to fear that it will continue till the gospel is entirely forgotten. For, the darkness of heathenism or false religion always advances as the light of the gospel recedes. The new settlements can be preserved from heathen darkness in no other way than by the preaching of the gospel. And we have no reason to expect that the gospel will be generally preached among them unless it be by the exertions of missionary societies.

We have much encouragement to make these exertions. Thus the gospel will come to them in a manner peculiarly inviting. It is a well known fact, that missionaries are commonly received with gratitude and their preaching attended, by most who are able to attend. Experience fully proves, that the way of propagating the gospel by missionaries is peculiarly adapted to the condition of the new settlements. The effect of missionary labors in such places is almost always an increased attention to the gospel, and a growing disposition to have it established among themselves. Such labors have been, and still continue to be attended with the blessing of heaven. It is an important fact, and one which ought generally to be known that the establishment of the gospel in a great proportion of those places in this part of the country where it is established, has evidently been effected by means of missionary exertions.

Such exertions do not, (as has been insinuated by some who it is presumed are desti-

tute of correct information,) induce those who are favored with them to neglect making exertions to support the institutions of the gospel among themselves ; but their tendency is to increase both the disposition and ability to support such institutions.

While the new settlements around us so much need our help, and there are such encouraging prospects of success, are we doing well to neglect them ? Is it not time for us to commence this charitable work ? Have we not already neglected it too long ? Is it not too evident that our alms have not yet come up with our prayers as a memorial before God ? Have we not reason to fear that we withhold more than is meet, and thus bring poverty on ourselves and on our churches ?

This part of our country has enjoyed remarkably the favors of heaven. Through the smiles of Providence, it has progressed rapidly in population and in wealth. At an early period, these settlements were favored with the labors of pious and faithful missionaries. And these labors were in many places, greatly blessed. Churches were planted : ministers of the gospel were settled. And the number of churches and ministers is still increasing. The vine which was here planted has been favored with the watchful care and cultivation of the Almighty. It has grown : it is yet growing, and spreading abroad its branches. But it has not yet, except in a few instances, brought forth the fruits of Christian liberality. Is it not time that it should bring forth fruit ? Does not the Lord reasonably expect that he should now receive the fruit of his vineyard ? Is it not time for us to render unto him, in Christian charity, a portion of our substance ? Can we expect the continuance of his favors if we persist in withholding from him that which is his due, and which he requires at our hands ?

Let it be remembered, that to contribute of our earthly substance for the propogation of the gospel is not only an act of worship which our Maker requires, not only doing good to our fellow men, but it is doing good to our own souls. " For whatsoever a man soweth, that shall he also reap."

Let us then embrace the opportunity which we now have, of giving our substance to diffuse the light of the gospel. Let us acknowledge not only in words, but in acts of charity, that we are not our own ; that our earthly possessions, as well as our bodies and spirits, are the Lord's. And let us help forward this glorious work by our best exertions, and fervent prayers.

Let the rich give liberally. Let them put a portion of their substance into bags which wax not old ; and, by the charitable use of their wealth, lay up treasure in heaven. For what they give unto the Lord, he will repay them again.

And let not those who are in less affluent circumstances consider themselves as excluded from the privilege of giving unto the Lord. All who are not themselves objects of charity are allowed, are even required to give. It is their duty to labor

that they "may have to give to him that needeth." And let those who, after all their exertions, can give but little, consider that a little thus given may be a means of great good.

And, if it would not be taking too much upon ourselves, we would respectfully suggest, that ministers of the gospel and others who have influence, may be instrumental of much good, by using their influence to excite others to this work of Christian beneficence. By exciting a missionary spirit among the people, they will be instrumental in promoting the best good, not only of those who are objects of their charity, but of their own people. For what is the missionary spirit but the very spirit of the gospel; the spirit of love, and of faith, and of a sound mind?

Those who love their country and are disposed to use their influence in preventing the prevalence of vice, and ignorance, and wretchedness, and in promoting decency and good order in the new settlements, are desired to consider whether these valuable objects can be promoted in any other way so effectually, as by the influence of the gospel; and whether this influence can be experienced in any considerable degree without the exertions of missionaries. And if convinced of the utility and necessity of such exertions, they will, it is hoped, contribute for their support.

Let those who profess to seek first the kingdom of God, and to consider their worldly substance and themselves as sacredly devoted to the interests of this kingdom, contribute freely. And let them not imagine that they do this sufficiently, by contributing to support the institutions of the gospel in their own religious societies. God requires that a portion be devoted to *charitable* uses. And the most important object to which it can thus be devoted, is promoting the good of his kingdom and the salvation of mankind.

By contributing to furnish the inhabitants of the new settlements with the means of salvation, we may offer a sacrifice acceptable and well pleasing to God, and be instrumental in effecting good which will endure forever. By being instrumental in establishing the gospel in these settlements, we shall promote not only the everlasing good of those who are the immediate objects of our beneficence, but of generations yet unborn. May we not indulge the pleasing hope, that we may thus be honored as instruments in the hand of God of preserving this fair portion of our country as a peculiar possession for the Redeemer? No body of Christians, perhaps, since the first settlement of our country, ever had a more favourable opportunity of being useful in promoting the cause of religion and laying a foundation for great and permanent good, than those who now inhabit these western regions. Should the same blessing attend future missionary exertions which has attended those heretofore made, we may be instrumental in filling this part of our country with the knowledge of the Lord. And we cannot perceive why we may not indulge the cheering hope that our success will

be proportioned, in some measure to our faithful exertions. We know and joyfully acknowledge, that "all things are of God." But we are assured that he graciously regards the prayers and the alms of his people; and that the time for him to arise and have mercy on Zion is come, when his servants take pleasure in her stones and favor the dust thereof.

Let us therefore with earnestness, and without unnecessary delay, improve the favorable opportunity. Thus we may hope to be favored with a more full and blessed enjoyment of the gospel in its spiritual and quickening efficacy among ourselves. For it is worthy of particular notice, that in almost every place where the missionary spirit has prevailed, there the Spirit of God in his saving influences has been poured out; and thus they who water have been watered also themselves.

Let us then engage and persevere in this blessed work, remembering that our labor will not be in vain in the Lord.

To the Christian Public within the limits of the North Association of Hartford County.

WHEREAS the North Association of Hartford county, at their session in Enfield, on the first Tuesday in June, A. D. 1812, judged it expedient that a Society Auxiliary to the Board of Commissioners for Foreign Missions be formed, and appointed the Rev. Messrs. Nathan Perkins, D. D. Andrew Yates, Henry A. Rowland, Noah Porter, and Nehemiah Prudden, The Hon. John Treadwell, Esq., the Rev. John Taylor, Samuel Pitkin, Esq., Maj. Martin Ellsworth, and deacon Jonathan B. Balch a Committee to form a Constitution for the same, and to take such measures as they shall judge expedient to carry it into effect; said Committee met according to this appointment in Hartford, on the last Tuesday in June instant, at the house of the Rev. Nathan Strong, and proceeded to form a Constitution which is herewith transmitted.

The Committee congratulate the friends of Zion on the efforts made in this and other Christian countries, to spread the gospel, and to translate the Holy Scriptures into the numerous and extensive languages of the East. They are of the opinion that there is, at this day, a peculiar indication of Providence to press upon pious people their obligation to lend their assistance to promote this good work. Compassion for perishing millions of our race in heathen darkness—gratitude to him who purchased us with his blood—a deep sense of the value of the human soul—and an anxious desire to diffuse the gospel of peace, and the name of the divine Saviour, by whom alone salvation is attainable, will, it is apprehended, animate all good people. Under these impressions, the Committee address this Circular to the Christian public within the limits of the North Association of Hartford county, and feel a full persuasion that they will not be backward in contributing to promote

such a benevolent and Christian design.

In pursuance to this design the Committee have prepared the paper herewith transmitted, to be subscribed by all persons disposed to promote the benevolent object in view, and to become members of the Society. And they solicit the aid of the Pastors of the churches, and the assistance of others in procuring subscribers.

Persons who become members of the proposed Society are requested to attend a meeting for the purpose of organizing, which meeting will be holden in the State house in Hartford, on the third Wednesday in October next, at 10 o'clock A. M. when a sermon will be delivered on the occasion in the Brick Meeting house, by the Rev. Dr. Perkins.

In the name of the above named Committee,

HENRY A. ROWLAND, ANDREW YATES, } *Scribes.*

Hartford, June 30th, 1812.

The Address and Constitution will appear in our next Number.

Donations to the Missionary Society of Connecticut.

1812.

May 11.	From David H. Williston, collected in new settlements,	$ 17 25
	From Rev. Alvin Ayer, do. do.	13 43
14.	From Hampton Cent Society,	1 67
18.	From Eleazer Wells, of Hartford, a Donation,	1 00
26.	From Benjamin Beecher, of Cheshire, a Donation,	20 00
June 26.	From a widow woman, of Norfolk,	1.00
		$ 54 35

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An Historical View of the First Planters of New-England.

NO. XII.

(Continued from p. 291.)

GOVERNOR HAYNES.

JOHN HAYNES, the first Governor of the colony of Connecticut, was one of the most eminent of the venerable fathers of New-England. As a wise statesman, as a faithful patriot, as an amiable man, he was highly respected and beloved. It is our misfortune that the early writers have not given so large an account of this venerable patriot, as of some others of his time. Sufficient however remains, to teach us his uncommon worth, and to show the mercy of Heaven in removing him from a situation of independent retirement in his native country, to encounter the fatigues and perils of the American wilderness, to become a principal founder of the civil and ecclesiastical institutions of our country.

Mr. Haynes came to New-England, in company with a considerable number of planters, many of whom were persons of note, in the year 1633. Their arrival at Boston, in September of that year, is thus noticed by Governor Winthrop: "The Griffin, a ship of 300 tons, arrived, having been eight weeks from the downs; she brought about 200 passengers. In this ship came Mr. Cotton, Mr. Hooker, and Mr. Stone, ministers, and Mr. Haynes (a gentleman of great estate,) Mr. Goffe, and many other men of good estates." Mr. Haynes was, at that time, I conclude, about forty-five years of age.—He was from the county of Essex in England, where he possessed an estate called Copford Hall, valued at a thousand pounds sterling a year. Soon after his arrival in New-England, he settled at Newtown with

Mr. Hooker. His distinguished abilities and extensive information soon excited the attention of the colony, while his amiable manners endeared him to all his acquaintance. In 1634, the spring after his arrival, at the general election of the colony, he was chosen one of the assistants. The able and dignified manner with which he discharged the duties of a magistrate, was so acceptable to the colony, that, in the year following, 1635, he was elected governor. Concerning his public administration, the following mention is made in an ancient writing: "To him is New-"England many ways beholden; had he done no more "but still a storm of dissension, "which broke forth in the be-"ginning of his government, "he had done enough to endear "our hearts unto him, and to "account that day happy when "he took the reins of govern-"ment into his hands."

In the spring of the year 1637, Mr. Haynes removed with his family to Connecticut, and lived at Hartford. The friendship between him and Mr. Hooker, warmed by a constant discovery of each other's virtues, strengthened by common dangers and common cares in rearing the infant colony, nothing but death could dissolve. For two or three years after the first settlement of the towns on Connecticut river, they considered themselves as belonging to the jurisdiction of Massachusetts. At the first general election in Connecticut, in 1639, Mr. Haynes was chosen governor. The constitution of the colony, at that time, required that the office of governor should not be held by any one person two successive years. Mr. Haynes was chosen to the office, whenever he was eligible, that is, every second year, from that time to his death, in 1654.

He was, more than any other man, the father of the colony. He ever possessed the highest confidence of the people, and the whole tenor of his public and private life convinced them that their confidence had never been misplaced. He was a man of affable manners, of dignified deportment, of a most amiable disposition, and of unfeigned piety. The honor of his Redeemer, and the prosperity of his kingdom, was the first object of his desire.

Though called to act in a less extensive sphere than Justinian, Sully, and Pitt, the happiness of his people under his administration, and the permanency of those institutions which he contributed primarily to establish, are a testimony to his talents and virtues, which entitle him to a rank among the best of statesmen. History does not inform us, precisely, to whom, among the fathers of Connecticut, we are chiefly indebted for our constitution and our fundamental laws. From what appears, however, Gov. Haynes was the principal. During his residence in Massachusetts, he was considered the only man, who, in talents and influence, could equal Gov. Winthrop.—Of course, he was thought the most proper person to stand at the head of the sister colony.

As a patriot, the character of Gov. Haynes is conspicuous.—At his emigration for America,

he left his children in his native country, to whom, at his decease, he transmitted his paternal inheritance. He brought, however, a large property to New-England, a great part of which was consumed for the support of the infant colony.—Having never left his native land for the purpose of amassing wealth, but to enjoy the uncorrupted religion of his Saviour, and to assist in rearing churches for his praise; his disinterestedness was ever a most distinguished feature of his character. During his short residence in Massachusetts, he afforded that colony important services. At his induction to the office of governor, he informed the legislature that he should receive none of the accustomed emoluments of office.—On his removal to Connecticut, he found the colony immediately involved in a most dangerous Indian war. The war, though successful, left the people in unexpected embarrassments, which were soon succeeded by a severe scarcity. The few that were rich, cheerfully devoted their property to the public necessity, and saved the infant plantation. The Governor, first in influence, was first in personal exertions, and in unreserved devotion to the public welfare. The colony, for many years, was small; they were placed in the interior of the country; surrounded with many savage tribes, whose friendship was always doubtful; yet, by the wisdom, the liberality, and the unwearied exertions of their illustrious Christian patriots, under the favor of that God who had led them to the wilderness, they were preserved, they were prospered, and increased. Mr. Haynes possessed a most ardent desire for the prosperity of the colonies and churches of New-England, and for the advancement of that object, he could not make too great a sacrifice.

As a man, Mr. Haynes possessed a most amiable character, and was greatly beloved. *Blessed are the peace-makers.* Such, eminently, was he, and that blessing he now enjoys. The settlements and churches of Connecticut, for a numberof years after their commencement, enjoyed great quietness and harmony. This is the more to be noticed as all new settlements are necessarily exposed to a great variety of difficulties, and to innumerable unforeseen occurrences, calculated to disturb the public tranquillity. By the example, the vigilance, and the constant exertions of the governor, with the cordial co-operation of his illustrious coadjutors, these evils were in a great measure avoided.

To all the eminent virtues of Gov. Haynes, he added the humble, faithful piety of a Christian. He was a man of pure morals, of incorruptible integrity, of ardent love to Christ and his earthly kingdom, without that tincture of extravagance which appeared in the characters of many eminent Christians of his time. With the easy manners of polished life, and the dignified deportment of the magistrate, he united the characteristic meekness of a humble follower of Immanuel. To the spiritual interests of his own soul, to the religious instruction and government of his family, he

was peculiarly attentive. The public worship of God, his holy sabbath, and the ordinances of his church, while they were the great comfort of his pilgrimage in the American wilderness, commanded his constant exertions for their support. To the many rites of human invention, which incumbered the religious services of the English establishment, he could not submit.—The simple form of the New-England churches he approved, as agreeable to the divine pattern; and, in anticipation of their future increase, he greatly rejoiced. His efforts and his prayers that the churches might continue uncorrupted, that they might not forget their first love, nor decline from their original purity, were ardent and unceasing to the end of his days. In the beginning of the year 1654, this venerable servant of Christ was dismissed from his labors and entered into his rest. Blessed are the dead that die in the Lord,—that they may rest from their labors; and their works do follow them.

GOVERNOR HOPKINS.

Mr. EDWARD HOPKINS, descended from a reputable ancestry, was born at Shrewsbury, in England, in the year 1600.—After enjoying the benefit of a good education in his childhood, he received a mercantile education in the city of London. He then became a merchant in that city, and was employed, principally, in the trade to Turkey. While in this employment, he became associated with certain pious Non-conformists, with whom he contracted an intimate acquaintance and cordial friendship. As he loved the religion of the gospel, he became strongly attached to those ministers of Christ, who loved and taught his religion in its native purity. As the Christian colonies of New England were now rising to view, as many persons of reputable character and eminent piety, unwilling to submit to the burdensome ceremonies prescribed by the church of England and now enforced by the arm of persecution, were resolving to seek an asylum on these western shores, and unite their efforts with those who had braved the first dangers of the wilderness, to establish a branch of the visible church of the Redeemer according to his own precepts, Mr. Hopkins could not contemplate the noble design without the deepest interest and solicitude. Finding that many persons, both of the clergy and laity, whose characters he venerated, whose virtues he tenderly loved, were engaged in this great enterprise, his spirit could no longer resist the sacred impulse. Renouncing the delicacies of affluent life, renouncing the prospects of gain in which he had been nurtured from his childhood, he engaged with the sincerest ardor for the service of the infant colonies, and for the pagan natives of the American wilderness; hoping, in the favor of the holy Redeemer, that this desert might rejoice in *the excellency of Carmel and Sharon; —see the glory of the Lord, and the excellency of our God.*

Mr. Hopkins left his native country, in company with Mr. Eaton, Mr. Davenport, and

others, and arrived at Boston in June, 1637. The arrival of so valuable a company greatly animated the people of the infant colonies. It was about a year before this company fixed upon a place for their residence. Mr. Hopkins, however, determined to unite with the Connecticut colony, and early in the year 1638, removed from his temporary residence in Massachusetts, and settled with his family in Hartford. He soon received that respect from the colony, to which, for his worth, he was justly entitled. The people could not be insensible that after mature deliberation Mr. Hopkins had selected their colony as the place to spend the remainder of his valuable life. At the first General Election, in 1639, Mr. Hopkins was chosen one of the magistrates. —In the following year, Mr. Haynes being constitutionally disqualified, Mr. Hopkins was appointed governor. Excepting the year 1642, in which Mr. Wyllys was governor, Mr. Hopkins held the place every second year, while he continued in the country. Mr. Haynes and Mr. Hopkins generally held the offices of governor and deputy governor, which were annually exchanged.

Mr. Hopkins brought a large property into the country, which he employed in the most beneficial manner for the interest of the infant colony. In the commencement of new settlements, he would frequently purchase a place and begin a valuable improvement. Without such efforts from wealthy and public-spirited individuals, with the prospect of but a distant and uncertain return, in the feeble and embarrassed state of the colony, any enlargement of their borders could hardly have been attempted. In relinquishing the employments of commerce, Mr. Hopkins renounced the pursuit of gain as a chief object; to the service of Christ in the American churches he devoted his services and his wealth, and he never changed his purpose.

As a magistrate, Mr. Hopkins was greatly beloved. His manners were pleasing, his deportment was marked with that engaging gravity which always accompanies a rational and habitual fear of God. It was his constant endeavor to regulate all his official duties by the rules of the divine law, and to conform the civil institutions of the colony, as far as possible, to the revealed precepts of God. He believed the true Christian character to be the first requisite qualification of a good magistrate, and was unwearied in his efforts to infuse that principle into the fundamental institutions of the colony.——By his extensive knowledge of business, by his large acquaintance abroad, improving a strong and well cultivated mind, Mr. Hopkins was eminently serviceable to the colony in the management of their foreign connections and external interests. In the discharge of these important services, his disinterestedness, his assiduity, and perseverance, were equalled only by his fidelity. When the Union of the four colonies was effected, in 1643, an event so important to the common welfare, Mr Hopkins was one of the commis-

sioners from Connecticut. To the same office he was generally appointed in the succeeding years.

In the Christian character, few can be found more deserving of imitation than Gov. Hopkins. He loved the New-England churches, the order in which they were established, the gospel truths which they confessed, and the discipline which they sought to maintain. To the private duties of the Christian life he was constantly attentive. It was his usual practice to rise very early in morning, and spend some time in secret devotion. After which, he read and expounded the scriptures and prayed with his family. He was much distinguished for uncommon fervor in prayer, and, at times, seemed almost on the verge of the heavenly state. The private meetings of Christians, of the nature of religious conferences he often attended, and afforded his cheerful assistance for their improvement.——The piety of this excellent servant of Christ was equally conspicuous in the duty of Christian charity. As God had favored him with the ability, so did he possess the disposition, always to remember the poor. In addition to the deeds of charity performed by his own hands, he often committed considerable sums to the disposal of friends, with an injunction to *do good unto all men, especially unto them who are of the household of faith.*—Notwithstanding his great public liberalities, and his abounding charity, his estate did not become exhausted.

Mr. Hopkins was afflicted with very severe trials. His constitution was feeble and attended with many infirmities. He had a severe cough, with frequent turns of raising blood, for thirty years. His wife, on whom his affections were peculiarly placed, who was a daughter of Gov. Eaton's wife by a former husband, was afflicted, for many years, with a distempered melancholy, which issued in an incurable insanity. In reference to this affliction, he observed, "I promised myself too much content in this relation and enjoyment; and the Lord will make me to know that this world shall not afford it me."

In the year 1654, on the death of his elder brother in England, from whom a considerable estate fell to Gov. Hopkins, he was under a necessity of going home, to attend to his affairs. He left his family in this country and expected to return. In 1654, though absent, he was chosen governor of the colony. Soon after his arrival in England, he was appointed Warden of the Fleet, a place which had been held by his brother, and afterwards, Commissioner of the Admiralty, and member of Parliament. These employments, together with his private concerns, induced him to send for his family, who returned to England. Though re-established in his native land, he could never forget New-England, the country which he eminently loved. He was, probably, more useful to the colonies, after his return to England, than he could have been had he continued to reside among them. The New-Haven Colony compiled a body

of laws which they sent to Gov. Hopkins, that he might procure them to be printed.—— He procured the impression at his own expense, and sent the prescribed number of copies to the colony. His influence was constantly exerted with the government and with influential characters, for the good of the colonies.

But his valuable life was now drawing to a close. Soon after his return to his native country, he found his infirmities increasing, and his feeble constitution sinking under their weight.— This was a principal cause of his relinquishing the design of revisiting America. In his latter years his Christian character seemed to brighten with increasing splendor. He would often speak of the anticipated joy of meeting his Christian friends in America, in the realms of glory. "How often have I 'pleased myself with thoughts 'of a joyful meeting with my 'father Eaton. I remember 'with what pleasure he would 'come down the street, that he 'might meet me, when I came 'from Hartford to New Haven. 'But with how much greater 'pleasure shall we shortly meet 'one another in heaven."

Early in the year 1657, his disorders increased to severe sickness. He was now sensible that he was near the close of life. For a time, his mind was clouded with a distressing darkness. But after a few days, about the time that public prayers were offered for him on the sabbath, the holy Comforter dissipated the gloom, and let in upon his soul the rays of promised grace. His heart broke forth in the most animated manner, "O Lord, *thou hast kept the good wine until now.* O friends, could you believe this? I shall be blessed for ever, I shall quickly be in eternal glory. I have heretofore thought it an hard thing to die, but now I find it is not so. Oh, blessed be God for Jesus Christ." One standing by, observed to him, "Sir, the Lord hath enlarged your faith." He replied, "Friend, this is sense; the Lord hath even satisfied my sense; I am sensibly satisfied of everlasting glory." He pronounced his affectionate blessing upon New-England; adding, "The Lord hath planted that land with a noble vine; and blessed hast thou been, O land, in thy rulers." In March 1657, in the city of London, he expired, in the fifty-eighth year of his age.

In the disposition of his property, he manifested the same charitable spirit which had distinguished his life. His whole estate in New England, he gave to charitable and public uses. After several individual legacies, one thousand pounds were given for the support of Grammar Schools in Hartford and New Haven.— Those funds are still preserved. From his estate in England, he ordered five hundred pounds to be paid to trustees whom he named in the colonies "for the upholding and promoting the kingdom of the Lord Jesus Christ, in those parts of the earth." This fund is held by Harvard College.*

* We seldom find nobler thoughts or more energetic expressions in an

GOVERNOR EATON.

No one of our venerable fathers is better known in the histories of New England than the celebrated founder of the colony of New Haven. His talents, his piety, his persevering zeal, his uncommon sacrifices for the establishment of these colonies, will ever entitle him to the high veneration and grateful remembrance of posterity. No men could have less inducements of a personal nature, to exchange the felicities of their situation in their native country for the perils of a wilderness, than Mr. Eaton and Mr Hopkins. But their zeal for the church of Christ was paramount to every other consideration. Rather, God had now designed, in his adorable mercy, to establish Christian settlements, and gospel churches in the American land. Such instruments were necessary to accompiish this great design. He who holds all heart, at his will, disposed them for the work.

Theophilus Eaton was born at Stratford in Oxfordshire, in the year 1590. His father was the minister of the place ; but removed soon after and became a minister in Coventry. He there contracted, in his childhood, that peculiar friendship with Mr. Davenport, whose father was an eminent merchant in the town, which continued till their deaths. In Coventry, under the care of an able father, Mr. Eaton enjoyed the privilege of a good academic education, which was very profitably improved. His parents intended this son for the work of the gospel ministry, and, with that view, took much pains with his education. But on a discovery of his inclinations, as he advanced towards manhood, this object was relinquished, and he was educated for a merchant. In his youth he was distinguished for sobriety, and an uncommon diligence in business. Such habits, united with a quick apprehension and a sound judgment, could hardly fail of commanding success in his pursuits. Settling in the city of London, he engaged in the East-India trade, and soon became a merchant of great credit. He became a member of the East-India Company, and was chosen deputy governor of the company. For several years, he was agent for the king at the Court of Denmark. For his services and fidelity, he received testimonials of particular acknowledgment from the East-India Company, and from the Danish king.

During the time in which Mr. Eaton was engaged in his mercantile pursuits, the settlement of the Massachusetts colony was projected, on the principles of religion, for the establishment of Christian churches according to the precepts of the gospel. In this undertaking,

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Epitaph, than in the one inscribed to Gov. Hopkins.

EPITAPH.

Part of

EDWARD HOPKINS, Esq.

But Heaven, not brooking that the Earth should share
In the least atom of a piece so rare,
Intends to sue out, by a new Revise,
His *Habeas Corpus* at the Grand Assize.

Mr. Eaton cordially engaged, and afforded important assistance. He was one of the original patentees of the colony, and at the organization of the company in England, he was chosen one of the Assistants. He did not then design to remove to America, but by his influence and his property he afforded much assistance in the prosecution of the arduous enterprize.—At that time, Mr. Davenport was a minister in London, highly esteemed, and was very active in promoting the establishment of the New-England colonies. As Mr. Eaton enjoyed the ministry of this companion of his youth, as they were mutually engaged for the spread of the gospel of salvation in parts of the earth which had long been the seat of paganism, their friendship grew to an attachment not to be broken.

The persecution of the Nonconformists, which, under the administration of Archbishop Laud, raged with increased vigor, rendered the situation of those who scrupled to comply with the prescribed ceremonies peculiarly unpleasant, if not highly dangerous. Mr. Davenport was obliged to fly to Holland, and was absent about two years. After his return, the burdensome imposition of ecclesiastical rites continually increasing, he and a number of his friends resolved to imitate the faithful servants of Christ, who had for his sake been *made a spectacle unto the world, and to angels, and to men.* At the hazard of all worldly good, they would attempt the establishment of a settlement, in the unoccupied wastes of America, the chief object of which should be the service and glory of God. In this undertaking, Mr. Eaton cordially engaged. A company was formed which was one of the most opulent and respectable that ever came to New-England. They arrived at Boston in the summer of 1637, and the spring following began the settlement and colony of New-Haven.

Mr. Eaton was, at all times, the head and father of the colony. At the first General Election in 1639, he was chosen Governor, and was rechosen every year to his death, in 1657. The colony had too great a sense of his worth, and of their own interest, ever to entertain a thought of a change. Mr. Eaton was eminently calculated to be the leader of a colony. He possessed a large interest, the greater part of which was brought to this country. He was thoroughly versed in business, and was always fruitful in expedients in times of unexpected difficulty and danger. The high character which he sustained in his native country, joined with his talents and integrity, procured him universal confidence. Indefatigable in his labors, his care, his exertions, his property, were always devoted to the interests of the colony. His talents, his disinterestedness, his devotion to the public welfare, gave him an influence and a command of the minds of men, which very few men have ever possessed. Having engaged in this arduous work for the honor of God and the service of the church of Christ, the consideration of personal convenience, much less the temporary impulse of popular

applause, could never influence his conduct. The tempests of adversity could never divert his purpose, for he had cast anchor within the veil.

As a civilian, the views of Mr. Eaton were, for his time, uncommonly liberal and extensive. He was the most influential agent in establishing the connection and union of the Colonies of New England, which laid the foundation of their permanent security and increase. From the formation of this union in 1643, he was always one of the commissioners till his death. He was ever attentive to all objects which concerned the common welfare, and perceived the true interests of the colonies with the most discerning judgment. Great reliance was placed on Mr. Eaton to guard the plantations against the encroachments of the Dutch from Hudson's River, and his vigilance and prudence were equal to public expectation. I believe no man in the United Colonies possessed a greater weight of character than Gov. Eaton.

As a magistrate, he was equalled by very few of his time. A fact evincive of this, is the colony of New Haven was distinguished above all the others, for union, harmony, and internal tranquillity. This excellent magistrate inspired even the natives with such a confidence in his justice and his ascendancy over his own people, that the colony suffered very little from any of their hostile machinations. In his public administrations, he maintained the operation of the laws, and administered justice with incorruptible integrity and inflexible firmness. In his private character, he was affable and courteous, but, in his official capacity, he would never suffer any disobedience or contempt. The accounts of the time represent him as possessing, on the bench of justice, a majestic dignity, not to be described. While the faithful citizen always enjoyed his protection, the wicked never dared to defy his authority.—When laws are few, and no established usages exist, such personal virtues and influence in the magistrate are essential to the safety of civil society.—Gov. Eaton was the principal legislator of his colony. The judicial laws contained in the scriptures were his great guide, and he ever kept in view the original design of the plantation, the maintenance of pure religion, and the enjoyment of civil liberty. At the request of the legislature, he compiled a code of laws for the colony, which were examined and approved in 1655, and were published in England by the care and liberality of Gov. Hopkins. As a prodigy in the history of mankind, notwithstanding the extraordinary influence of Winthrop, Bradford, Haynes, Hopkins, Eaton, we find no feature in their laws, which indicates any design to extend the powers of the chief magistrate to the disadvantage of the public liberty.

In his private life, Mr. Eaton possessed a uniform gravity and dignity of manners, which showed how awful and excellent is exalted virtue. He was always friendly and benevolent, with his friends easy and pleas-

ant, but his characteristic gavity never forsook him. Fond of books, as much of his time as could be spared from more important duties, he spent in his study. His mind and his heart were always engaged to promote the welfare of his own and the other colonies of New-England. He considered this as the fairest and perhaps the last experiment for the establishment of a Christian commonwealth. The object was too great, the claims of posterity too strong, not to engage all the powers of his soul. On an occasion of peculiar trials, his wife observed to him, "Let us even go back to our native country." He replied, referring to the probability that she would outlive him, "You may, but I shall die here."

In his Christian character, Gov. Eaton was distinguished for humility. He always bore an habitual sense of the holy presence of God. His holy and universal government, his infinite perfections, his own weakness and guilt, were ever familiar to his mind. Under the trial of the loss of a son of great hopes, his usual constancy, for a moment, seemed to fail. He then observed, "There is a difference between a sullen silence, or a stupid senselessness, under the hand of God, and a child-like submission thereunto." It was a frequent remark with him, "Some count it a great matter to *die well*, but I am sure it is a great matter to *live well*."—In his conversation, Mr. Eaton was noted for a singular regard to perfect truth.—It was his uniform custom to retire to his study in the morning for secret devotion, before he entered upon the duties of the day. "After this, calling his family together, he would read a portion of the scripture, and after some devout and useful reflections upon it, he would make a prayer, not long, but extraordinary pertinent and reverent; in the evening some of the same exercises were again attended." On Saturday evenings and on the Sabbath, he would read a sermon in his family and sing. On the Sabbath, it was his practice to catechize his family, and question them, particularly, with regard to what they had heard at public worship. Solemn days of Humiliation and Thanksgiving were spent in the same manner. His family, though very numerous, sometimes not less than thirty persons, was regulated with the greatest order, and every individual received his particular attention for religious instruction. By his domestics he was greatly beloved, and his domestic example was always considered the greatest benefit to all who lived in his house.

In January 1657, after a short illness, this venerable servant of Christ, in the sixty-seventh year of his age, was released from scenes of incessant care and labor, and, leaving a bereaved people in tears, was removed to join the holy assembly of *the spirits of just men made perfect*. O.

[*To be continued.*]

The Necessity of the Atonement.

THERE is no subject more interesting to mankind

than the foundation upon which they build their hopes of eternal life. This foundation, it is conceded by all, is laid in the atonement of Christ. It is of more importance, therefore, to form just and clear ideas upon this subject than any other.—We need to view it in every light, in which scripture represents it. In writing to the saints at Rome, the apostle, having shown the fallen and perishing state of mankind, brings into view the atonement of Christ as the only ground upon which God freely pardons and saves sinners: "Being justified freely by his grace through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation through faith in his blood to declare his righteousness for the remission of sins,—to declare, I say, at this time his righteousness; *that he might be just, and the justifier of him, who believeth in Jesus.*" The apostle does here represent the necessity of the atonement as arising from the perfection, or rectitude of the divine character. It was necessary that God might appear consistent in justifying the believing sinner.—Though the perishing state of mankind gave the occasion, yet the rectitude of the divine character made the necessity of the atonement. And though sinners are to receive benefit from the atonement; yet the ultimate design of it is to declare God's righteousness, and set his character in a true and amiable light. *The atonement of Christ was necessary entirely on God's account.* If it was not necessary on the account of sinners, it will naturally follow, that it was necessary on the account of God. But it will easily appear that the atonement of Christ was not necessary on the account of sinners. When Adam had sinned and involved himself and his posterity in guilt and ruin, God might have destroyed him and them, as he did the fallen angels, according to the rules of strict justice.—This was a mode of divine conduct, which would have reflected glory upon God, in the eyes of his intelligent creatures, and which would have done no injury to men. As sinners, they deserved eternal destruction. And if distributive justice had its natural course, it must have fixed all the fallen human race in complete and endless destruction. On the other hand, God might have pardoned and saved all the fallen race, without doing them, or any other creatures, any injustice. It certainly cannot be an injury to transgressors to pardon and save them. It is no injury to creatures to treat them *better* than they *deserve*. If God had pardoned mankind without an atonement, he would not have injured them, nor any other of his creatures. What injury could it have been to holy or sinful angels, if God had forgiven and saved the fallen race of man? If he treated them according to their deserts, they could have had no ground of complaint, though he treated men better than their deserts. Hence it is evident that the atonement of Christ was not necessary on account of sinners. They might have been treated according to their deserts, or better than their

deserts, and no injury have been done them. This Adam felt, and this all his posterity feel, who attend to the subject. —When Adam fled from the presence of God in distress and despair, it was not owing to this, that God was about to injure him. He knew that God would not injure him, if he destroyed him, and much less, if he saved him. And every sinner knows the same. When sinners attend to their fallen, perishing condition, they are sensible, that they deserve to die, and that eternal death would not be a punishment greater than they deserve. There is nothing in them to obstruct the course of justice. There is nothing in them to prevent their final and endless ruin.—Nor is there any thing in them to prevent their salvation. If God should please to save them, he would not violate the rules of justice. Justice is not violated by treating creatures better than they deserve, but only by treating them worse than they deserve. If there had been no atonement, therefore, sinners might have been saved or lost, without any injury or injustice being done to them. But though God might have treated sinners *according to their deserts*, without doing any injury to them or to himself, had there been no atonement, yet he could not treat them *better than their deserts*, without doing injury to himself, had there been no atonement. The atonement, therefore, was necessary entirely on his account. If he saved sinners without injury to himself, there must be an atonement made.

Though it is evident that it was wholly on God's account that the atonement of Christ was necessary, yet it is of importance to pursue the subject and to see why the atonement was necessary on his account.

None will suppose it was necessary that God should save sinners; but on supposition he did save sinners, an atonement was, on his account, absolutely necessary. On this subject the apostle says—"*that he might be just* and the justifier of him that believeth in Jesus." By this it appears, that the atonement of Christ was necessary, in order to make it consistent with the *justice* of God to pardon sinners;—that he might be *just* and yet *forgive*. And it is easy to see that nothing but the justice of God stood in the way of his saving sinners without an atonement. Had it been consistent with justice, it would have been consistent with wisdom. For ought we know, it would have been as really a display of wisdom to have saved sinners without an atonement as with one, had it been consistent with divine justice. Wisdom, therefore, did not stand in the way of man's salvation without an atonement.

Nor did goodness, or general benevolence. God's goodness would naturally lead him to treat all his creatures as well as he could, consistently with the whole of his moral character. And with respect to grace, it is certain this would have been actually displayed in saving sinners without an atonement. Grace consists in bestowing happiness upon those

who deserve misery. And this would have been a bright display of divine grace. What then could there be in the divine nature or character, which rendered the atonement of Christ necessary, in order to save sinners, but the divine justice? There was nothing in man that required an atonement, and there was nothing in God which required an atonement, but his justice. Justice is one of the moral perfections of God, which is essential to his nature. All God's moral perfections are really comprised in love. "God is love."—And before the creation, there was no foundation for considering love as branched out into various and distinct attributes. But after the creation, new relations arose, and in consequence of new relations new obligations were created, both on the side of the Creator and of his creatures. Before creatures were formed, God's love was exercised wholly towards himself.—But after moral beings were brought into existence, it was right in the nature of things, that he should exercise proper affections towards them, according to their moral characters Hence God's goodness, justice and mercy are founded in the nature of things: that is, while God remains the Creator, and men remain his creatures, he must exercise these distinct feelings towards them. He must be disposed to do good to the innocent, to inflict punishment upon the guilty, and at the same time to forgive them. Now there never was any difficulty in the way of God's doing good to the innocent; nor in the way of his punishing the wicked; but there was a difficulty in the way of forgiving and sparing the wicked. God's goodness is a disposition to do good to the innocent. God's justice is a disposition to punish the guilty. And his mercy is a disposition to pardon and save the guilty. Now the difficulty in the way of man's salvation was to reconcile God's disposition to punish, with his disposition to forgive: or in other words, to reconcile his justice with his mercy. This was a difficulty in the divine government. For God had revealed his justice in his government. He had given law to man. And in that law he had clearly exhibited his justice. In the penalty of the law he had declared, that the transgressor deserved eternal punishment; that he had a right to inflict an eternal punishment; and that he had a disposition to inflict an eternal punishment. There was a full and striking exhibition of God's distributive justice, in the first law given to man: "In the day thou eatest thereof, thou shalt surely die." But this law clothed with the authority and sanctioned by the justice of God, man violated and exposed himself to the awful penalty. And man violated this law, as the head of a numerous posterity, who were by a divine constitution, involved in the same state of wretchedness and guilt. What now could be done? It is easy to see, that justice might be done, without the least difficulty. And this had been done in a similar case. Fallen angels had been doomed to eternal destruction, for the first offence.

But how could mercy and grace be displayed? This none of the intelligent creatures could tell. Angels could not. For they had seen justice displayed, and the door of mercy for ever shut against sinners. Man could not tell. He knew that his Creator and Lawgiver had clearly exhibited his punitive justice, and if this had its course, he must inevitably and eternally die.—How then could grace be displayed consistently with justice? This question God alone was able to resolve. He knew he could be *just to himself*, if his justice were displayed in the sufferings of a proper substitute in the room of man. And as to man he would not be injured, whether destroyed or saved. All God had to consult was to secure inviolate justice with respect to himself. For by securing this, he would at once support his own character, law and government. And tho' none but God could find a being, who was able to take the place of man, and by suffering, display his inflexible disposition to punish sin; yet *he* was able to provide himself a lamb without spot or blemish, whose sacrifice would satisfy divine justice. This was the Son of his love, the second person in the Trinity, equal in every divine perfection with himself. This was the only substitute to be found in the universe, equal to the great and arduous work of making full atonement for sin. Hence it was absolutely necessary that Christ should make atonement, if sinners were saved consistently with the justice of God. And he must make this atonement by enduring natural evil, or sufferings. For suffering was what God threatened to sinners, in order to display his justice upon them. Suffering, therefore, was the only thing that could display God's justice by a substitute.—But this could.—God, by inflicting the pains of death upon Christ, a being of infinite dignity, could display his infinite disposition to punish sinners, as clearly and more clearly, than by inflicting eternal misery upon *them*. We all know that inflicting natural evil upon one person may display displeasure against another. The punishing an ambassador of an earthly Prince displays displeasure against the Prince. The punishing even a subject of a Prince may display displeasure against the Prince. The highest displeasure may be manifested against a parent by punishing his son. Just so, God, by subjecting the Son of his love to death, in the room of sinners, could display his disposition to punish sin, in the most striking and awful manner. Accordingly, when Christ actually took the sinner's place, and died on the cross, the justice of God was displayed, in a clearer light, to angels and men, than it ever had been, or ever will be again, by the punishment of the wicked themselves. The sufferings of Christ on the cross made the atonement, and completely satisfied the justice of God towards himself. In consequence of this display of divine justice God can appear with the same character, when he pardons believers as when he punishes unbelievers. He can appear to have the same hatred

of sin, when he forgives it, as when he punishes it. On this account the atonement of Christ was absolutely necessary. Just as necessary as that God should give a manifestation of himself to his intelligent creatures.—And this was as necessary as his own glory, law and government, all which depend on his being known in his true character.

From the preceding observations respecting the necessity of the atonement, we may derive several important reflections.

1. Since the atonement was necessary entirely on God's account, to render it consistent with his justice to exercise mercy, the atonement of Christ is sufficient for all. It may and must extend to all. If it renders it consistent for God to exercise mercy in one instance, it is consistent for him to exercise it in another and in every instance. The atonement has just as favorable an aspect upon the non-elect as upon the elect. It opens as wide a door for their salvation. And it removes all natural impediments out of their way as much as out of the way of the elect. And this it does without any inconsistency. It provides nothing that shall be lost. If the atonement did not equally extend to all, it would be just as inconsistent with the character of God, to offer salvation to all, without exception, as it would have been to have offered salvation to sinners, had no atonement been made. And if God could have offered salvation without an atonement, he could have bestowed salvation without an atonement. It is therefore as evident that the atonement extends to all, as that any atonement has been made. If any was made, it must extend to all. If any was necessary, an atonement for all was equally necessary. Accordingly the scriptures do represent the atonement as universal.

2. If the atonement was necessary entirely on God's account, to satisfy his justice towards himself; then the atonement did not satisfy justice towards sinners. Justice, as it respects them, stands in full force against them. Nothing Christ did altered their character, or deserts, nor the law by which they were condemned. The ill-desert of sin is founded in the nature of things and cannot be removed. The justice of the moral law is founded in the nature of things, and cannot be destroyed. Christ came not to destroy the law, and indeed he could not destroy it. The atonement of Christ has left every thing respecting the personal character, ill-desert and condition of sinners, as it was before. Its whole design and efficacy respect the character and government of God. His justice is satisfied. And this is what the assembly of divines mean, when they say, in answer to the question—"How does Christ execute the office of a priest?"—'By his once offering up himself a sacrifice to satisfy divine justice.' But it was not in the least the design or the effect of the atonement to remove the ill-desert of sinners. For this is, in the nature of things, impossible. Sinners are now as properly the objects of the divine displeasure, and as justly subjec-

ted to the punitive justice of God, as if no atonement had been made.

3. Since the atonement of Christ was necessary entirely on God's account; he did not by his death merit any thing for sinners. He merited for himself and shall be rewarded. But sinners do not possess any merit in any respect, on account of the atonement. It was neither necessary nor possible that Christ should merit any thing for sinners. The notion of merit originated from the supposition, that Christ died for sinners to pay their debts. But there was no need of paying what might be demanded of sinners, that they might be saved. For nothing less than the endless torments of hell could have answered this purpose. Nor was it possible that Christ should have paid for sinners what divine justice demanded. He might have answered the design of divine justice in threatening death to sinners, but he could not have suffered the endless torments of hell for sinners so as to remove all demands of divine justice against the offenders. A substitute cannot pay a debt for another. Christ could not bear the penalty of the law, so as to take it away from sinners. But he did answer the design of God in threatening death to sinners. Yet this gave no merit to sinners, but leaves them as guilty as if he had not died as a substitute.

4. Since the atonement was designed to satisfy the justice of God towards himself, free pardon is consistent with full satisfaction. Many have found it difficult to see how penitent and believing sinners are *freely* forgiven, since an atonement has been made for the sin of the world. They have thought there could be no grace in pardoning sinners, since the Lord Jesus Christ has died in the stead of sinners. But if the design of Christ's death be correctly understood, it will be perceived that it is now an act of free grace to forgive those, who believe on his name, as much as if no atonement had been made. For the atonement has not removed, nor lessened the ill-desert of sinners. They, who are saved, are justified freely, by the grace of God through the redemption that is in Jesus Christ.

5. From what has been said we learn the absurdity of those, who deny the necessity of an atonement. This the Socinians deny; because they say God is merciful. But he is also just. And he is as much bound to regard and maintain the dignity of his justice, as to express his mercy. Indeed, the mercy of God is not such an attribute as opposes his justice. The moral character of God consists in love, or goodness. As the goodness of God is displayed towards different objects, it is called by different names. But God can no more disregard his justice in his conduct towards his creatures, than he can deny his own name, or destroy his moral perfection. If God had saved sinners from threatened and deserved punishment without an atonement, he would have sacrificed his justice, and have ruined his character and government. Accordingly, the

word of God most plainly teaches the absolute and indispensable necessity of an atonement, that sinners might be saved from the eternal punishment, which God threatens to sinners in his holy law.

6. We learn the absurdity of supposing the atonement consists in obedience. The obedience of a substitute for sinners would afford no display of divine justice towards the divine character and government in his treatment of sinners. Besides the gospel most plainly and fully teaches us that the sufferings of Christ constitute the atoning sacrifice.

7. The conditions of salvation are consistent with full satisfaction to divine justice through the atonement. Faith in Christ is required of sinners that they may be saved. Their faith is not saving on account of its own virtue, or excellence; but simply because it receives the remedy God has provided for the salvation of sinners.—— Though his justice be fully satisfied by the atonement, still it is consistent and proper for him to require sinners to believe on Christ that they may be saved.

Finally—Acceptance of forgiveness through the atonement of Christ implies an approbation of divine justice in condemning and punishing sinners. There is no goodness, nor glory in the gospel, if the law, that condemns sinners, be not holy, just and good. The justice and the mercy of God are perfectly harmonious in the salvation of sinners through the atonement of the Lord Jesus Christ. So long as any do hate the justice of God, they do also reject the mercy of God, as it is displayed in the gospel of his grace.

FOR THE CONNECTICUT EVANGELICAL MAGAZINE AND RELIGIOUS INTELLIGENCER.

Memoirs of the Reverend TIMOTHY PITKIN.

IT is always pleasant to become acquainted with those of our fellow-men, who have done worthily, in their day and place. Accordingly, the public are found to take a particular satisfaction in reading some account of the lives of such. Biography, in general, is a pleasing study, and an entertaining part of history.

Among the pious and virtuous of all ages and communions of Christians, there is always manifested a particular desire to learn the character of those, who have been distinguished for their attainments in religion. The memory of the just is blessed. *Mark the perfect man, and behold the upright, for the end of that man is peace.* The path of the righteous is as the shining light, which shineth more and more unto the perfect day. Biographical sketches of the lives of eminent Christians, and especially of faithful gospel ministers, answer two very valuable purposes, one to instruct, and the other to animate to duty, that we may be followers of those, who, through faith and patience, inherit the promises.

The subject of the following

memoir was born in the year 1727, in the month of February, at East Hartford; where the Pitkin famliy first established themselves, when they came from England, in the early settlement of the Colony, now, State of Connecticut. They were among the most respectable settlers, for their piety and good character—of course, had great influence on the moral, civil, industrious, and religious habits of the original settlers.—William Pitkin, father of the Rev. Timothy Pitkin, was elevated, after having acted in several stations of trust and honor, to the office of chief Magistrate of the Colony. The freemen, by their suffrages, elected him for their Governor; and in the chair of the state, he was greatly beloved, as well as respected. He married the daughter of the Rev. Mr. Timothy Woodbridge, of Hartford;—by whom he had five sons, William,—Timothy,—George,—Epaphras,—and—Ashbel.——They are now all deceased.—The last deceased was the Rev. Timothy Pitkin. In his youth, he was favored with the best literary advantages—early put to the study of the Latin and Greek languages, and went through a regular course of collegiate, classical studies—and excelled in them. After four years' residence at Yale College, in New Haven, he received the first honors of the Institution; and at the end of three years more, the second honors. About this time he was elected to the office of Tutor in the College, which he sustained with reputation to himself, and advantage to his pupils. But of all studies, that of Theology was most agreeable to him. Of all professions and pursuits in life, the gospel ministry was chosen by him. After a sufficient course of study, he passed an examination as to his knowledge of the doctrines of natural and revealed religion, and ability to teach and defend them, and his motives and views in offering himself to receive a *license* to preach the gospel, and his personal experience of divine things, and was approved, as well qualified to preach the gospel. He was soon requested to preach at Farmington, to the church and people there, which had become vacant by the death of their worthy pastor, the Rev. Samuel Whitman.—After hearing him several months, they with great union, presented him, with a call in form, to settle with them in the work of the holy ministry. He accepted of the call. And in June, 1752, he was set apart to the work of a gospel minister, with universal approbation, and solemnly invested, by the laying on of the hands of the presbytery and prayer, with the office of a Minister of the New Testament, according to the rules and usages of the Churches of our Lord Jesus Christ, in New England. He continued to labor in word and doctrine among the people, now committed to his pastoral charge, thirty-three years, till June 15, 1785, when he was, to the great grief of his people, for various reasons by him suggested, and particularly want of health, dismissed, by an ecclesiastical council convened for that purpose, from his pastoral charge.

When Dartmouth College in the State of New Hampshire was instituted, he was elected one of the Board of Trustees; which office he held several years; and then resigned it.

He was, also, after a number of years, elected one of the Board of Trustees of Yale College, in New Haven, and continued to act, in that office, till age made it expedient, to resign his seat at that Board.

Let us now trace his early consecration of himself to a life of piety. Delightful is it to see man, a rational creature and moral agent, placed here in a state of probation, devoting the bloom of life to the glory of God, and work of religion. In his youth he became hopefully pious. At various seasons, he was in a greater or less degree, visited with the strivings of the Spirit of God, and affected with a sense of his sinful nature and state, and the danger of it. His religious impressions and convictions continued many months; but at some seasons were much higher than at others. He saw his wretchedness and guilt as a sinner—that his heart was enmity to God—that in himself he had no help—that he must perish for ever, unless free and sovereign mercy should be extended to him. This, at length, he hoped was extended to him, and his religious awakenings terminated in a real change of heart. For he felt reconciled to God's holy character and law; and hoped he had passed from death unto life, had become the subject of the regenerating influences of the Holy Ghost.—He seemed to himself to be willing to embrace an offered SAVIOUR and purchased pardon—to love and admire the divine character, and the purity of the divine law. After much examination and self-searching, he entertained a hope concerning himself that he had experienced a change of heart, such as the scripture makes essential to salvation. *But after that the kindness and love of God our Saviour toward man appeared. Not by works of righteousness, which we have done, but according to his mercy he saved us by the washing of regeneration, and renewing of the* HOLY GHOST. In a suitable time, he made a public profession of religion, and resolved to devote himself to the work of the evangelical ministry.——The friends of Zion rejoiced, in the prospect that he might, in his day, be eminently useful in the church. He was both a scholar and gentleman. The God of nature gave him respectable talents. His memory was retentive—his judgment sound—his apprehension quick—and his imagination lively.——He was a kind parent—an affectionate husband—a firm friend—a lively Christian—and faithful Minister. In conversation he was entertaining and interesting—endowed with a happy talent at introducing moral and religious sentiments, in either the learned, or polite circle.

As a minister of the gospel, he was grave and circumspect, but social and conciliating—was much esteemed by his own people, and by others, who had, occasionally, opportunity of becoming acquainted with him.—

He was candid, willing others should think for themselves, but firm in his attachment to what he conceived the truth. Under his ministry there was one great revival of religion. A large accession, as the fruit, was made to his church—Many were awakened to thoughtfulness—many convinced of their sin and danger—many hopefully renewed. Of this day of God's power and grace, he used often and affectionately to speak. He was a judicious and correct DIVINE—attached to the doctrines of grace—the doctrines of our Churches in New-England,—the doctrines maintained in all ages, even from the primitive apostolic times, as the essential doctrines of the gospel—the doctrines of the REFORMATION. Of these he had a clear and correct understanding. These he loved as the pure gospel. These he was able to defend, and well illustrate. These he fully, plainly, and solemnly preached; and as the natural effect, many of his people were, from time to time, brought to a saving and experimental acquaintance with them. By his zeal, wisdom, and firmness, he was considered as a pillar in the church, and in the support of orthodox principles.

In preparing for the labors of the DESK, he was very diligent, and a close and faithful student. His attainments in theological science were respectable, and in solving cases of conscience he excelled.—To young Ministers he urgently recommended close application to study—to give themselves to reading, meditation, and prayer.

His reputation for wisdom, knowledge in ecclesiastical proceedings—and ready talents for healing and composing divisions, uneasiness, and difficulties in churches and societies rendered applications to him to sit in Councils for that purpose, frequent.

In his preaching, he was distinguished for an affectionate and tender address. In composing his sermons, his stile was plain, familiar, and diffuse—and his arrangement of his ideas, and his method lucid and easy. He had a taste for employing metaphors to inforce and illustrate his subjects. His strain of preaching was evangelical. He dwelt much on doctrines, on the discriminating glories of the gospel. A Saviour's name, divinity, and atonement often—often found a place in his sermons. He gloried, like Paul, in the CROSS OF CHRIST, as the sum of the gospel. He appeared always to be in earnest, to his hearers, to seek not their applause, but their salvation. He seemed to feel what he delivered—to speak as a dying man to dying men. This rendered him acceptable and popular. Again,

He had a pleasing animation and fervor. He prayed, he preached—he conversed with such, as were concerned about their salvation, and with Christians on their exercises, experiences, and doubts as alive, not in a cold and formal manner.—He never concealed, or disguised, through fear of man, the essential doctrines of Christianity. Believing these necessary to salvation, he boldly proclaimed them from the SACRED DESK, let it displease whom it might. In pathetic eloquence,

few excelled him. And when tidings of revivals of religion in any place reached him, he was filled with joy and thanksgiving.

He was a man of prayer. In his pulpit performances, he was universally allowed to excel in this part of them. Here he had uncommon gifts :—always solemn—always devout—always pertinent—especially, did he excel on interesting and important occasions. There was a variety—there was a copiousness—there was an enlargement of heart peculiar to him, noticed by all strangers, as well as his own people. In a word, he was a plain, experimental, practical, searching and powerful preacher.

After his dismission from his pastoral charge, his time was almost entirely devoted to reading and self-examination, and particularly to reading the sacred Volume. Among his once dear charge, he witnessed many both affecting and painful vicissitudes. During the last two years of a life protracted to a great age, he was called in a holy Providence to struggle with much pain and infirmity. After his confinement from the house and ordinances of God, he remarked that he felt a higher sense of the communion of saints, than he ever felt before ; and on the Sabbath, while the people were gone up to the city of their solemnities, he made it his practice to set apart some special seasons of prayer for them, that they might have refreshings from the presence of the Lord, and a sweet day of sacred rest. Generally, he appeared to maintain a lively sense of divine things—to have bright and supporting hopes of heavenly felicity—and much delight in God, as infinitely glorious, and in addresses to him, as his God, and all his salvation.—In his last sickness he repeatedly observed to the writer of these lines, when visiting him—" My chief concern is to prepare to die :—to go to that God, to whom I pray, to be swallowed up in his glories : and to that Redeemer, whose life-giving blood is my only dependence for pardon and eternal life.——I think I love my God !——I think, I know, I love him, as my heavenly Father."——

At another visit, in conversation on the subject of his being soon in an awful, boundless eternity, he said, " How dear to my heart is the name of my Saviour! He is to me all and in all !" Again, with tears streaming from his eyes, he said, " I cannot endure the thought of being cast off from God *for ever*—of being in the place of misery with his enemies *for ever*—of being in hell where his name—the name of an infinitely and holy GOD is blasphemed *for ever*.—I cannot bear to be exiled from my Redeemer's presence and glory."—At another time, speaking of his pains and remaining sins—of the present troubles of the world, and of our own country, he exclaimed, " O how do I delight, at least, I think I do delight—to think of rest in God in his kingdom—of being in a holy heaven, where pain and sin never shall enter—to go no more out—to think of perfect—perfect holiness—perfect obedience !—To die is gain. God has been good to me all my days. I bless him for all his

mercies. O bless the Lord, for his mercy endureth for ever.—I often think how awful the idea of being a *cast-away*, after having preached the gospel to others.—But I seem to think—O that I might not be deceived, that I can take leave of all on earth—a vain, distracted world, without regret. *Amen, even so, come Lord Jesus.*"——Such was the ministerial character—such the life—and such the death of this servant of the Lord.—On the 8th of July, 1812, in the 86th year of his age, he breathed his last, and has gone to an infinitely better world, we trust—where all tears shall be wiped away. *Blessed are the dead that die in the Lord.*

Note....The EDITOR observing that in the above Memoir of the Rev. Mr. Pitkin, there is no account of his family, for the satisfaction of his readers, would inform them ;—that the Rev. Mr. Pitkin married Miss Temperance Clap, daughter of the late venerable President Clap.—Mrs. Pitkin died in May, 1772, having supported a character of eminent Christian piety.—She, with the late Mrs. Mary Wooster, relict of the late General David Wooster, were the only surviving children of the late President Clap.

By this connection, Mr. Pitkin had eight children.

Samuel, who died Sept. 1777.

Catharine, the wife of Rev. Nathan Perkins, D. D. West Hartford.

Charles, now living in Farmington.

Elizabeth, the wife of the Rev. Timothy Langdon, deceased ; she is now the wife of Mr. Benajah Storrs.

Anna, the wife of Enoch Perkins, Esq. of Hartford.

Timothy, now Member of Congress from the State of Connecticut.

Mary Clap, the wife of the Rev. Asahel S. Norton, of Clinton, State of New York.

Temperance, the wife of Mr. Bissell Hinsdale, Merchant, Winsted.

Religious Intelligence.

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DOMESTIC.

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A brief Narrative of the Religious Revival in Cornwall, First Society, 1812.

DURING the last winter and spring, many of the people of my ministerial charge, were unusually attentive to preaching, conferences, and the means of religious instruction. Several were deeply impressed with divine truth, and it is hoped that more than sixty, after a season of great solicitude for their future happiness, have become the subjects of divine illumination. These subjects are chiefly the youth, children, and young heads of families. The society, by reason of numerous dissenters, is small, and consists of less than one hundred families. In the year 1804, the church was composed of about fifty-four members. In the year 1806 and 1807, there were large additions made to both of the churches of the town. There was a very extensive revival in both societies, and toward seventy were added to the church of my pastoral charge.

The moralizing influence of this revival, in my society, has been great and abiding. Our youth have been sober ; for five years past, midnight balls, gambling, and scenes of dissipation,

have scarcely been known among us.

The youth, in their social meetings, have often spent their hours in attending to religous books and the subjects on which they read. Also church praying meetings have not been wholly neglected for any length of time. But previously to the present revival the church was fast declining into languor and coldness. At the same time the society was exposed to divison by certain local circumstances.—These things alarmed the most prayerful, and no doubt led them to implore Him, who has the residue of the Spirit. The attention commenced among the youth, but no uncommon providences appeared to excite their attention.

In September last, a few of our religious youth proposed to their young companions to meet them in conferences.—The conferences were well attended, and evidently crowned with the divine favor—several young persons became very serious.——Some were deeply impressed with a sense of their danger as sinners.—The attention increased in a slow, but steady manner.

In December, the church met very generally, and without public warning, to spend a day in fasting and prayer for the effusion of the Divine Spirit.—This was a solemn and affecting season.—Without any enthusiasm it may be humbly hoped, that God condescended to hear the prayers of the church.—New instances of deep impression were heard of, weekly and almost daily.—During the winter, and the early part of the spring, the work progressed continually. Several neighboring ministers furnished their friendly and pious aid, for which no doubt many will thank God for ever.—In the centre school, many small scholars were alarmed for their souls—they daily thronged the house of their minister, and it was very affecting to see the dear creatures bathed in tears, hanging on the lips of their instructor.—Some of them give comfortable evidence, that they are the lambs of Christ; for their conduct, as yet, is humble and exemplary. The people were taught in the pulpit and from house to house—that they were moral agents, and that their guilt was the effect of their voluntary conduct. That their hearts were desperately wicked—opposed to God, to his law, and to the way of salvation—and that after all the sincere and kind invitations of the Lord Jesus—they would inevitably perish in sin, if the sovereign and electing love of Jehovah did not interpose. The necessity of repentance and faith—the doctrine of regeneration,—the character of the eternal Son of God.—his mediation, offices, and promises, were exhibited to them; and although these things were brought to their view, by their own teacher, with much imperfection, they proved mighty through God; and ever adored be his grace!——

The exercises of the serious, before the indulgence of hope, were substantially the same, but they were varied much in respect to circumstances and the degree of anxiety. One person under very deep and

distressing conviction was for a season fully persuaded that the Spirit of God, had no influence on her, because of the amazing depravity of her heart. A deep sense of the nature of sin, was common among all.—Yet all this work was still and solemn, and without any instances of disorder. When the subjects of hope emerged from despondency, they did not all perceive the great objects of faith and hope with equal clearness. But generally they had a just view of the glory of the exalted Redeemer, and founded all their hope on him as their only and eternal basis. Some, who have appeared reluctant to say much of their own exercises, have told their confidential friends, that they felt assured of the love of God.—Their joy was elevated, but serene, and without any marks of enthusiasm. Before they had hope,—a hope was their primary object; but when divine light shone, the glory of God, of Christ, and the salvation of the souls of men seemed almost exclusively to engross their minds.

One very extraordinary case of conviction and of renewal of heart, as there is good reason to hope, must not be unnoticed.—It is of a man aged eighty-two. His life had been a continued course of total disregard to piety. He rarely, if ever attended the worship of God. He ever felt inveterate dislike to the professors of Christianity.—A few months before he was excited to a sense of his sin and danger, he was, by sickness, laid upon the borders of the grave. Yet when he expected to die, he appeared extremely hardened. He conducted as a reprobate. When his minister visited him (which was almost daily,) he was determined to cast off fear, and restrain prayer. He positively denied that he was a sinner, and was very averse to prayer, and all religious conversation. Often he seemed angry with God for afflicting him.—After his recovery, he was no less heedless than before. Yet this man appears a wonder among his acquaintance and a monument of mercy!—In the midst of the revival, when he knew little or nothing of it—he was arrested by the secret influences of the Almighty Spirit,——for what power short of Almighty could have reduced *him* to subjection! As long as possible he concealed the struggles of a hard heart and smitten conscience, and while his soul was filled with anguish, he was determined to retain his pride. He frequently retired to the wood, and as he has since said, "He felt as though his heart would burst, from a sense of his aggravated transgressions." After several days of great distress, and at a certain time when alone in a wood, he reflected with wonder even to astonishment, on the long suffering patience of the Lord, towards sinners, especially towards himself. There, it appears, that the glory of God burst upon his soul. To use his own expression: "The woods seemed full of God." When he thought of God he was happy; but in viewing himself, he was deprived of comfort. He no more concealed his feelings, and was afterwards happy in the promises of the gospel. When

his minister first visited him after these things, the interview was very interesting. He saluted him with great affection, and with many tears. He could say to him—" formerly I hated to see you, but now I love you." He has made a public profession; is much delighted with prayer and religious conversation—apparently he is meek, humble and sincere; and, as he is declining in health, we hope he is ripening for glory.

Some persons, no doubt, should they read this narrative, will regard this account as the effect of weakness, enthusiasm, or imposture. But the story of this man is founded on facts.—As for the heart of man, God only knows. But is not God, Almighty? and is not the King's heart in the hand of the Lord?——

Thirty-four have been added to the church at one time.—and many others will probably present themselves for communion soon.—Most of those who sing in public, are professedly the friends of religion.

In the second Society of Cornwall, several have indulged religious hope, and in both the Societies there are yet manifestations of the Divine Spirit.

TIMOTHY STONE.

Cornwall, }
August, 1812. }

[In our last Number we published An Address to the Christian Public within the limits of the North Association of Hartford County. Here follows the Address and Constitution of an Auxiliary Foreign Mission Society in Hartford County.]

AMIDST the confusion of the nations God is doing great things for his church and people. The happy days are rapidly hastening in which the promise made to Christ shall be fulfilled, '*I will give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession.*' Societies have been instituted for the purpose of sending the gospel to the *Heathen Nations*, and to translate the Holy Scriptures into their various languages. Among these an American Board of Commissioners for Foreign Missions has been instituted, whose prospects are thus far promising. Five young men have already gone to the Birman Empire, and others have it in contemplation to go when their education for that purpose shall be completed, and funds shall be furnished.

We the subscribers, sensible of our obligations to aid in imparting the blessings of the gospel to the heathen do herby associate for that purpose, under the following regulations, and promise to pay the sums affixed to our names severally.

CONSTITUTION.

Article 1. The name of this Society shall be the Foreign Mission Society of the North Association in Hartford County and its vicinity.

2. The object of the Society shall be to raise money, *to support Foreign Missions, and to aid the translation of the Bible into various languages.*

3. Every person, who shall subscribe the Constitution, and shall engage to pay to the Treasurer of this Society, annually,

a sum not less than one dollar, shall be a member.

4. Every person, paying the sum of fifteen dollars, which will be accepted at three equal annual instalments, shall be a member for life.

5. The Officers of the Society shall be a President, Vice-Presidents, a Secretary, Treasurer, and Auditor to be chosen by ballot at the annual meeting.

6. The Society shall hold its annual meeting on the third Wednesday in October in each year.

7. The first payment shall be made at the first annual meeting to the Treasurer when elected.

8. The Secretary shall record all the proceedings of the Society, and shall give notice of the annual meeting in the News papers printed at Hartford, at least three weeks before the time of meeting, and special meetings may be called by the President, or in his absence, by either of the Vice-Presidents.

9. Whatever expenses shall arise in transacting the business of the Society shall be defrayed by monies drawn from the Treasury by an order signed by the President, or in his absence, by either of the Vice-Presidents, or in their absence, by the Secretary.

10. The Treasurer, on receiving the annual tax, shall pay the same, and all other monies received by him, to the Treasurer of the American Board of Commissioners of Foreign Missions, except as above excepted.

11. The Auditor shall annually, previous to the annual meeting, examine the accounts of the Treasurer, and a statement thereof shall be made and exhibited to the Society at each annual meeting, and the same being accepted, shall be recorded by the Secretary.

12. If the office of the Secretary or Treasurer shall become vacant during the year, the President, or in case of his absence, the Vice-Presidents shall designate a person to fill the vacancy.

13. No alteration shall be made in this Constitution unless by a vote of two thirds of the members present at an annual meeting, nor unless the motion for the alteration shall have been made at least one year previous to its adoption.

INTERESTING.

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Eighth Anniversary of the British and Foreign Bible Society.

ON Wednesday the 6th of May, 1812, the British and Foreign Bible Society held their Eighth Anniversary at Freemason's Hall. The attendance was so numerous that the Hall was filled almost immediately after the doors were opened; and many hundreds, among whom we regret to say were the Earl of Hardwicke, and several Members of Parliament and other Gentlemen, subscribers to the Institution, were unable to obtain admission. At twelve o'clock Lord Teignmouth, the President, opened the business of the day by reading the 8th Report; which, from the variety and importance of the facts it enumerated, as

indicative of the operations and success of the Institution, and the very animated and impressive sentiments with which it concluded, may be justly considered the most interesting and valuable of those compilations for which the Society are indebted to the able, pious and indefatigable exertions of their truly Christian President.—His Lordship, (who was relieved by the Rev. Mr. Dealtry in reading a part of the Report,) having brought it to a close, delivered a brief and impressive address; and proceeded to read a letter from the Bishop of Durham, wherein that excellent prelate expressed his deep regret at being prevented by the state of his health at so advanced a period of life, from attending the meeting of a Society in which he took so cordial an interest, and desired that a draft of 50*l.* might be accepted as his Proxy. The Cash Accounts having now been read by the Assistant Secretary, the Bishop of Kildare, (lately appointed a Vice-President of the Society,) rose and moved, that the Report which his Lordship the President had read should be adopted and printed under the direction of the Committee. The Bishop prefaced this motion by an admirable speech, in which he stated the want and acceptability of the Scriptures, according to the authorised Version, not only among the Protestants, but also among very many of the Roman Catholicks in Ireland, and spoke in terms of high commendation of the exertions made by the Dublin Association, and the Hibernian Bible Society of Dublin to meet the exigency.—The Bishop asserted that the ignorance which prevailed in that country on the subject of religion was not to be conceived, that the doctrines of the Reformation were utterly unknown in many parts of it. His Lordship then described in a very pious, simple and feeling manner, the recent accession of the Professor of Maynooth to the Protestant established Church; and concluded by an affecting appeal on behalf of a people who needed so greatly the assistance of the Society, and were so prepared to profit by it.

The Earl of Hardwicke having been prevented by the pressure of the crowd from entering the Hall, despatched a letter, (which was read to the Meeting) wherein his Lordship expressed his regret at being compelled to retire, and the more so, because it had been his intention to move the Resolution of Thanks to the President.—Mr. Wilberforce, after adverting to the suddenness with which the duty of making that motion had devolved on him, delivered a speech which would deserve to be classed with the happiest of his effusions on any preceding Anniversary. He complimented the Noble President on being the centre of the largest religious circle which the world had ever witnessed. "Little did your Lordship expect," (said Mr. W.) "when you returned to your native country, to enjoy that ease and retirement which your public labours in so arduous a Government had earned, that so high and useful a destination was reserved for you as that to which your Lordship has been called." Mr. Wilber-

force then proceeded to descant, with exquisite beauty and feeling, on the scene which he now had the satisfaction to witness, contrasting with it the stormy and tumultuous scenes in which so great a part of his time is spent. He seemed to have entered a higher region, within the beams of celestial light, and to have left the clouds and storms of this lower world beneath him. The institution appeared to him very aptly described in those beautiful lines of Goldsmith :—

"As some tall cliff that lifts its awful form,
"Swells from the vale, and midway meets the storm ;
"Tho' round its breast the rolling clouds are spread,
"Eternal sunshine settles on its head."

The Bishop of CLOYNE in seconding this motion, stated that after the very eloquent and able manner in which the subject of the proposed Resolution had been treated, he should not offer a single word by way of recommending to the meeting what every gentleman present must, from full conviction of the merits of the Noble Lord be eager to adopt.

The Rev. Dr. WINTER, in moving the Thanks to the Vice-President, delivered a judicious and candid speech, in which he described in very appropriate terms, the happy union of Christian parties which this Society exhibited. Lord Calthorpe, and Sir Thomas Baring, in severally seconding this and a preceding motion, delivered their sentiments briefly, but in a very feeling and impressive manner. The Bishop of Meath, (recently appointed a Vice-President,) moved the Thanks to the Committee in a speech of great energy. His Lordship concurred with the Bishop of Kildare in representing the state of Ireland as needing the benefit which it was in the power of this Society to impart. The Bishop remarked that only the skirts of that cloud charged with fertilizing showers, to which the Noble President had compared this benevolent Society, had yet extended to Ireland.—His Lordship expressed the warmest satisfaction at witnessing so numerous a meeting, united thus cordially and ardently on an object of so much importance, and assured them, that he should endeavour to impart a similar impression to the Clergy of that Diocese which constituted the sphere of his labours.

The Right Honourable N. VANSITTART, M. P. seconded the motion of Thanks to the Committee in a speech distinguished by his customary candor, elegance, and discrimination. He bore the strongest testimony, from his own personal experience, to the industry and harmony of the Committee, and the uniformity with which, merging all peculiarities of religious sentiment, they pursued the great object of their appointment.

The Thanks to the Treasurer were moved by C. GRANT, Esq. M. P. and seconded by T. BABINGTON, Esq. M. P. in a short but pertinent speech, delivered under the inconvenience of a cold which almost suppressed his utterance.

The Bishop of NORWICH then

rose, and moved the Thanks to the Secretaries. His Lordship stated, that he could bear his testimony so their zeal; and proceeded to expatiate on their services, to which himself had been witness, with that simplicity, feeling, and liberality, by which he is so eminently distinguished.

Mr. Steinkopff, in returning thanks, addressed the meeting briefly with that Christian pathos which characterizes all his addresses. He felt the respect paid to his colleagues as paid to himself. In the garment of praise with which they are clothed, he felt himself adorned; in their honour he was honoured. He confessed that oftentimes when he contemplated the magnitude of the duties which belonged to his office, and still more the responsibility which accompanied them, he was almost ready to sink under the weight; but he remembered that his Saviour had said "My grace is sufficient for thee," and then he felt encouraged to proceed. Adverting to the Continent of Europe, and the services which the Society had rendered to that part of the world, he directed the attention of the meeting to two foreign Clergymen, the Rev. Dr. Brunmark and the Rev. Dr. Schwabe, who were present, and who would probably favour the meeting with some observations on the subject.

Dr. Brunmark (Chaplain to the Swedish Embassay) then came forward, and after appealing as a Foreigner, to the indulgence of the audience, delivered a very sensible, pious and impressive Address. He did justice to the paternal kindness and activity of his own government; but pointed out how, from various causes, a grievous scarcity of the Scriptures prevailed among the lower orders of the people throughout the Swedish dominions, which nothing but British benevolence could have remedied, and for which the British and Foreign Bible Society had provided a remedy. Dr. B. then particularized the services which the Society had rendered by promoting the printing of the Scriptures in the Swedish, Laponese, and Finnish languages; and described the value of these services, and the gratitude with which they were felt, in a manner which excited great interest, and produced a very considerable effect.

The Rev. Mr. Hughes followed, and offered his thanks to the Meeting on behalf of himself and his Colleagues, to whom he was not more united in office and in labour, than in respect and affection. Mr. Hughes then took a brief but luminous view of the Society's exertions during the past year, and adverted, in very grateful terms, to the kindness which had been shewn to himself and his Colleagues, by the several local bodies to which their personal assistance had been given. He closed an excellent address, by glancing at the advantages which would result from this Society to Britain, whatever might be her destination. If she were to remain the arbitress of nations, she would have the means of extensive usefulness, and be a source of happiness to the world. If, on the contrary,

her connection with other nations should be destroyed, if she should experience such a reverse as to cut off the means of her commercial wealth and greatness, she would have within herself those resources which would sustain her under calamity, and make national adversity contribute to her improvement.

The Rev. Mr. OWEN expressed himself unwilling to weaken by any thing he might say, the impression which must have been made by the union of feeling and judgment in the speeches of his Colleagues who had preceded him. He was also aware that the field to-day was occupied by reapers of high consideration; and that as the sound of their sickle appeared to be so grateful in the ears of the Meeting, he should leave them in full possession of it.—If, however, a proper opportunity should offer at the close of the business, he should very cheerfully glean a few ears, and present them as an offering on the altar of the Society.

The Bishop of SALISBURY expressed the cordial satisfaction with which he took a share in the duties of this interesting occasion; and moved the Thanks of the Meeting to the Synod of Glasgow, and the several Synods, Presbyteries, &c. in North Britain, for their liberal contributions and support. This motion was seconded by the Rev. T. White, M. A.

HENRY THORNTON, Esq. M. P. then came forward, and moved the Thanks to the several Auxiliary Societies, &c. In doing this, he entered into a detailed and very judicious consideration of the advantages arising both to the funds and operations of the institution from the establishment of Auxiliary Societies. He appealed to the prodigious item in the Cash Account of 24,813*l.* 5*s.* 10*d.* furnished by Auxiliary Societies alone, in justificaton of his statement; and after explaining in a variety of ways the solid and permanent benefits connected with this system of localization, concluded a very able and satisfactory speech by representing the several Auxiliary Societies as possessing claims to the warmest gratitude of the Meeting.

Lord GAMBIER then rose and moved the Thanks to the Corresponding Committee in Bengal. In doing this, his Lordship apologized for his inability to support the Motion as it deserved. The profession of arms, his Lordship observed, was not favorable to habits of public speaking. He did however, consider it a great honor to perform the lowest office in this blessed Society; and therefore trusted that his feelings would be accepted as an atonement for the deficiency of his expression; he should satisfy himself with simply offering the Resolution which he held in his hand to their adoption. C. Grant, Esq. M. P. seconded the motion.

The Rev. John TOWNSEND (of Bermondsey), in moving the thanks to those Gentlemen who had contributed Books to the Library, delivered a very neat, candid and pleasing address. He drew a very happy parallel between the society as constituted of different Christian denominations and the human body. Had you observed these

apart, you might have seen the brilliant eye, heard the eloquent tongue, and witnessed the active hand; but you could not have contemplated the symmetry of the whole, had you not seen them embodied in the society itself. Mr. Townsend was followed by the Rev. Mr. SIMEON, (of Cambridge), who adverted with much feeling to those laborers in the East, Messrs. Martyn and Thomason, who had commenced their pastoral duties in the service of his own church, and whom he regarded with the affection of a brother. Mr. S. gave some interesting details respecting Mr. Martyn's visit to Shiraz in Persia, with a view to effect a pure Persian translation of the Scriptures; and after descanting briefly on the general object of the Society, and the degree in which that object was promoted by literary contributions, concluded by giving his support to Mr. Townsend's motion.

The Bishop of NORWICH having moved the Thanks to Lord Teignmouth, for his Lordship's conduct in the Chair, Mr. Owen came forward, and closed the business of the day by an animated Address. He congratulated the Meeting on the services which had been rendered this day to the cause of the Society, by Irish and English Prelates, by the defenders of our country (alluding to Lord Gambier), and (pointing to Messrs. Vansittart and Wilberforce), by the enlighteners and liberators of mankind. Mr. O. then called upon the meeting to take a view of the Society, in reference to the agents which it had called into employment, the various scenes in which it was acting its dignified part, and the objects to whom its kindness was extended.—To ascertain these several items, and present the grand total of the Society's exertions, would stretch the intellect of an Angel, and surpass the computing powers of all but HIM who numbereth the host of Heaven, and calleth the stars by their names. The tale could only here be told in part, and must be interrupted. He trusted, however, that those whom he had the honor to address would be united in that perfect state, where the mighty narrative would be completely unfolded, and neither darkness intercept our view, nor weariness oppress us. The direct advantage of this Society was, he said, scarcely greater than the contingent benefit which resulted indirectly from it. While civil polity and social happiness were ultimately promoted, it was impossible not to see and admire in what degree Religion profited by the influence of such an Association.—The correspondence which it elicited, and the testimonies which it collected from every part of the world, were so many dispositions, from independent and concurring witnesses, to the truth, the power, and the excellence of Christianity. After a train of remarks, illustrative of these positions, Mr. O. concluded by urging the Members to take encouragement from the triumphs which they had witnessed this day. "Be ye stedfast," (said Mr. O.) "unmoveable—always abounding in this work of the Lord; forasmuch as ye know that your la-

bor has not been, is not, nor ever will be, in vain, in the Lord."

Thus terminated the Eighth Anniversary of this great Institution. The multitude, amounting to between 2 and 3000 (and which would, had there been space, have amounted to almost double the number), were literally of one heart and one mind. Never did the countenances of men indicate more visibly the strong feelings of mutual joy and affection than those of that vast assembly. So perfectly had the great subject absorbed all subordinate considerations, that not an expression dropped from any speaker which betrayed a controversial feeling. A stranger to what has appeared in print would have supposed, that in this Institution of pure and vast benevolence there is (as we trust there soon will be,) but one opinion and one feeling throughout the British Empire and the Christian world. And when we state that 35,690 Bibles, and 70,733 Testaments, were issued last year, besides the number circulated abroad by the Society's aid—that within that period *Seventy* new Auxiliary Societies (including Branch Societies) were produced in Britain alone—and that the net income of the year was 43,532*l.* 12*s.* 5*d.* and its expenditure (including its engagements) 46,530*l.* 10*s.* 11*d.*—we scarcely think we assume too much in claiming for an Association so employed and supported, the contributions, the co-operation and the prayers of those who are sincerely desirous "that all men should be saved, and come to the knowledge of the truth."

Account of the death of Mrs. Ely.

[The following account of the death of Mrs. Nancy Ely, wife of the Rev. Alfred Ely, of Monson, (Mas.) is inserted for the satisfaction of her numerous, pious female acquaintance, who read this Magazine.] Ed.

THE subject of the following sketch, whose name before marriage, was Nancy Hinsdale, was born in New Canaan (N. Y.) August, 1778. While a child, she was deprived of both her earthly parents. Destitute of parental guidance and instruction, she suffered many evils in her orphan state, which, doubtless, were heightened, by her great delicacy of bodily habit and extreme sensibility of feeling.—The season of her childhood was spent principally under the direction of her pious maternal grand-mother. After this, she was placed under the care of an aunt, living in Norwich, (Con.) who being soon removed by death, she came to Hartford, where she resided, most of the time with her sister, till united with Mr. Ely, February 16, 1806. During this period, she was called to pass through many scenes of affliction, one of which, the death of her sister, Mrs. Deane, with whom she lived, was peculiarly trying.—This however was the means of awakening her attention, in some degree, to the concerns of her soul. Previous to this, she had not, indeed, been inattentive to the form of godliness, nor had she lived entirely destitute of serious impressions. The instructions and prayers of her grand mother, she always thought, were the means of preserving her from the fash-

ionable follies of the age, of inspiring her with reverence for religion, and of leading her to attend to its external duties.—But she continued in a state of impenitence, though moral and amiable, till about the year 1798 when, during a time of revival in Hartford, she was brought under deep conviction. In view of her depravity and need of divine grace to renew her heart, all hope, derived from outward observances or natural sweetness of temper, was destroyed She felt herself to be a helpless sinner, in the hands of an angry God. Not till after much distress and agitation of mind, was she enabled to renounce all things for Christ. God was pleased to manifest his forgiving love and grace to her, while reading and meditating on the viii. Chapter of the Epistle to the Romans. The glorious truths, there exhibited, were applied to her heart. And the sovereign grace of Christ, the electing love and faithfulness of God, were ever after the source of her comfort.

Soon after this, she publicly professed her faith in Christ, and was received, as a communicant, in the North Church at Hartford. The communion of saints was to her a cordial and a comfort; and from this time she appeared to enjoy, with little interruption, great peace in believing for several years. The benefit she derived from the religious meetings of the young people, which commenced during the awakening and were attended, weekly, for a considerable time, she often mentioned with grateful praise to God. These seasons of prayer and praise, she highly prized; and considered, as a precious means of confirming her, in the faith and hope of the Gospel.

On account of feeble health, she left Hartford, in the Spring of 1804, and resided in the country. Deprived now, of many religious privileges, which she had long enjoyed, she on this account sensibly felt, and greatly regretted the change. But the state of her health seemed to render the sacrifice necessary. At this time, her friends were apprehensive, that she would not continue long. But the prospect of death did not disturb the peace of her soul. God was pleased, however, to recover her from this state of debility, so that she enjoyed a comfortable degree of health till about seven months before her death. She was then seized with a violent cough, which ended in a confirmed pulmonary consumption. From the beginning of her illness, she was impressed with the idea, that she should never recover During the winter and spring, her hope was considerably clouded, and at times darkness covered her mind. God was pleased, in this period, to bring the depravity of her heart more clearly to her view, so that she saw the evil and felt the burden of sin, in a degree beyond what she had before experienced. While she deeply realized her helplessness and dependence on sovereign grace, and hated and loathed the corruption, which she saw in her heart, she was, at some moments, greatly distressed with risings of opposition to the sovereignty of God, when at the

same time, she confessed her full belief of this truth, and considered it the only source of hope. In this state she continued, though with such a degree of hope, as to be free from the distress of despairing thoughts, till she was confined about a month previous to her death.

Now the Lord appeared for her, and graciously removed her darkness and her doubts, and seemed, at once and for ever, to deliver her from all her spiritual foes. From this time she enjoyed with little interruption, great serenity and peace of mind till the close of life. Her attachments to her friends and her family were always in a high degree ardent, and the thought of leaving them had before given her great pain. But now she appeared absolutely weaned from the world, entirely detached from earthly things Her children and her dearest earthly friend, she could cheerfully give up and leave in the hands of God. In the full exercise of reason, with a strong persuasion of her nearness to the grave, she with perfect calmness, conversed upon death. When asked how she felt, she answered; "I cannot feel unhappy."—Though not favored with high exercises of joy, she had longing desires after God. When asked, whether the view of God's sovereignty and the thought of enjoying him for ever, afforded her any comfort, she answered: "From the bottom of my heart I can say; Whom have I in heaven but thee, and there is none upon earth I desire besides thee. And I know not what I should do, if the Lord did not reign." When asked if heaven appeared desirable, as a place where she should worship and serve God without weariness and without end? "O yes," she answered, "and especially, because I shall serve him there without sin." She seemed to have given herself up to God in the covenant of grace, and appeared to rest, with cheerfulness and assurance, upon his faithfulness. She would speak of her exercises, and of her peace of mind, in view of eternity; and then enquire what can this be, if not grace, free, unmerited grace? At times she would exclaim, "What if I should be deceived! It will indeed be dreadful! My heart is deceitful above all things and desperately wicked: but surely this is grace, and I do hope in the mercy of God in Christ.—I know in whom I have believed, and I feel that he will not suffer me to be ashamed of my confidence."

Accounts of the triumphant death of the saints, some of which were read in her hearing, and the prayers and conversation of her Christian friends, were exceedingly refreshing to her soul. During most of her confinement, she was able to converse but little, on account of extreme debility. When any thing was read in her presence, which expressed her feelings, she would notice it. An exercise of Mrs. Roe's, entitled, "Longing after God, and weary of the world," expressed, she said, accurately, the feelings of her soul, and she could put her heart's amen to it all. The viii ch. of Romans which had formerly been made so com-

forting to her, she now found had lost none of its excellence. Indeed the scriptures and devotional writings seemed to be refreshing to her, "as cold water to a thirsty soul." In the electing love, faithfulness and grace of God, her hopes of glory appeared to be centered, and remained unshaken.

Often did she mention, with gratitude to God, that she had not now to perform the great business, of making her peace with God. And she earnestly wished, as one who felt that a sick and dying bed was no place for repentance, to warn every one against procrastinating this important work to that period.

I felt in the midst of this scene, what her pious friends who were present, expressed that, "It was good to be here." I saw the triumphs of divine grace, God glorified, the gospel of Jesus honored, Christians quickened, and heard and joined in praise on her behalf.

The last thing she uttered, in answer to a question, was, "Death has no terrors." With such exercises, it is needless to say, that cheerfulness and patience were prominent, and continued during her distressing sickness. On the 15th of July, 1812, about 10 o'clock in the evening, she fell asleep in Jesus, in the 34th year of her age; and is now, I believe, what and where she so ardently desired, free from sin, and in the glorious presence of her Lord and Saviour Jesus Christ.

E. H.

The following is an extract of a letter to a gentleman in Hartford.

"FALMOUTH, June 22, 1812.

"Sir,

"HEARING you are a friend to vital religion, altho' a stranger to me, I take this opportunity to give you a brief account of the reformation, in my parish, thinking it may give you pleasure. There was a general revival of religion took place about three summers past, when great numbers entertained a hope of being savingly brought into the light and liberty of the gospel; I have been called to attend three reformations in quick succession, two in my own parish, and one in the borders of Sandwich. Among my own people about fifty were brought to rejoice in the faith of the Redeemer. The work appeared to be most solemn, heart-searching and effectual, without any tumult or disorder. The exercises of the subjects appeared to be spiritual, in which the deep depravity of the human heart was laid open.—When they became established in the doctrines of grace, the change appeared so visible from nature to grace, from darkness to light, from sorrow to joy, that beholding spectators were filled with astonishment. Never did I witness such solemn, interesting, and affecting scenes. No tongue can describe to you the anxiety I felt, on the one hand for the distressed; and on the other the pleasing emotions of my soul, when relieved in their hearts, they sung with the highest elevation the praises of re-

deeming love. The concerts of our young converts, must have occasioned joy to the angels. certainly they filled every Christian's heart with love, and his lips with praise. I often thought of the hosannas which were sang at our Saviour's triumphant entering into Jerusalem, and could not refrain from repeating these prophetic words, "Out of the mouth of babes and sucklings hast thou perfected praise." Such seasons are rare, and I never may see them more. They can never be forgotten by, Sir, your humble servant,

H. T. LINCOLN."

NOTICE.

THE American Board of Commissioners for Foreign Missions, will hold their annual meeting in Hartford, on the third Wednesday, (the 16th,) of Sept. instant. It is expected a Sermon, appropriate to the interesting object of their appointment and meeting, will be delivered by a member of the Board, in the evening of the same day. The friends of Christianity indulge animating, hopes, that this Board will be instrumental in the divine hand, of so dispensing the charity committed to their disposal, as greatly to assist in extending the Redeemer's peaceful kingdom over the habitable globe. The time, long since predicted, approaches, in which mankind "shall not hurt nor destroy.—For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." Christians feel assured, that these precious promises of revelation will be fulfilled by the blessing of Christ on human exertions directed by his word.

By a Legislative act of the Commonwealth of Massachusetts the Board was incorporated in June last. The Members of the Board are—

In Massachusetts,

WILLIAM BARTLET, Esq. of Newburyport,
Rev. SAMUEL SPRING, D. D. of the same place,
Rev. JOSEPH LYMAN, D. D. of Hatfield,
Rev. JEDIDIAH MORSE, D. D. of Charlestown,
Rev. SAMUEL WORCESTER, D. D. of Salem,
His Hon. WILLIAM PHILIPS, Esq. of Boston, and
Hon. JOHN HOOKER, Esq. of Springfield:

In Connecticut.

Hon. JOHN TREADWELL, Esq. L. L. D. of Farmington,
Rev. TIMOTHY DWIGHT, D. D. L. L. D. President of Yale College,
Gen. JEDIDIAH HUNTINGTON, of New-London, and
Rev. CALVIN CHAPIN, of Wethersfield.

The salvation of the heathen upon both continents, or either, or upon "the Islands of the sea," as the intimations of Providence shall invite, is the great and sole object of the Board.—This can be accomplished only by sending among them missionaries, suitably qualified, who shall translate the holy scriptures into their various languages; cause them to be prin-

ted and circulated; and, as far as possible, "preach the gospel," according to the commandment of Christ, "to every creature." To the accomplishment of this immense object all donations communicated to the members of the Board respectively, or to Jeremiah Evarts, Esq. its Treasurer, are, and shall be, sacredly devoted.

THE Editor of this Magazine would inform all persons within the limits of Hartford North Association, who are disposed to aid the important object of sending the gospel to the Heathen, that an Auxiliary Society for the support of Foreign Missions, will be established within the above named limits, the third Wednesday of October. Persons inclined to subscribe for the formation of that Society will have an opportunity, immediately after the religious service mentioned in the preceding communication.

Extract from the Minutes of the General Association of Massachusetts Proper.

THE committee of the General Association of Massachusetts Proper, appointed to take minutes of the narratives of the state of religion given by the members of this body, ask leave to report:

That on a review of these narratives, there appear some very hopeful and comforting tokens of the increasing power and influence of religion within the bounds of this Association. The order and harmony which generally prevail in the churches; the good understanding and fellowship existing among the ministers of the several associations; the great increase of the missionary spirit; and the lively interest it excites among all classes of people; the growing attention to the pious education of children and youth; and above all, the special effusions of the Spirit of grace upon several of the societies within our connexion, and their blessed effects perceived in the reviving of Christian graces in the churches, are just causes of unfeigned gratitude to the great Head of the church, and we trust may be accounted by us hopeful tokens of blessings yet in store. The bonds of Christian union and fellowship have been strengthened among the ministers of the churches to their mutual comfort and encouragement. The zeal, for the spread of the Gospel among the heathen, and for the supply of the destitute parts of our own country, has had a most happy influence on the state of religious feeling, and the practice of Christian duty; and in several instances has been remarkably owned and blessed of God, in the fulfilment of his word, *That the liberal soul shall be made fat*, and that *he that watereth shall be watered also himself*.

The revivals within the year past, though in few places great and powerful, have nevertheless given numerous and precious additions to the churches, and afforded quickening and encouragement to them who pray for the peace and prosperity of Zion. When we look into the western portion of our connexion, we gratefully notice the precious shower of Divine influences lately fallen on Williamstown, and the College in that place. Nearly one half of the students, in that rising seminary, have hopefully become the friends of the Redeemer, and in a future day may become the heralds of his salvation, to perishing sinners. The work is still progressing. When the salt is cast into the fountain, the streams will be pure and salutary. Of the inhabitants of the town about forty have been visibly added to the Lord. In Pittsfield, and several other towns, re-

ligious appearances are pleasant. In the more central parts of this connexion, we gratefully recognize the presence of our divine Immanuel walking in the midst of his golden candlesticks. Several churches have been enlarged and beautified with the salvation of God. In the town of Westfield about *fifty* persons have made a hopeful profession. In the town of Worcester several conversions have been hopefully wrought, and at the present moment, appearances are encouraging. May the scattering drops be succeeded by copious showers, which shall satisfy the thirsty hill of Zion.

We are happy to learn, that in the County of Worcester a religious Charitable Society has lately been formed, which embraces objects of very great importance, and which promises to produce extensive effects in aid of the interests of Christianity

For the encouragement of prayer it deserves to be remarked, that in the town of Royalston the church agreed to consecrate Saturday evening, each one in his own house, to pray for a revival of religion in that place, and for the ministers of Christ generally. "Praying breath has not been spent in vain." This event is an evident verification of our Saviour's words, *if two or three shall agree together on earth as touching any thing, it shall be given to them of my Father who is in heaven.*

In the south eastern parts of this Commonwealth, we are informed of an extensive revival in the towns of Randolph, Easton, Abington, Weymouth, Braintree, and Bridgewater; and that an unusual number of hopeful converts have been added to the second church in Dorchester.

In the more northern parts of this connexion, we have no special revivals to notice; yet in travelling over this ground if we are not regaled with blossoms, we may fill our arms with the richest fruits from trees of righteousness which the Lord hath heretofore planted. Among these fruits we admire great unity of sentiment, an unparalleled combination of efforts to send the heralds of the cross to the distant regions of the earth. We have already seen the star in the East, and confidently hope that this star forebodes the speedy rising of the Sun of Righteousness on these dark and benighted regions. In that quarter of the globe, where the King of Zion commenced his scene of humiliation, he now seems about to return in majesty and glory. In some of our more compact and opulent towns, we notice with high satisfaction female Societies emulating the pious example of an ancient female disciple in making coats and garments for the poor. We notice with pleasure the establishment of a Sunday School, in the town of Beverly, in which poor neglected children are taught to fear the name of the Lord and sanctify his day. Similar establishments are also contemplated in other towns.

INSTALLATION.

AT an Ecclesiastical Council, convened in Aurora, New-Connecticut, it was voted that the following account be transmitted for publication in the Connecticut Evangelical Magazine.

"The Rev. JOHN SEWARD, a Missionary, from the Missionary Society of Connecticut, was installed over the Church and Society in Aurora, New-Connecticut, August 5th, 1812.—The Rev. Jonathan Leslie, made the introductory prayer; the Rev. Joseph Badger, delivered the sermon; the Rev. Nathan B. Derrow made the installing prayer, and gave the right hand of fellowship; the Rev. Giles H. Cowles gave the charge; and the Rev. Thomas Barr made the concluding prayer.—The day was very pleasant; the exercises were appropriate and solemn; the audience nume-

rous and attentive; and from the great unanimity of the Church and Society, there is a pleasing prospect, that the connection may be comfortable to Mr. Seward, and useful to the cause of the Redeemer."

ORDINATION.

ON the 10th June, 1812, the Rev. SYLVESTER SELDEN was ordained to the pastoral charge of the Church of Christ in Westbrook, 3d Society in Saybrook. The Rev. Frederick W. Hotchkiss offered the introductory prayer; the Rev. David Selden preached the sermon from Deuteronomy, xxx, 19; the Rev. Wm. Lyman, D. D. offered the consecrating prayer; the Rev. Achilles Mansfield, gave the charge; the Rev. Joseph Vaill, addressed the church and people; the Rev. David D. Field, gave the right hand of fellowship; and the Rev. Samuel Mills offered the concluding prayer.

OBITUARY.

DIED at Farmington, Rev. TIMOTHY PITKIN, formerly pastor of the first Church in said town, aged 86. Yale, 1747.

At New Haven, Rev. JAMES DANA, D. D. late pastor of the Brick Church, aged 77. Harv. 1753.

At Southbury, on the 2d ult. Rev. BENJAMIN WILDMAN, pastor of a Church in that town, aged 77, and 46th of his ministry. Yale, 1758.

At Albany, (N. Y.) Rev. JOHN WATKINS, aged 66.

At Warwick, (Mass.) Rev SAMUEL REED, pastor of the Church in that town, aged 55. Yale, 1777.

At Litchfield, Hon. JOHN ALLEN, late Member of Congress from this State.

In France, LOUIS NAPOLEON, late King of Holland, brother of the Emperor, and High Constable of the French empire.

In Holland, the celebrated DE WINTER, late high Admiral of the Dutch fleet, who was vanquished, and with him the naval glory of Holland, by the English Admiral Duncan, in the memorable naval battle of October, 1797.

In Baltimore, (Md.) Brig. Gen. JAMES M. LINGAN, assassinated by an infuriated mob, while endeavoring to defend the life and property of a fellow-citizen.

Donations to the Missionary Society of Connecticut.

1812.				
Aug. 6.	From Rev. Giles H. Cowles,	collected in	New settlements,	$ 4 00
	From Rev. John Seward.	do.	do.	9 00
Sept. 1.	From Rev. James Boyd,	do.	do.	16 80
				$ 29 80

ERRATA.

In the Magazine for July, p. 247, 1st col. in *note*,—for Chain, read *Chair*

In the last Magazine, p. 304, 2d col. 12th line from bottom,—for Hezekiah left off judgments, read *Hezekiah kept off judgments.*

CONNECTICUT

EVANGELICAL MAGAZINE;

AND

RELIGIOUS INTELLIGENCER.

VOL. V.] OCTOBER, 1812. [NO. 10.

An Historical View of the First Planters of New-England.

No. XIII.

(Continued from p. 331.)

HAVING attempted, in our late Numbers, to give a sketch of the lives of some of the civil fathers of New England, we will now take a brief view of some of the principal divines. These were not less conspicuous for their merits and services, than the civilians. Though the limits of their respective departments were well understood and carefully preserved, they afforded a constant and mutual support to each other, and were cordially united in the promotion of the common object for which they had migrated to the western wilderness. The establishment of a Christian commonwealth, composed of pure evangelical churches, and a republic supported by the true principles of civil liberty, was the great cause in which they were all embarked. For the attainment of such an object, no less wisdom, prudence, and fidelity, were requisite in the ministers of the churches, than in the civil magistrates. While the one gave law to the rising states; the other established their religious order. While one administered the political concerns of the community; the other superintended the interests of religion and public morals. The one were a constant shield against foreign enemies; the other were a most vigilant guard against the corruptions of error and vice. As these respective duties were equally essential to the security and prosperity of the infant colonies, the holy providence of God prepared characters for the arduous service, eminently fitted for the great design. As the

political institutions of the New England colonies were original, without a precedent in the history of civil states; so the religious order of the churches was formed upon a model, found only in the precepts of the divine Redeemer, and in the Chistian churches of the primitive times. The civilian had his guide in the best political writings of various nations, and in the many precepts upon civil government contained in the word of God: the divine had his guide in the unerring truths of inspiration, and in the concise history which remains of the early period of the Christian church: but both were called to strike out a new path, new in the history of churches and states of many ages; and, by the lights which they enjoyed, guided by the most careful investigation of the human character, to establish this prepared habitation for the divine blessing on a most salutary and durable foundation. One of the most eminent instruments employed in the accomplishment of this great work, was the celebrated minister of Boston, the

Rev. JOHN COTTON.

After mentioning the arrival of Mr. Cotton, in company with Mr. Haynes, Mr. Hooker, Mr. Stone, and others; Mr. Hutchinson remarks, "Mr. Cotton is supposed to have been more instrumental in the settlement of their civil as well as ecclesiastical polity than any other person."

Mr. Cotton was born in the town of Derby, the county town of Derbyshire, December, 1585. Descended from a very reputable ancestry, his immediate parents held a respectable station in society, but were more distinguished for their eminent piety. His father was bred to the profession of the law, and spent most of his days in the practice. He was much distinguished for persuading parties to come to a settlement of their disputes, and avoid a legal trial.—This son was a child of many hopes and many prayers. His infant mind was nurtured by the care of a most faithful mother, and received early impressions of the reality and importance of the truths of God. He was early placed at school, under the care of a judicious instructor in his native town.—The powers of his mind, and the assiduity of his application soon caused him to be distinguished, and enabled him to make an uncommon progress in his studies. At the age of thirteen, he was admitted a member of Trinity College in Cambridge. While at College, he was distinguished for his application to study, and for an uncommon proficiency in science. During his residence at the University, he was elected a Fellow of Emmanuel College. At his admission to the fellowship, he was required to pass a very strict examination; on which occasion, he was directed to render in English from the Hebrew, the latter part of the third chapter of Isaiah, supposed to be as difficult as any passage in the Old Testament. He performed the service with accuracy and great applause.—Soon after this, he commenced a preacher, and delivered some occasional discourses in the

presence of the University.—The extensive learning, the elegance of composition, and the eloquent delivery of these sermons procured Mr. Cotton much distinction and fame at the University. But though he was a profound scholar and an eloquent orator, and free from any special immoralities of life, he did not possess the first qualifications of a minister of Christ; the sanctifying grace of God in his heart. This he fully testified of himself, through the remainder of his life.

During the period of his pupillage at the University, his mind was much impressed with a solemn sense of divine things, under the ministry of that eminently pious, puritan divine, Mr. William Perkins. He was strictly Calvinistic in sentiment and one of the most noted practical preachers of his time. But these early impressions upon the mind of Mr. Cotton proved to be temporary, and the ardor with which he pursued his literary studies seemed to allow no time to seek the welfare of his immortal soul. And it is said that the death of Mr. Perkins, when Mr. Cotton was seventeen years of age, gave him a secret satisfaction, expecting a release from those stings of a wounded conscience, and those alarming views of the eternal state, which his pungent preaching would ever excite in his mind. But the faithful dedication and persevering prayers of his pious parents were not forgotten on high, and though one instrument was removed, the Holy Spirit would not forsake his soul. Not long after he commenced a preacher, he was very deeply impressed by a solemn sermon on the insufficiency of a negative righteousness, or a mere blameless character in the view of men. He soon became sensible of his lost state, and found that, with all his learning and fame, he must perish for ever, unless saved by the free grace and unmerited mercy of God. In this state of mind he continued for nearly three years. He continued to pursue his studies, directing his attention, principally, to divinity. It pleased the holy Comforter, at length, to bring him out of the gloomy valley, and to give him to realize the hope and the joy of the believer. He was now animated with new views of divine truth, and with a new zeal to preach the unsearchable riches of Christ. Soon after this, being called to preach before the university, instead of a rich entertainment of science, as was expected, he gave his learned audience a plain, solemn, and affectionate discourse on the doctrine of repentance. Great was the disappointment. The most of his hearers were displeased; but some were much affected, and found no relief from the sorrows of a wounded spirit, till they were brought, by divine grace, to submit unconditionally to God.

Some time after this important change in the character of Mr. Cotton, he received a call from the town of Boston, in Lincolnshire, to settle in that place in the work of the ministry. He was much attached to his residence at Cambridge, yet after seeking earnestly for divine direction, he thought it

his duty to accept the call.—Soon after his settlement, his fidelity & abilities were brought to a severe test. The sentiments of Arminians had just begun to prevail in the nation; and being congenial to the natural temper of the human heart, they obtained a very rapid increase. Several of the principal people of Boston, among whom was a physician of great learning and a subtle disputant, warmly espoused the Arminian tenets. After a prayerful and laborious study of the scriptures, Mr. Cotton became fully convinced of the truth of the Calvinistic system, and found himself compelled to oppose the prevailing errors.—This he did with such a modest candor; with such a sincere conviction of duty, and with such an overwhelming force of argument, that the most of those who had fallen in with the popular error, became convinced, and the remainder were compelled to be silent.

Mr. Cotton's ministry in Boston, which continued for about twenty years, was eminently accompanied with the divine blessing. Great numbers, apparently, became the subjects of the saving grace of God. A general reformation of morals was observable in the town, so that it became distinguished for solemnity and order. Many pious people, some of whom were persons of distinction, moved to the town, to enjoy the privilege of Mr. Cotton's ministry. Such, indeed, was the visible change in the character of the town, that the magistrates and people were generally denominated *puritans*.

Mr. Cotton had not been long in the ministry at Boston before he entertained his doubts of the lawfulness of many of the prescribed services and ceremonies of the Episcopal Church. After a full examination of the subject, he became convinced of his duty to decline a compliance with those ordinances of human appointment. The principal reason which he assigned for his non-conformity was the high injunction of Christ; *teaching them to observe all things whatsoever I have commanded you.* From this he argued that nothing was to be enjoined in the precepts and duties of religion, which was not commanded by Christ. And the controverted ceremonies being, confessedly of human appointment, a compliance with them, as a part of religious service was unlawful. Such was the weight of the reasons with which Mr. Cotton vindicated his conduct, on the personal influence of his character, that the people of the town, generally, coincided with his sentiments. The liturgy was laid aside in their public worship, the appointed vestments of the clergy were disused, the sign of the cross was omitted in baptism, and was removed from the mace, the ensign of authority generally borne by the mayor of the town. In an attentive examination of this subject, Mr. Cotton became convinced that the power and duties of a christian bishop, according to the divine rule, were ordinarily limited to a single congregation; and that Christ has committed to an individual church all the authori-

ty of discipline which he has delegated to his people on earth. In conformity with these sentiments, a large number of pious people in Boston united in church state, by entering into covenant with God and one another, "to follow after the Lord, in the purity of his worship."

A character so conspicuous as Mr. Cotton, one possessed of such commanding powers of eloquence, and such persuasive influence, could not escape the vigilance of those who were resolved to enforce conformity with all the prescribed ceremonies of the established church. As Mr. Cotton neglected to comply with an order from the ecclesiastical court to observe the appointed ceremonies, he was suspended from the rights of his ministerial office. The period was not long, however, before the suspension, through the persevering influence of friends, was removed. Tho' he still remained a conscientious and firm non-conformist, by endeavoring to avoid all unnecessary occasion of offence, and by a steady fidelity in the service of his Lord, he was suffered to remain unmolested for several years. To this the esteem in which he was held by many persons of high rank and influence, greatly contributed. The Earl of Dorchester having been much affected by his preaching, was his uniform friend at court. And bishop Williams, lord keeper of the great seal, begged of king James, that a man of so much worth and learning might have liberty of preaching without interruption, tho' he were a non-conformist.

Towards the latter part of Mr. Cotton's ministry in Boston, bishop Laud rose to great influence with the king, and commenced a persecution of all non-conformists, more vigourous than had been attempted by any of his predecessors.—The faithful ministers of Christ can never want accusers, when accusations against them are encouraged by authority. A complaint was made to the court of High-Commission, that Mr. Cotton and the magistrates omitted to conform with several of the prescribed ceremonies. The pursuviants were immediately sent to apprehend Mr. Cotton, who found it necessary to be concealed. The earl of Dorchester remained his friend and interceded in his behalf. He informed him that if he had been accused of vices, he could have procured his release, but for non-conformity, no pardon was to be obtained. He therefore advised him to secure his safety by flight.—Laud had often heard of his fame, and was particularly solicitous to suppress his influence. As he would have been exposed to perpetual imprisonment had he been apprehended, he found himself subjected to the painful necessity of bidding a final adieu to his native country. Some eminent divines, not willing to lose a person of Mr Cotton's worth, and knowing him to be distinguished for an unusual candor of mind, took pains to confer with him on the common subjects of religious controversy, hoping to persuade him to conformity; but the issue of these conferences was that Mr. Cotton's

friends came into his sentiments. Having adopted the resolution of leaving his country, he consulted with his friends with regard to the place to which he should direct his course. He first designed to go to Holland; but the unfavorable report of that country, given him by Mr. Hooker, determined him to relinquish that object. The Island of Barbadoes, and New England were then contemplated. After much deliberation, advice, and prayer, he determined on the latter.

Mr. Cotton arrived at Boston, in New England, in September, 1633. His arrival, with the other eminent characters of the company, filled the colony with peculiar joy. Soon after his arrival, the church in Boston, of which Mr. Wilson was pastor, at the recommendation of the general Court, chose Mr. Cotton to be their teacher, who was accordingly set apart to that office. The town was named Boston, in honor of Mr. Cotton, who removed from the town of that name in England.

Mr Cotton came to New England about three years after the arrival of the large company that established the Massachusetts colony. The civil and ecclesiastical regulations of the colony had not become settled, and in the establishment of these, he was very active and useful. Various alterations were introduced in the order of the church of Boston, and as this was the largest, and generally considered the first church in the colony, the regulations established in that, were generally adopted by the others. The rules of admission and discipline, as well as the doctrines of faith, were more accurately determined, and more generally understood.

In the year 1634, the colony was thrown into a great ferment in consequence of the magistrates exercising the right of a negative voice upon the people in the General Court. The Court adjourned and ordered a day of humiliation and prayer to be observed in all the congregations. On this occasion, Mr. Cotton preached from Hag. ii.—4. *Yet now be strong O Zerubbabel, saith the Lord; and be ye strong, O Joshua, son of Josedech the high priest; and be ye strong, all ye people of the land, saith the Lord, and work; for I am with you, saith the Lord of Hosts.* He pointed out the respective rights and duties of the different classes of the community, and enforced the necessity of subordination and mutual harmony, with so much clearness and energy, introducing with peculiar felicity the expected aid and presence of the Lord of Hosts in their great work, that the public commotions were effectually allayed, and the reasonable claim of the magistrates was established by a general acquiescence. On a similar occasion, old Rome would have resorted to prodigies, the republics of Greece would have taken arms, the rulers of superstitious pagans or catholics would have produced pretended revelations; but the fathers of New England needed nothing but the testimonies of the known truth of God, ably illustrated and happily applied.

In the unhappy tumults

which were excited in the colony, by the errors of Roger Williams, Mrs. Hutchinson, and others, Mr. Cotton generally inclined to the side of lenity, and made great exertions to reclaim those who fell into error, previous to their being cut off from the communion of the churches. His moderation with all his powers of reasoning, and great knowledge of divine truth, could not save the most obstinate, but preserved many who were inclined to the danger from falling into the snare, and maintained the unity of the churches. In the general synod of the churches held at Cambridge, Aug. 1637, Mr. Cotton united with the other members in condemning the prevailing errors, which restored the public tranquillity.

The ministry of Mr. Cotton, in New England, as well as in his native country was attended with the special blessing of God. The church of Boston was eminently distinguished for purity, in sentiment and morals; and for the uncommon attainments of many of its members. The influences of divine grace were displayed upon the people, and great additions were made to the church, of those who became ornaments of the Christian profession. The town was very eminent for public order and morality, for a sacred observance of the Sabbath, and the various duties of religion. The habits of character then formed, were so judiciously and firmly established, that they continued with little relaxation for three or four generations.

In the early times of New England, it was common for the magistrates to consult the elders of the churches, on subjects of the most important deliberation for the general welfare. Mr. Cotton was much improved in this way, and by his extensive erudition, his great knowledge of the human character, and his habits of accurate discrimination in judgment, was eminently useful. The General Court, knowing that the political institutions of the Israelites have been the chief guide of all great legislators of ancient and modern times, desired Mr. Cotton, with the assistance of Gov. Winthrop, to make an abstract of the judicial laws of Moses, and prepare them for their adoption. These were approved by the General Court and became the fundamental laws of the colony.

The parliament having become the ruling party in the civil contentions in England, Mr. Cotton was invited to return to his native country.] Several members of both houses of the parliament sent to him pressing invitations for this purpose. But the increase of the civil war, with the severe calamities with which it was attended, induced him to decline a compliance with their earnest request. He was also appointed one of the members of the venerable assembly of divines which met at Westminster, together with Mr. Hooker and Mr. Davenport, but they did not attend.

The labors of this venerable servant of Christ, for the benefit of his people, for the church-

es and people of the colony and of New England, and for the cause of divine truth, were unremitted and unwearied, for almost twenty years. Going to Cambridge to preach an occasional lecture to the College, he got wet in crossing the ferry. This brought on an asthmatical complaint, which continued to increase. He did not, however, remit his public labors, though sensible that his end was approaching. Being in a course of preaching, near the close of the second Epistle to Timothy, he took for his text the four last verses of the book. He gave his people the reason for taking so many verses, "Because else I shall not live to make an end of this Epistle." He insisted principally on the last words, *Grace be with you all.* On the succeeding Sabbath he preached his last sermon, on the glory of Christ, from John i. 14. He then spent a day of secret humiliation and prayer, earnestly imploring the assistance of the Holy Spirit in the great work of dying. He then took his leave of his beloved study, observing that he should never enter it again. In his sickness, he enjoyed the comforts of divine grace, and an animating foretaste of heavenly blessedness. He observed that he felt a greater willingness to depart from the expectation of joining in communion and praise with those departed saints, Perkins, Ames, Preston, Hildersham, and Dodd, with all others of that great Assembly. All classes of people visited him in his sickness, to hear his instructions and receive his blessing. Mr. Wilson his colleague, said to him, he hoped God would lift upon him the light of his countenance. He replied, "Brother, he has done it already." To his brethren in the ministry, warning them to be faithful in their work, he observed, "I have now through grace, been more than forty years a servant unto the Lord Jesus Christ, and have ever found him a good master." A little before his departure, he desired not to be interrupted by conversation, and calmly resigning his soul to the hand of God, he entered into his rest. He died Dec. 1652, having just completed the sixty-seventh year of his age. The whole colony most affectionately lamented his death; for, in his particular province, as a minister of Christ, he was truly their father and head. The neighboring colonies took a share in the general loss.

This great man possessed by nature, an uncommon strength of mind, with great brilliancy of genius. His genius was conspicuous in his childhood, and appeared still brighter during his residence at the university. He possessed a great thirst for knowledge, and pursued his object with an ardour which no ordinary obstacles could obstruct. Such was the versatility of his genius, that, with equal facility, he could investigate the principles of ancient language, penetrate the depths of the mathematics, or detect the subtleties of metaphysical controversy. The strength of his mind was evinced by his high attainments in science, and the rank which he

maintained in the learned world, through the whole of his life. The age in which he lived was inquisitive, and prolific in great scholars. At the same time, the sources of science had been but imperfectly explored, and greater individual powers were necessary for high attainments in learning, than in subsequent periods.——His disposition for application and habits of study were equal to the powers of his intellect. For his intense application to study, he was distinguished in early life, and, by early habit, his constitution became suited to the service. It was his ordinary practice to spend in study twelve hours in a day.—It is unnecessary to add that he was a person of extensive learning. As a scholar, he ranked with Owen, Ames, Twisse, and Selden, who were among the first scholars of their time. Dr. Preston, Professor of Divinity at the University of Cambridge, would often advise his pupils to spend some time with Mr. Cotton, previous to entering on the work of the ministry. The learning in which he most excelled was the science of divinity. He had a great knowledge of the holy scriptures, and an extraordinary acuteness of mind in discerning the scope of the inspired writers, as well as in detecting and exposing the various errors of his time. He was one of the most acute controversial writers of the age. Dr. Twisse, who was the moderator of the venerable Westminster Assembly of Divines, declared him to be one of the ablest polemical writers, he had known. His talents were most usefully employed in exposing and refuting the Arminian and Antinomian errors, which had many and powerful advocates.——Mr. Cotton appears to have been no less distinguished for soundness of judgment and prudence of conduct, than for vigor of intellect. This appears from the uncommon success which attended the most of his designs. Though a firm non-conformist, he maintained his place as a public minister in the church in England, for about twenty years. He succeeded in bringing the most of the people of the town where he lived, with many of his acquaintance, who were persons of learning and character, into his own sentiments. The influence which he possessed in New-England, shows him to have had a great knowledge of the human heart, and to possess, in an eminent degree, that uncommon talent of controling the minds of men. The fundamental institutions of New England, particularly those which are of an ecclesiastical nature, of which he was the principal author, to say nothing of their nature, by their duration for nearly two centuries, through various changes of society, are a sufficient evidence of the soundness of his judgment, and the sagacity of his foresight.

Mr. Cotton was truly an independent man. He thought and acted, uniformly, for himself. Not more anxious to oppose than to coincide with public sentiment, he made truth his only guide, and duty his only object. Habituated to reflection, he carefully examined every object of attention.

He had a strong spirit and

was at times impatient of opposition. With a confidence in his own judgment, and in the uprightness of his intentions, he was perhaps not sufficiently willing to weigh the opinions of others. Yet by long and persevering attention, he succeeded in gaining an uncommon mastery of his temper, so that in his latter years, he was seldom known to be discomposed. In the unavoidable perplexities of an infant country, he, as well as his great and excellent friend Gov. Winthrop, had numerous trials, many of which altogether unexpected and peculiarly painful to their feelings. But, by the precepts of the gospel, aided by divine grace, they attained to a humility, a self possession, an equanimity of conduct, which heathen pride and heathen apathy never could reach.

Few characters have given greater evidence of true piety than Mr. Cotton. In a person of high intellectual attainments, and strong natural temper, the religion of the Holy Spirit has to contend with obstacles, which, in persons of feebler mental powers, and milder disposition, are never found. In such therefore, the evidences of divine grace are generally more conspicuous, and to them a greater portion of it is usually imparted. Great was the evidence of grace, when, in early life, he renounced the enchantment of literary fame, which had long dazzled before him with the most fervid lustre, to preach before the University the humble doctrines of the divine Nazarene. Though preachers of small education generally introduce in their public performances, the little scraps of learning which they possess, this was never the practice of the learned Cotton. For the sake of a conscientious observance of the precepts of the gospel, he deliberately renounced the prospect of the highest preferments in the church; yea he renounced his country and his kindred for an untraversed wilderness. As it has often been the case that men of the strongest mental powers and highest intellectual attainments have been the most distinguished for humility, this grace was very eminent in the character of Mr. Cotton. The meekest man on sacred record was one of the greatest men that appears in history, and *learned in all the wisdom of the Egyptians*, the most refined nation then on earth. Mr. Cotton, in all his conduct and demeanor, manifested a solemn sense of the steady presence of God, of his own unworthiness in his sight, and of that account which he expected to render at his bar. The hostility of envy, malice, and ingratitude, he was often called to encounter. The enemies of truth, in Old England and New, were his enemies. Their machinations and reproaches he bore with great composure of mind, undiverted from the service of his Lord, unmoved from the path of duty. When a certain writer had cast upon him many severe personal reflections, he observed, "God forbid I should shut my eyes against any light brought to me by him." One of the highest human attainments is to profit by the abuses of enemies. Neither could the

flattering marks of distinction laid upon him in different periods of life, change his sense of his own unworthiness, or divert him from the self denying service of the gospel of Christ. Mr. Cotton was eminent for liberality. Though he could pay very little attention to property, divine providence so ordered his circumstances, that he always enjoyed a comfortable supply. Many persecuted ministers in England were relieved by his bounty. The poor ever found him their friend.—In the needy circumstances of the country, he was laborious in seeking the most proper objects of charity, and in engaging the wealthy to supply their wants. In devising liberal things he generally set the first example. A collection of two hundred pounds sterling was made in Boston for a distressed people at the southward. No man gave more, and but one as much as Mr. Cotton.

In the Christian life, he was eminently exemplary. He paid great attention to the religious education and government of his family. He was careful to avoid any appearance of passion in the correction of a fault.—He read a chapter of the scriptures, in his family, morning and evening, annexing some familiar exposition, before and after which, he made a short prayer. He began the Sabbath on Saturday evening; on the propriety of which, he published an able vindication. This practice commenced in New-England with the first planters, and is still observed. And we believe it to be conformable to the word of God. On Saturday evening Mr. Cotton was more large in his family exposition, after which he catechized his children and servants, and sung a psalm. After this he retired to study and secret devotion. The Sabbath, excepting his family devotion and public service, he spent, principally, in secret retirement. The study of a sermon on the Sabbath, so far as it wearied the mind, he thought desirable to avoid. He rose early, was very careful of his time, moderate in eating, and sparing of sleep.

As a preacher, though he often treated upon the deepest subjects, he was singularly plain and intelligible. His voice was soft and sonorous; his delivery affectionate, animated, and solemn. A part of his preaching was, generally, in a course. In an exposition, he went through the Bible, and nearly through the New Testament the second time. In his preaching he went through the Acts, Revelations, and several of the Epistles, with the prophets Haggai and Zechariah, and some other portions of the Old Testament; he preached much; generally two or three times a week, besides the Sabbath. The Thursday lecture at Boston, observed to this day, was established principally by him.

He was eminently a man of prayer. This preceded and closed all his undertakings.—He often kept days of private humiliation and thanksgiving.—That serenity and gravity which are produced by a life of prayer, he always bore in his countenance.—He is removed to that blessed state, where his prayers and praises will be unalloyed and eternal. O.

(To be continued.)

Diligence necessary to obtain the Assurance of Hope.

BY the full assurance of hope we are to understand something different from the full assurance of faith. Men may have the full assurance of faith, while they are destitute of the full assurance of hope. The full assurance of faith means no more than the full assurance of the existence of the objects of faith. Men may believe the existence of God, the divinity of the scriptures, and a future state of rewards and punishments, while they have no hope of escaping future misery, and enjoying future happiness. But the assurance of hope implies a firm and well grounded expectation of escaping the wrath to come, and of obtaining eternal life. It is such an assurance of being in a state of grace and favor with God, as excludes doubts and fears. It is that moral certainty, which arises from a clear perception of an agreement between the exercises of the heart and the precepts of the gospel. The gospel requires certain exercises of love, faith, repentance and submission, as the condition of pardon and acceptance in the sight of God, through the atonement of Christ. This perception of the real agreement of the holy exercises of the heart and promises of eternal life, gives the true Christian the highest moral evidence, or moral certainty that he is a subject of grace and an heir of heaven, and affords him entire satisfaction, and removes all painful apprehension of deception. This moral certainty is called the full assurance of hope rather than absolute knowledge; because this certainty respects future and invisible objects. The apostle says, no man hopes for that which he sees. And again he says, "Faith is the substance of things hoped for, and the evidence of things not seen."—Though the objects of faith and hope may admit of as great certainty, as the objects of sight, yet this certainty is not usually called knowledge. The full assurance of hope, therefore, implies a moral certainty of being entitled to eternal life; or that certainty which excludes doubt and fear. There may be as many degrees of hope, as there are degrees of evidence, from the lowest to the highest probability, or moral certainty. And the full assurance of hope implies a moral certainty of being a child of God and heir of heaven. This full assurance of hope respecting their spiritual condition real Christians may obtain. For,

1. There are absolute promises of final salvation made, in the word of God, to all who exercise truly holy and benevolent affections. The Lord Jesus Christ says—"He that heareth my word and believeth on him that sent me, hath everlasting life, and shall not come into condemnation."——Again he said "My sheep hear my voice, and I give unto them eternal life, and none shall pluck them out of my hand." And he commanded his apostles to go into all the world and proclaim —"He that believeth and is baptized, shall be saved." The apostle also assures believers, that, "he who had begun a

good work in them would perform it until the day of Jesus Christ." Peter instructs his brethren, that "they should be kept by the power of God, through faith unto salvation." These promises form an infallible connection between the first exercise of faith, or any other gracious affection, and future and eternal happiness.—It is only therefore for Christians to ascertain their holy exercises, in order to become sure that they stand entitled to all the blessings of the covenant of grace.

2. All real Christians have experienced a change of heart, and become subjects of new and holy affections, which are essentially different from all the affections and feelings of the carnal mind. It must be supposed that they can by proper attention to what passes in their own breasts, distinguish benevolence from selfishness; love to God, from love to themselves; faith from unbelief; filial fear from servile dread, and a delightful confidence from painful distrust.—Though they are but very imperfectly holy; yet their holiness is totally opposite to sin, and capable of being clearly distinguished from it. Hence they may clearly perceive that they hate that in themselves which they once loved, that they love that in God which they once hated, and choose God rather than the world for their supreme portion. They really have the evidence within themselves, that they are born of God, and therefore they may discern the evidence and draw the conclusion, that if children, then heirs, heirs of God and joint heirs with Christ.

3. God has given Christians many marks of grace by which they may try themselves, whether they are in a state of nature or grace. He has drawn the character and recorded the conduct of his friends, for their learning and instruction. His Son has come into the world, and acted out all those holy affections, which constitute the character of a child and friend of God. Christ has expressly declared, that those who are poor in spirit; that those who mourn; that those who are meek; that those who hunger and thirst after righteousness; that those who are merciful;—that those who are pure in heart—and that those who are peace makers, are the subjects of grace, and prepared for the blessings of his kingdom.—The apostle John tells Christians, that they may know that they have passed from death unto life, if they love the brethren; and if their heart condemn them not, then they may have confidence towards God. And he further observes—"Hereby do we know that he abideth in us, by the spirit which he hath given us."—By these and many other infallible marks of grace, they may determine whether they are in the flesh, or in the spirit;—whether their hearts be right with God, or whether they bear his image and belong to his family.

4. God not only gives Christians marks of grace, by which they may try their hearts; but he tries them himself, by the

dispensations of his providence. Whether he gives or takes away great and distinguishing favors, he tries their feelings, whether they have a grateful or submissive heart. Afflictions especially are called trials, and even fiery trials. By these God draws forth their real feelings, and causes them to see and know what manner of spirit they are of. Thus he tried Abraham, to make him know that he was his real friend. Thus he tried Isaac and Jacob, and Joseph and Job, and all the patriarchs, and prophets, and apostles. And thus he scourges every son, whom he receiveth, to make them know that they are children, whom he means to make heirs of eternal life. God is every day, and every where trying the hearts of those, whom he has sanctified, to make them know the truth of their sanctification. And surely when they are thus continually in the school of God, on purpose to learn their character and state, they may arrive at the full assurance of hope. Nothing but their own stupidity and negligence, or remaining corruption, can prevent their coming to a just and entire satisfaction about their safe and happy state.

5. It is certain from fact, that Christians may obtain a full assurance of hope. Good men have actually obtained and maintained an assurance of being in a state of grace and favor in the sight of God. David expressed this assurance when he said to God, "As for me, I will behold thy face in righteousness; I shall be satisfied, when I awake, with thy likeness." Peter said to his divine Redeemer, though he had once denied him, "Lord, thou knowest all things; thou knowest that I love thee." And Paul, speaking in the name of the primitive Christians in general, says, "We know that if our earthly house of this tabernacle be dissolved, we have a building of God, an house not made with hands, eternal in the heavens. Therefore we are always confident, knowing that whilst we are at home in the body, we are absent from the Lord; we are confident, I say, and willing rather to be absent from the body and to be present with the Lord." I must still add,

6. That God requires Christians to make it certain and not to remain in doubt, whether they are sincere or insincere; or whether they are in a state of nature or in a state of grace. He commands them to "give all diligence to make their calling and election sure." Again he commands them to take pains to ascertain this great point. "*Examine* yourselves, whether ye be in the faith; *prove* your own selves ——— Christ Jesus is in you, except ye be reprobates." Again we read, "Let no man deceive himself." And again—"If a man think himself to be something, when he is nothing, he deceiveth himself. But let every man *prove* his own work, and then shall he have rejoicing in himself alone, and not another." God requires all real Christians to come to a true and just conclusion concerning their spiritual state, and forbids them to live in doubt and uncertainty in respect to their eternal interests. And this

plainly supposes, that they may obtain the full assurance of hope. Indeed, each of the considerations we have mentioned, and all taken together, make it evident, that all who are in a state of grace, may know their gracious state, and enjoy the comfort of a well-grounded hope.

But though Christians may obtain the full assurance of hope, this great and happy attainment cannot be enjoyed without diligence. Great diligence for such a purpose is the duty of Christians. If assurance belonged to the essence of faith, as some maintain, there would be no occasion for believers to exercise any diligence to ascertain their gracious state. They must be assured the moment they believe. But this is not true in fact. A man may know that he loves God, without knowing why. A man may believe in Christ without knowing why. It is only by reflection, therefore, that a believer can come to know, whether his love and faith be of the right kind, and entitle him to the divine favor; or if every true believer were made immediately perfect in holiness and free from sin, there would be no occasion for giving diligence to obtain assurance. This would naturally flow from a continued perfection in divine grace. But since assurance is not essential to faith, nor perfection in holiness the consequence of it, in the present state, there is need of diligence to obtain the full assurance of hope. For,

1. This is really a difficult matter to attain, by those who have experienced a saving change. All the difficulties, indeed, primarily arise from their moral imperfection, or remaining corruption of heart. Though they have grace, yet they have but a small degree of it; and this intimately connected with selfish and sinful affections; which, under various circumstances, put on a fair and false appearance. It is not, therefore, easy in all cases, for real Christians to distinguish their holy affections, from those which arise from selfish and sinful motives. Their selfishness always makes them partial in their own favor, and blinds their judgments, when they undertake to compare their hearts with the marks of grace given in the word of God, or to compare their own characters with the characters of ancient saints and primitive Christians. The divine rule to measure themselves by is infallible; but they are not infallible in applying it to themselves. Hence there is great room for them to judge amiss, in respect to their own views and feelings. And this known liability to err makes it more difficult for them to come to a full and fixed determination concerning their gracious state. "The heart is deceitful above all things, and desperately wicked." And this is true in regard to saints, as long as they remain in this present evil world. There may be many motives to influence them to continue doubtful about themselves, and to prevent their coming to the full assurance of hope. Now all these moral difficulties, which arise from a wicked world, a subtle adversary and a deceitful heart,

render it necessary for Christians to give great diligence to gain that full assurance of hope which they may and ought to possess.

2. Another reason why Christians should use great diligence to obtain a well-grounded hope of their good estate is, that they are constantly liable to lose it. But the apostle says, it is desirable, "that they should shew diligence to the full assurance of hope to *the end*:" that is, to the end of life. How many eminent Christians have had their assurance weakened, if not wholly destroyed, from time to time in the course of life. As the evidence of full assurance primarily lies in the breasts, or rather hearts of true believers; so it is likely to be weakened, obscured, or extinguished, by the corruption and deceitfulness of an evil heart of unbelief. For this reason it is highly necessary that Christians give great and constant diligence to acquire and maintain the full assurance of hope, through all the scenes and changes, through which they are called to pass in the present life.

3. The vast importance of a full assurance of hope is a powerful motive to use great diligence to attain and support it. And here let Christians consider,

1. There is great danger of men's entertaining a false hope. The scriptures represent, that many have been and will be deceived, in regard to the state of their souls and their future and eternal interests. The prophets, Christ and the apostles abound in their warnings and admonitions against self-deception, and the great danger of men's destroying themselves, by not gaining the true knowledge of their moral state and condition. If any thing requires diligence and activity, it is the appearance and apprehension of great and eminent danger. This motive ought to lie with perpetual weight upon the minds of all who bear the Christian name.

2. They ought to consider that there is not only great danger of forming a false hope; but of being ruined by it. No doubt, some have entertained a false hope and afterwards given it up, and so secured the salvation of their precious and immortal souls. This was the case with the apostle Paul, and perhaps of most of the Jews, who embraced the gospel. They had a hope, which would have ruined them, if they had not renounced it and with it all their self-righteousness. But there is reason to fear that there ever have been many instances, in which the deceived have never been undeceived. Hence it demands great diligence in believers, or those who esteem themselves such, to obtain a full assurance of hope, and not suffer themselves to live and die in doubt, or self-deception.

3. It highly concerns them to give diligence to arrive at this attainment, because it is highly necessary to their own peace and comfort in every situation and stage of life. It is the full assurance of hope, that affords the greatest peace in prosperity and the greatest support in adversity. It is the full

assurance of hope that gives the greatest animation in duty and the greatest triumph in death. It was this that rendered the most eminent saints, who are mentioned in scripture such examples of patience, zeal, fortitude and resolution. And it is equally necessary now to produce the same happy effects in the hearts and lives of all the real friends of God. Let them live in the full assurance of hope, and they will be willing to do and to suffer whatever is necessary to promote the cause of Christ, and the spiritual good of all with whom they are connected and concerned. Especially it will give them boldness and confidence to name the name of Christ amidst a frowning world, and to take up their cross and follow him, whithersoever he may, in the course of his providence, lead them. These are great and weighty motives to excite every one of Christ's disciples to give diligence to obtain the full assurance of hope to the end, and not live in darkness and doubt.

REFLECTIONS.

1. If diligence be necessary to obtain and support the full assurance of hope, then it is rather a dark sign, and denotes great ignorance of their own hearts, for persons to profess to have no need of diligence in maintaining their full assurance. There have been such persons. And there are some now who profess to have arrived to perfection. But their experience does not agree with the directions given to Christians to examine themselves, and give all diligence to obtain assurance.—Nor does their experience agree with that of the apostle. He says he *exercised himself* to keep a conscience always void of offence towards God and man.—And again he says that he kept under his body, lest by any means after he had preached to others, he should be a cast away. It is impossible for Christians in common circumstances to obtain the full assurance of hope without great diligence; and if obtained, it cannot, without equal diligence, be preserved and enjoyed. If any either obtain or keep an assurance, without such diligence, there is every reason to fear that they think themselves something, when they are nothing, and deceive themselves.

2. It is very absurd for persons to live desiring and waiting for assurance without making it the great object of their pursuit, or using diligence to obtain it. This is a course of conduct that we have reason to fear multitudes are pursuing. How many are there, who imagine they have at one time, or other, had new views and feelings, which have created a hope; but a faint one. And after this they wait very patiently for the increase of their hope, or full assurance, while they use no diligence and make no exertion to obtain it. Such persons are acting the part of a sluggard respecting an affair of the highest importance, and that requires the greatest diligence and the most faithful and vigorous exertions. Their conduct is the very height of absurdity.

3. It is also very absurd for persons to get a weak and wavering hope, and yet do all they can

to maintain it, just as it is.—This is the case of self-deceivers commonly. They do not wish to come to a certainty.—They choose to be in darkness and doubt. But while they conduct in such a manner it is very absurd to hope they are Christians.

4. Since the full assurance of hope is attainable by diligence, all are to blame, who live in doubt and uncertainty about their spiritual state, whether it be good, or bad. If it be good, they ought to know it, and they ought to use such diligence as is necessary for this purpose.—If it be bad, they ought to know it. And if they do not take the proper pains to know it, they will perish with a lie in their right hand. A.

The wisdom of an habitual reference to Eternity.

MANKIND are as capable of anticipating the future, as of reflecting upon the past. They can look forward as well as backward. Whenever they please, they can look backwards and recollect what they have seen, and done, and suffered.—But they are generally much more disposed to look forward through the various stages of the first period of their existence. They are fond of numbering their future, uncertain days. The child looks forward to youth; the youth looks forward to manhood; the young man looks forward to the meridian of life; and the middle-aged look forward to the day of their death. But few, very few are willing to look beyond the first to the last period of their existence. There is, however, nothing but the dread of eternity which prevents any who have come to years of discretion from looking forward to that invisible and everlasting state. This is plainly implied in the wish of Moses for Israel, "O that they were wise, that they understood this, that they would consider their latter end." He supposed they could, if they would, consider the last as well as the first period of their existence. They can form as clear and just conceptions of eternity, as of time; for they both consist in duration. Time is a limited duration, but eternity is duration unlimited and endless. And though none can comprehend an endless duration; yet every one can form a clear and distinct idea of the vast difference between an endless duration, and a duration that will come to an end.——Should any person be told, that he should exist as many years as there are stars in the firmament, rays in the sun, and sands on the sea-shore, and then be annihilated; he could easily conceive of the infinite difference between his existing so long, and his existing for ever. Every person, therefore, is capable of looking forward to eternity, and of forming a clear and just idea of that everlasting state, to which he is constantly approaching, and in which he must exist for ever. And what men can do, if they please, occasionally, they can do habitually. As they can sometimes look into eternity, so they can habitually live in serious and lively views of it.—Habitually,

I say, because the objects and business of this world, will not suffer them to fix their whole and constant attention upon the great realities of another world. But to consider their latter end they must frequently, attentively, and solemnly carry their thoughts into eternity, so as to realize their relation to and connection with the great and infinitely important objects there.

I now proceed to show, that in order to be wise in time, men must live in the habitual view of eternity. For,

1. This will lead them to form a just estimate of the world in which they live. Multitudes seem to think, that this world never had a beginning and never will have an end, and that it is, absolutely and independently considered, highly valuable and important, and worthy of their supreme regard and attention. But this is a great and dangerous mistake. It is, simply and separately considered, a very mean and worthless object. It began to exist but a few ages ago, and in a few ages to come, it will be burnt up as useless, and not worth existence.—All its value and importance results from its relation to eternity; and in the view of eternity, men may see and estimate it in a true light. As it stands connected with the great work of redemption, and the future happiness and misery of millions and millions of rational and immortal souls, it is of incalculable value. It is the staging, upon which God is employing myriads of agents in building up his glorious and everlasting kingdom. And in the view of eternity, men may form a just estimate of its use and importance. All men are constrained to view it in precisely the same light, when they realize the intimate connection between time and eternity. Those who have idolized it in life, view it just as others do, who have used it without abusing it. Whenever men come to a clear sight of their latter end, the world appears good for nothing but to prepare them for eternity, which is the great end for which God made it, and will uphold it, until the whole human race have finished their probation, and are fitted for their final state. In this true light the world habitually appears to all, who live in the habitual view of eternity. They neither idolize it, nor despise it, but value it for that alone for which it is valuable, its relation to and connection with eternity; which is a high point of wisdom.

2. An habitual view of eternity leads men to form a just estimate of the whole body of the human race, who have lived, now live, and shall live in this world. Mankind, who spring from dust, and who after a few days, or a few years, drop into dust again, appear like very poor, mean, worthless creatures. Where are the past generations? They are mingled with the common dust, and the places that once knew them, know them no more. And of how little importance does it appear, that as many more of mankind shall be born, and live, and die, and mingle with the dust? All men, in relation to this world alone, appear to be made in vain. But in the view of eternity, those who are dead appear

as important as those who are alive; and those who are alive appear as important as those who shall live from this time to a thousand years hence. Every individual, whether young or old, high or low, rich or poor, appears infinitely important. And when we view the whole aggregate of Adam's family, who have lived, and shall live in this world, as transplanted in eternity, where they shall rejoice or mourn to all eternity, they rise in importance above all description or imagination. Immortal existence and sensibility levels all distinction, and corrects the fallen and erroneous opinions of those, who view all men in relation only to the present life. No creatures in the universe are veiled in so much obscurity, and put on so many false appearances as mankind, in their present frail, dying state. And it is only in the view of eternity, that a just estimate can be formed of their true and important existence.—Of what importance would it be, if a thousand generations of mankind should live threescore years and ten in this world, and then all become extinct? or of what importance would it be, if this world should stand ten millions of years full of mankind, and then be burnt up, and all men burned up and destroyed with it? At the end of the world, the universe would be no better, than if the world and its inhabitants had never existed. But if all that have lived and shall live in this world, shall survive the wreck of matter and the crush of worlds, and exist for ever, then the whole human race are unspeakably valuable and important. And those who live in the habitual view of eternity, never fail to form this high estimate of all their brethren of the human race.

3. The habitual view of eternity enables men to judge correctly of the conduct of mankind in this world. They are generally very active, and ardently engaged in the pursuit of the flattering objects of time. Some dig in the earth, or traverse the ocean in pursuit of gain. Some spend their days in reading and study to improve their minds, and treasure up knowledge. Some seek places of profit and honor. Some strive to shine in gay and costly clothing. Some exert themselves to fare sumptuously every day, and spend their time in feasting and pleasure. Some wrack their invention in forming schemes to enrich and strengthen, or to weaken and destroy whole nations and kingdoms. And some few make it their main business to serve God and their generation, and prepare themselves and others for another and more interesting state. All these different men are wise in their own eyes, and imagine their own mode of conduct is the best. And who can determine this point, without viewing their conduct in relation to eternity? All the affairs and pursuits of mankind are of very little consequence, in respect only to their present state. But when they are viewed in the light of eternity, every word and action, every employment and amusement, is of serious and everlasting importance. And none

of these things can be considered as wise and proper, but those which will prepare men for future and eternal happiness. For that which is highly esteemed among men, is often an abomination in the sight of God, and destructive to the immortal soul. Those who live in the habitual view of eternity, look down upon mankind in general as triflers, who are awfully spending their time and employing their talents in vain, and worse than in vain. They see the tremendous consequences of their sin and folly. And what they see, the triflers themselves will see, when they too shall look into eternity.

4. A clear view of eternity enables men to form all their designs and modes of conduct in this life, in the wisest and best manner. It is impossible for them to know what plans to form, or what conduct to pursue, without taking into view the whole duration of their existence. If they were to exist only in time, they might wisely determine to conduct as those who said, "Let us eat and drink, for to-morrow we die." But if they are to exist not only in time, but to all eternity, then they ought to form all their designs and determine all their conduct in reference to eternity, and consider what will be best for them through the whole duration of their existence. If a man would wisely choose his profession for life, he must choose it in reference to eternity. If a man would wisely determine his mode of conduct in his proper business, he must determine it in reference to eternity. If a man would wisely choose his place of residence, he must choose it in reference to eternity. Or if a man would in any instance, wisely determine what is his duty, he must determine it in reference to eternity. The reason is obvious. Men ought, in all cases, in order to act wisely, to act in reference to their eternal good. They are living for eternity, and their eternal happiness is infinitely more important, than any temporal interest they can possibly secure. Hence our Saviour, who had a clear view of eternity, demands, "What is a man profited, if he gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" If men would live and act wisely in this life, they must live and act under an habitual view of eternity, or seriously consider their latter end. For their future interests as far surpass their present, in importance, as their future existence surpasses their present duration.

5. An habitual view of eternity will teach men how to feel and conduct, under all the dispensations of providence, whether prosperous or adverse. Mankind are extremely apt to consider temporal prosperity as the greatest good they can enjoy, and temporal adversity as the greatest evil they can suffer. And hence they appear to be happy or miserable according to their outward circumstances in life. And their great object appears to be, to obtain prosperity, and avoid adversity. They seem to think, that if they can only gain the good things, and avoid the evil things in this life, they are acting the

wisest part, and securing the great end of their existence. But temporal prosperity and adversity appear very differently in the light of eternity. All temporal good and temporal evil, appear as nothing in the view of eternal good and eternal evil. The apostle said, "I reckon the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us." And again he said, "Our light affliction which is but for a moment, shall work for us a far more exceeding and eternal weight of glory." The good and evil things in this world, are so short in their duration, that they appear as light as vanity in the view of everlasting good and evil.

Accordingly we find, that many of the poor, the weak, the sickly, and the afflicted, are much happier in their adversity, than the rich, the great, and the fortunate, in their prosperity. While men live in the habitual view of eternity, nothing they enjoy or suffer of a temporal nature, has much weight upon their minds, or much influence upon their highest enjoyments. It is comparatively easy to pass through this changing world, while the eye and the heart are fixed upon the great and unchangeable objects of eternity.

6. Men must maintain a steady and habitual view of eternity, in order to feel the weight, and act under the influence of the great and powerful motives of the gospel. While their hearts and thoughts are glewed to this world, and their inward thought is, that they shall live in it, and enjoy it for ever, all the promises and threatenings of the gospel make little or no impression upon their minds. So our Saviour said in the parable of the gospel feast. Many made light of it, and went their way to their farms and merchandise, and worldly pursuits. The motives of the gospel are all taken from eternal scenes and objects, and therefore can have no influence upon those, who have no view of eternity. But while men realize, that they are soon to leave this world and every thing in it, and to go where they must remain for ever, the motives of the gospel appear the most alluring, or the most awful, that can be presented to probationers for eternity, and never fail to influence their habitual feelings and conduct. Moses kept his eye upon eternity, and lived as seeing Him who is invisible. The patriarchs kept eternity in view, and lived and acted, and suffered, in reference to a future and unshaken kingdom. The apostles and primitive Christians rejoiced as though they rejoiced not, and mourned as though they mourned not, and took the spoiling of their goods cheerfully, knowing that they had a more enduring substance, an inheritance incorruptible, undefiled and everlasting. In this light, all the motives of the gospel have their proper influence upon the hearts and conduct of men. They feel bound to obey and serve God, by the weight of future and eternal rewards and punishments. And this is certainly a point of true wisdom, and stands opposed to the folly of being governed by lying vanities.

7. It is by habitually medita-

ting upon eternity, that men live in a practical preparation for death. It is this, which brings them to their latter end, conveys them to their long home. And it is on this account, that death is so desirable, or so dreadful to mankind. But it is not dying merely, which renders death the king of terrors, but the eternal consequences which necessarily follow. Those who have familiarized and desire the consequences of death, are prepared to meet it without dismay. And it is only by habitually meditating upon eternity, that men can become familiar with, and desirous of the everlasting consequences of death. For this reason, it is so wise in men in time, to live in the view of eternity. It serves to destroy the sting of death and the terrors of the grave. It had this happy effect upon Job, who loathed life, and lived waiting, till his change came. It had this effect upon David, who said to God, "I shall behold thy face in righteousness; I shall be satisfied, when I awake in thy likeness." It had this effect upon Paul, who said, "I am in a strait betwixt two; having a desire to depart and be with Christ, which is far better." And it was in the lively and joyful prospect of eternity, that old Simeon said, "Now lettest thou thy servant depart in peace, according to thy word." Thus it appears in every respect, a point of wisdom for men in time, to live in the habitual view of eternity, and daily consider their latter end. And what is wisdom is duty, and what is duty in this case, is a duty of the highest moment to all men, who are equally hastening to their final and everlasting state.

Memoirs of Deacon Cyril Carpenter.

Extract from a Sermon delivered in Attleborough, East Precinct, from Psalm xii. 1. by NATHAN HOLMAN, Pastor of the Church in that place; occasioned by the death of Deacon Cyril Carpenter, who died with a cancer in his face, which, in about a year and a half, consumed nearly one half of his face, and terminated his life on the 23d of Nov. 1811, in the 69th year of his age.

"BUT it is time to apply the subject. This application you have doubtless anticipated. You all suppose that our text was chosen in consequence of the late removal of one of the officers of this church to the world of spirits. And will you not unite with me in giving to deacon Carpenter the character of godly and upright? Many years ago, as he and others had reason to hope, God visited him with his special grace, and instamped his own divine image upon his heart. This change had a visible effect upon his life the remainder of his days. He embraced the doctrines of grace contained in the word of God, and complied with the duties of the gospel. He aimed to walk in all the ordinances and commandments of the Lord blameless. More than thirty years ago, he professed his faith in

Christ, and united with the church of God in this place.—For nearly twenty years he has filled the office of deacon with great reputation. You yourselves are witnesses that his walk has been upright, and his dealings with men irreproachable. Neither his Christian nor moral character have been impeached. Through natural diffidence his usefulness in public has been lessened. But in his family, at his own house, and among his neighbors, he discovered much freedom in religious conversation, and great correctness in his knowledge of the doctrines of grace. He delighted in the law of God. It was his meditation day and night. But notwithstanding the correctness of his sentiments, and the uprightness of his life, he found in himself reason for daily repentance and deep humiliation. His hopes of future happiness were not built upon his own good works, but upon the sovereign grace of God through the atonement of Christ. His path was that of the just, which shineth more and more unto the perfect day. Though by his life and conversation, he had given great evidence of his real piety, yet in his last sickness he gave that which is greater. After his physicians had told him that his disease was incurable, he was asked if it did not make him feel disagreeable? To which he calmly replied, Not in the least. For more than a year, he had not the least expectation of living, or of having his disorder the least abated. Nor did he ever express a desire, not even when he requested public prayers, that he might live to get well. His strongest desires were that he might patiently endure what God might be pleased to bring upon him.

"Perhaps no man, in this society, has ever endured so much, and such excruciating distress, as deacon Carpenter did. And yet he, probably, enjoyed more real happiness in his last sickness than he ever had, in an equal number of months in all his life. He was favored with the comforting and supporting presence of God. At times his heart appeared to overflow with benevolent affections. He had strong desires to see sinners converted from the error of their ways, and this church enlarged. He took much satisfaction in reading and meditating upon the 14th part of the 119th Ps. in Dr. Watts' version. His patience and resignation appeared to be perfect. In his keen distress, and through all his sickness, he never uttered a murmuring word. He never would consent to have any thing different from what it was. He fully believed in the particular providence of God. He often said, his sickness was a cup prepared for him, and then would add, The cup which my heavenly Father giveth me, shall I not drink it? At one time, when in keen distress, his affectionate partner said to him, I would help you, if I could. He immediately replied, If you could, perhaps it would not be for the best. At another time, it was observed to him, Your disorder, Sir, is a very painful one, would you not wish to have it removed, and have some other disorder which is not so distressing? To which he meekly replied,—

No, not unless it was God's will. It was observed by his bed-side, when it was thought that he was too low to take any notice of what was said, That it is surprising that everlasting love should bring such a scene of distress upon any of its objects. To which he immediately replied, It is strange we don't love God more. It was then observed to him, I suppose you are willing to put off this tabernacle. To which he replied, I long to have the time come; I long to be freed from this body of sin. He did not even mention this body of distress. He evidently had that hope which is an anchor of the soul, both sure and stedfast, and which entereth into that within the vail, where Jesus the forerunner hath entered.——In view of these things, can we question his true piety, or doubt his dying in the Lord? May we not confidently hope that he sleeps in Jesus, and that his rest is glorious?"

Extract from a letter from the Rev. Jonathan Belden, of Bristol, Maine, to a friend, communicating an account of the death of his wife.

Bristol, 21st April, 1812.

MY DEAR SIR,

PERHAPS before you receive this, the affecting information communicated by it may have reached your family. The death of my dear wife was sudden. It took place on Wednesday, March 25th, at a quarter past 12 P. M. The circumstances of this distressing event will, however, produce in your friendly heart, sensations of pleasure as well as pain. Contrary to our fears, her reason continued to the very last. Her conversation and prayers ceased only with her breath. As I was necessarily called some of the time from her chamber, much of her dying discourse escaped my hearing. The scene was so instructive and interesting, that no description of the tongue, or pen, could do it justice. Feeling, solemnity, and manner, as they were here displayed, cannot be communicated.

The day preceding her death, she said, "I may recover, but I think it more probable I shall not. I am not discomposed at the idea." To her mother, "You must die soon, I hope we shall meet in heaven!" To her husband at several times, "Tell your people they must die. I fear the greater part of them are in the broad way to misery. Tell them I warn them to flee from the wrath to come. I have lived a very unprofitable life. I hope, should I recover from this sickness, it may be the means of bringing me nearer to God, and a renewed interest and zeal in his service. But I do not expect to live. Our connexion has been short. May my death be a sanctified affliction to you, and make you more engaged in a Saviour's cause. Live above the world. Preach like a dying man to dying men. Tell your brethren they must die, and to preach like dying men to dying men. Pray with me and for me." When going to address the throne of grace, she said, "Pray that I may be

wholly resigned to the will of God—make that the burden." In the evening while paraphrasing Rom. viii.17. speaking of the inheritance, as the purchase and gift of Christ—the purchase of his blood and the gift of his grace—she pleasantly remarked, "O yes, that is what makes it so dear to me." The neighbors were very attentive, and she addressed them with much plainness. When a young woman came to see her, who had been a little time a member of her family, she manifested much concern for her conversion, and happiness. Unable to say much, she pointed my eye towards her, wishing me to address her on the great subject of her eternal well being. "Do speak, for me." To Mrs. H.....she said, "I have long lived under your roof, but I have to lament I have so greatly failed of my duty to you. O, flee from the wrath to come. Mind what I say to you, Health is the time to repent and prepare for death. It is a great thing to die. We need all the evidence that a life spent in nearness to God can give, to support us in this trying hour. Do not think there is no reality in religion—O, there is a reality in it. O, prepare to die. I thank you for all your kindness. You have been kind to me. May God reward you with his choicest blessings." When asked by a sister in the church, "Does it not appear a great thing to give up the world?" She said, "O no. My dear little son, I believe I have idolized, but I think I can cheerfully resign him up to God." To another, "The doctor thinks my situation more discouraging. I do not expect to live. O, prepare to die. Do not suppose I feel alarmed. I am willing to die. O, what a mercy that I was enabled to prepare for death before this hour, and that now I have nothing to do but to die. I have no merit to plead. O no. There is nothing in my life to be depended on in such an hour. I am the chief of sinners. I have no hope but in the sovereign, free grace of God. Jesus died to save the chief of sinners—He is all-sufficient. In him there is a fulness. I have no other hope. O, how unworthy I am to hope—to express any confidence in him." The doctor now came in. "Doctor, I am not afraid to die. Tell me plainly how long you think I shall live." When a dear female friend observed, "I had hoped to enjoy the happiness of a longer acquaintance." O, replied Mrs. B. "That is of little consequence, I hope we shall spend an eternity together, —that will soon be here." Numbers stood weeping round her bed in silent anguish, to whom she said, "Don't shed a tear for me. Weep for yourselves. When first I took my chamber I did not feel prepared to die. But now I feel differently. I have not the full assurance of hope, but feel resigned to the will of God." To Mrs. D..... she said, "You have made a profession of religion. How is it with you? Have you good evidence of an interest in Christ? O, it is a great privilege to be a Christian." When this person expressed much doubt, and that she once believed herself to be the subject of true conversion,

but had now much reason to fear, Mrs. B. remarked, "That God never finally forsook his people, that if she ever had any true religion, she had it now, and was truly interested in the unfailing promises. But, said she, be much in prayer, and self-examination. God hath mercy on whom he will have mercy. There is my hope, and it is a sure foundation." Addressing all around her, she said, "I am afraid some of you have no religion! Death is a melancholy day to those that have no God. This is no time for flattery. O, make your peace with God. Come to Christ without delay. These are my dying words. I have done but little good since I came to this place. May my death be sanctified to this people. It will either harden or soften. O, that it may be the means of awakening many to attend to the things of their peace. The people have been kind to me, for which I desire to praise God. But something more is necessary. Though we give all our goods to feed the poor, and have not charity, it profiteth nothing." Raising her cold hands, and piercing eyes to God, she cried, "O, I long for them all in the bonds of Jesus Christ."

The last day of her life was a scene of victory. For a short time her mind was interrupted, and her peace assaulted, when a fearful doubt arose whether she had not been deceived. Coming into her room, and hearing her complaint, I recited St. Paul's asseveration: "For I know in whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." She joyfully seized the promise, and said, "O, that is the bible, and the bible must be true. There is no deceit in the word of God. I can still trust in him. He will do all things well. I am now parched with thirst, but I hope to be shortly with my Saviour drinking at the streams that flow at his right hand. And yet it surprises me that I can entertain such hopes. O, I am the chief of sinners." I said, "My dear, the blood of Jesus Christ cleanseth us from all sin." O yes, said she, "My soul is deeply defiled, but his blood can wash it all away. O precious Christ! I cannot shed a tear. God is very good. I believe I shall never shed another." As the scene was now fast drawing to a close, and fears were entertained that she might be deprived of her reason, she desired her children might be presented to her view once more. Our dear daughter and her brother came in, when she pressed upon them love to one another, and their father, and younger brother, and sister; always to speak the truth, and obey instruction—told them she was now dying—should see them no more, and that they must be good children. She kissed them tenderly, and fervently commended them to the protection and love of God. Here with emotions unutterable, she bid them farewell. Her infant was now presented—To her mother, who presented the tender babe with deep anguish of spirit, she said, "Dry up your tears!"—took her dear child, embraced and kissed him, saying, "O,

you are dear to me, but you are mine no longer. I freely give you up to God. May he preserve you from the snares and dangers of an evil world." Her dear infant daughter, now received her last and cold embrace, when she desired they might all be removed from her sight. I said, "My dear, you have no longer any ties to bind you to this world." O no, said she, "I freely give up all, one thing as well as another. Come Lord Jesus, come quickly." When it appeared to us that every thing was now done, and we were waiting to see her dissolution, she opened her eyes in expressive smiles, and desired that the scene might close with a hymn of praise. Being asked if she would chuse a hymn, she paused, and then repeated the first line of 126th Psalm. "When God reveal'd his gracious name," &c. I read the psalm, and endeavored to sing, she sweetly joined, and was enabled to sing many words, and some whole lines. When the lines were finished, she turned her eyes to God—prayed, and breathed out her soul into the bosom of the Redeemer. May we not with propriety say, How glorious is the gospel! "Thanks be unto God who giveth us the victory, through our Lord Jesus Christ."

I am, my dear friend, by great obligation, yours affectionately, in the best bonds.

JONATHAN BELDEN.

The following letters, were written by Ladies, who are now wives of two of the American Foreign Missionaries, to another, all of whom have lately embarked for India.

B....., August 29th, 1811.

YOUR letter, my dear Miss P—— was productive of sensations peculiarly pleasing. From the first intimation of your voluntary sacrifice of worldly happiness for the cause of Christ, I felt an attachment, which can only be known by those whose views and prospects are similar, and which has increased, by your late affectionate epistle.

The idea of walking in the same path through life, partaking of the same trials and difficulties, induces me already to rank you with the number of my much loved friends, and inclines me to write freely on a subject dear to us both.

Our contemplated undertaking is great, arduous, and highly important. To enter a path untrod before by any American female, requires much previous consideration. The subject should be thoroughly investigated, and every argument in favor and against candidly weighed. If arguments in favor of females accompanying missionaries to a heathen land preponderate, we ought impartially to examine ourselves, to see, if we possess those qualifications absolutely requisite for such an undertaking. If through the mercy of God, we humbly dare to hope, he has in any measure prepared us, should we not seriously and prayerfully search

for the prevailing motive, which induces us to make the attempt? A life of self-denial is before us, and we must begin by cutting the most tender ties. The paternal roof, and all that is endearing in the appellation of parent, sister and brother, must be forsaken, never to be seen more. The scenes of our playful years, the companions of our lives, and the much loved circle who surround the social altar for prayer and praise, must no longer be enjoyed, but lost for ever. We must encounter the dangers of the deep, perhaps be taken by some foreign tyrannical power, separated from those we love, and if spared from immediate death, condemned to drag out a wretched existence, in some gloomy prison, or under the galling yoke of slavery and oppression. But if preserved from trials like these, what awaits us in a heathen land?—Not the cheering salutations of long absent friends, but the uncouth dialect of an unknown tongue will every where sound in our ears. We shall be surrounded by those whose very countenances wear a terrific aspect, who are destitute of a religious principle by which to govern their actions, and whose consciences so dead as to cease to alarm when committing the most atrocious crimes. We must live in constant dread of those around, except when faith raises us above the fear of the power of creatures.

Our bodies may be emaciated with sickness, our mental faculties lose their vigor in consequence of the sultry climate; want, peril, and distress may every where attend us. We may soon be called to part with our dearest earthly friends, and be left alone in a land of strangers. When we come to lie down on the bed of death, no parent or sister will soften our dying pillow and wipe away our tears; no congenial *friend* to close our eyes and lay our bodies in the grave. Thus we may end our days in a heathen land. How gloomy, my dear girl, this picture! And yet, have we not reason to expect to find it a reality? What motives are sufficient to induce us to enter a path so filled with briars and thorns? If the object which lies at the end, is not worth making all these sacrifices and enduring all these trials, we shall sink and be discouraged before we get half through.—But if actuated from motives of sincere love to the Redeemer and ardent desire for the salvation of sinners, we have nothing to fear. He will strengthen and support us in every trying hour. Although he may appoint for us a path full of danger, yet he will provide a way for escape. He can easily take away those painful sensations of which a separation from our friends will be productive. If he deprives us of every other source of enjoyment, and gives us himself, we cannot be unhappy. If we must leave our parents, on whom we have been dependent, will it not lead us to feel the more need of having God for our Father, and to see more clearly our entire dependence on him? If our sisters and social friends must be forsaken, may we not find sisters in *each other*, and erect the social female altar in a land of pagans? Perhaps we may induce some

of the wretched, degraded females of India, to join with us in worshipping our heavenly Father. Perhaps we shall be the first to teach some listening, attentive child to lisp the praises of Jesus. O my dear sister, thoughts like these, are sufficient to excite in our hearts a *wish* to spend our days in a heathen land. Yes, we will give up worldly happiness, joyfully encounter the dangers of the deep and the unknown trials that await us, at our place of destination. We have everything to engage us, for all heaven is engaged in the same glorious cause for which we humbly hope, we leave our native land.

" The sultry climes of India then
we'll choose;
There will we toil and sinners
bands unloose!
There may we live, and draw our
latest breath,
And in our Jesus' service meet a
stingless death!"

Adieu, my dear girl, and believe me your letters will ever enhance the felicity of your affectionate, N——.

H....., January 11th, 1812.

THE commencement of a correspondence with my dear Miss P—— is attended with many pleasant sensations.—— When one whom I love, though an entire stranger, addresses me by the endearing appellation of "sister or friend," I lose every embarrassment, and feel the same perfect freedom as when conversing personally with those companions, with whom I have spent the playful hours of youth. Your affectionate letter met with a cordial reception.— The perusal of it increased the wish which I have long indulged, of being favored with an interview with you. The anticipated separation from a beloved mother, affectionate brothers and sisters, and other valued friends, strongly attaches my heart to those "dear selected few" who will be my only associates, through the little remnant of my life. When eagerly listening to the maternal advice of the best of parents, or when attending to the accents of love which flow from the lips of brothers and sisters dear, I often say to myself, will my Father in Heaven condescend to grant me friends similar to these, in my dear Miss P——, and my ever dear N——?— Oh yes, my heart replies,— *they will* instruct, advise, reprove and love me too. When the accumulated difficulties of a missionary life depress my laboring bosom, they will direct my thoughts to that Saviour, who has kindly engaged to be the friend of the friendless,—the support of his believing children. Their prayers, their sympathy and love, will sweetly calm each rising fear, and tranquillize my distressed soul.

Nothing but an ardent wish of more extensive usefulness, first led my thoughts to the heathen world. Favored by heaven with every temporal blessing heart could wish, a foreign country could have no charm for me. Although I frequently contemplate with pleasure a life so peculiarly devoted to the service of GOD; yet the consciousness of wanting many important quali-

fications which I know I do not possess, often creates a depression of spirits, and a doubt with respect to duty. My youth, a slight education, so little vigor and strength of mind, so little piety,—these are obstacles, great indeed. I think it *does* rejoice my heart that you my dear Miss P—— and N—— are so eminently qualified for the work of the mission. May you be made the favored instruments, of leading many wretched female Indians, to the Lamb of God, who bled on Calvary. On the "great day of dread decision," may the millions who have heard from your lips the way to heaven, rise up and call you blessed. The idea that an independent, sovereign God, often uses the weakest instruments to promote his glory, and carry on his plans, frequently affords me encouragement. If he has any work for me to do in heathen lands, he will remove every obstacle, qualify me for the important undertaking, and support me under every trial.

Sabbath Eve. I have this day been to the house consecrated to the worship of the most high God. I have sat under the droppings of the sanctuary with great delight. The inviting sound of the glorious gospel, which bringeth life and salvation, has conveyed to my inmost soul, a sublime ardor, and heart-felt satisfaction, almost unknown before. O, my sister, how valuable, how exceedingly precious, is the religion of Jesus! How unlike that of Mahomet, how different from any which the carnal heart can invent! How well is it adapted to secure the eternal interest and happiness of all created intelligencies; "how just to God, how safe for man!" While contemplating with rapture the superior excellency of the Christian religion, does not your heart burn within you, at the anticipated prospect of its universal promulgation throughout the world? The present state of the heathen is deplorable beyond description. No star in the east directs them to the babe of Bethlehem. No sun of righteousness has arisen amongst them, to irradiate their benighted, dreary path. They spend their days in wretchedness, strangers to the consolations of the gospel, without a friend to point them to the Saviour of sinners, who alone can make them happy beyond the grave. But faith looks over these" lowering "mountains" and beholds with joy unutterable the millennial reign of peace and love. The banks of the Ganges and the Indus, shall resound with the high praises of Immanuel; redeeming love shall be the theme of the Hindoo; it shall warble sweetly from the lips of the uncivilized Hottentots on Afric's burning sands. The wandering, inhospitable Indians of our own dear native country, shall catch the sacred fire, and their hearts will beat in unison. Shall we, my dear Miss P—— be made instrumental in hastening this great revolution? Will our covenant God condescend to employ us in his service, and bless our feeble efforts? And shall we think any sacrifices too great to make for him? Oh no! Let us willingly take a last farewell of friends and native country,

cross the tempestuous ocean, and spend a self-denying, active life in the attempt of leading the females of Hindostan to that Jesus, whom we have found so precious to our souls. What if our lives are replete with hardships and afflictions?

——————Our journey here
Though it be darksome, joyless, and forlorn
Is yet but short; ere long our weary feet
Shall greet the peaceful inn of lasting rest.

I have thought much of the plan you proposed, viz. of studying some new language in order to acquire an eastern language with greater facility.—N—— and I have conversed upon the subject, and have at length come to this conclusion; that considering our present indispensable engagements, it would be very impracticable.—Were we to continue another year in America, I should enter upon the study with pleasure. Perhaps in the course of three months, if nothing in Providence should prevent, we may commence the voyage.—Would it not then be more for our own improvement, to devote our time to reading books calculated to excite a spirit of genuine piety, and prepare us for future trials and privations? Mr. N—— is probably with you...When shall I see you both at H——? Will you not visit me in the spring? Must I be deprived of an interview with you at my home? I wish much to introduce to you one of the best of mothers, and a circle of dear brothers and sisters.—It is but a short ride comparatively speaking.....
.....
..... Will my friend forgive the freedom with which I have written. The effusions of your pen will always afford me the highest satisfaction.

Miss P—— will often think of her sister

H——.

Religious Charitable Society in the County of Worcester, (*Mass.*)

ON the 20 th of May last, a respectable number of gentlemen from various towns in Worcester County met at the second parish in Sutton, for the purpose of forming themselves into a Society for the accomplishment of several charitable objects of a religious nature. They adopted a Constitution, and chose a committee to publish a suitable address.

As preparatory to the introduction of the millennial glory of the Church of Christ, when the earth shall be filled with the knowledge of God, the minds of Christian people both in Europe and America, have recently been remarkably excited to the great and good object of evangelizing the world. Thousands and thousands of the friends of the Redeemer are now devoting their talents, and contributing generously of their substance, to forward the glorious cause, and with very desirable success. But the work is great, and calls for the united exertions of all the pious and benevolent throughout the Chris-

tian commonwealth. Numerous institutions have already been formed to aid in edifying and extending the kingdom of Christ in the earth, and multiplying the triumphs of grace among mankind. Nevertheless it is conceived, that all the requisite means, which exist within the reach of Christian people, and which the necessities of the case demand, are not yet put in operation; and that much still remains to be done, both at home and abroad, to effect the reformation and salvation of mankind upon the plan of the Gospel.

The Address of this Society to the Christian Public is as follows:

CHRISTIAN BRETHREN,

THE period has arrived when extraordinary exertions are to be made, and a more diffusive and liberal charity is to be practised in behalf of the Zion which our Saviour, Jesus Christ, hath bought with his blood. Christians must lose sight of the decorations of life, and abstain from every measure and species of luxury, that they may lay up in store as much as they can possibly gather, to minister, as the various calls of Providence may be, to the spread of the knowledge of the Redeemer's name through the earth. They must spurn with abhorrence every suggestion of a narrow, sparing selfishness. They must come forth to the help of the Lord against the mighty, with all the talents they possess, with all the influence they have over the minds of others, and with their silver and gold. They must say to the young apostles, whom the Lord of the harvest is sending forth to the remote and unsubdued part of his inheritance, Go, ye messengers of salvation, ye heralds of the Gospel of the blessed God, and preach the glad tidings of salvation to those who sit in the region and shadow of death, to the wretched, blinded, self-immolating victims of an idolatrous superstition; go to extend the boundaries, and to spread the triumphs of the kingdom of Jesus; go, supported by our benefactions, and consoled with the reflection that our brotherly love and best wishes attend you.

The excitement to benevolent effort, which has, within a few years, gone through the Christian world, is extraordinary, but far from us be the thought that it has risen to its acme. Christians are but beginning to awake. They bestow but a wavering and diffident attention upon the fulfilment of prophecy. They see but very indistinctly the ensign which is lifted up upon the mountains, and hear, as an uncertain sound, that trumpet which announces the approach of the Gospel-Jubilee. —Their pious sensibilities do some honor to the cause they have espoused; but their hearts are, as yet, compared with what they should be, as hard as a rock. They must be all feeling. They must be absorbed in the one genuine principle of love. They must act according to the letter of the apostolic resolution, "I determined not to know any thing among you save Jesus Christ and him crucified." Their liberalities have been greater than have heretofore been witnessed. But they must be increased till all the

property we can spare from necessary uses, be brought into action to subserve the purposes of redeeming grace.

The Society which now offers itself to your attention, is a fruit of that general excitement which has given rise to so many societies of a kindred nature in Europe and in America. Like them, it is wholly charitable, and religiously so. It has the same grand design in view, and means to move in most friendly agreement with them. The three particular objects which it embraces terminate in this design, and are thought to be, each of them, highly important. One of them is to give aid to pious young men, in indigent circumstances, whose minds have an inclination to the Gospel ministry, and who are possessed of promising talents, that they may be introduced to it in a proper manner, that is, by an indispensable preparatory education. The grace of God is offering to us a number of such young men, and many more will be formed and presented by the renewing power of the Holy Spirit. Many of them will be wanted in the vast field of missionary labor; many of them as Pastors in the new Churches which the hand of the Redeemer is planting, and will continue to plant, in the new settlements of our country. These Churches must be furnished with Pastors after God's own heart, who shall feed them with knowledge and understanding. Many of them will be wanted to stand in the places of those Pastors whom death has removed from the Church militant to the Church triumphant, and of those who, in succession, will follow them. Brethren, we have but to mention this object to excite your good dispositions towards the Society.

Another object is to furnish a permanent auxiliary contribution to support the India mission, which is in the care of the American Board of Commissioners for Foreign Missions, by whom the Christian public has been recently addressed.—To the copious elucidations and correct statements of this Address you are referred, for a knowledge of the ground they propose to occupy, and for just views of the magnitude of the good they aim to effect. This mission will undoubtedly be enlarged. It will be expensive. And its support must be secured from permanent sources. The other object of this society is to afford pecuniary aid to Churches, who may have waxen small in number, and feeble in regard to means of supporting a Pastor. In consequence of the spread of infidelity and heresy, and an odious indifferency to the institutions of religion, narrowing the hearts of men, and making them unwilling to do any thing for its support, many such Churches exist. And their number will probably be increased. The members of these Churches, with the serious part of the congregations attached to them, would do as much as their temporal circumstances would be thought, by candid persons, to admit. But they cannot do so much as to afford a comfortable support to a Pastor, and defray the contingent expenses indis-

pensable to the maintainance of public worship. Could this support be partly furnished from a charitable fund, a light, diffusing a gladdening lustre, might stand in their candlestick, and the appointed means for the salvation of men be in operation, which would otherways be withdrawn. Pitiable indeed is the condition of those members of the spiritual family, who are deprived of the blessings of a kind and faithful Pastor, of public worship, and of the ordinances which our Lord has provided to strengthen the faith and increase the comfort of his people. They are as sheep scattered upon barren and desolate mountains, which no man careth for. And while we extend a benevolent concern to the heathen of distant countries, we should by no means lose sight of the perishing and needy condition of the multitude of unbelievers, with whom we are connected in civil society, and by neighborly intercourse.

Christian brethren, we must presume that your hearts are alive to the great interest to advance which angels are ministering spirits, and the Son of God humbled himself to the tears of the garden, and the anguish of the cross. We invite your attention to this Society. We ask you to take into consideration its character and design. And we will not suppose that you can be slow to join with us, or fail of liberally contributing, according as God hath prospered you, to the objects we have in view.

In behalf of the Society,
SAMUEL AUSTIN, } Committee.
JOSEPH GOFFE, }
WORCESTER, *June* 16, 1812.

[While Asia is remembered, Africa must not be forgotten. The Editor extracts the following from the Christian Observer, hoping thereby to draw the attention of the American Board of Commissioners for Foreign Missions to the long neglected country of Abyssinia. Some assistance afforded to the ignorant Abyssinian church, will be the most powerful means, and most direct path for spreading the Gospel through the vast interior regions of pagan Africa.]

TO THE EDITOR OF THE CHRISTIAN OBSERVER.

I HAVE been happy to perceive, of late, a growing attention to the religious state of Abyssinia; and I am anxious to promote this disposition as much as possible, in the hope that our religious institutions, and particularly the British and Foreign Bible Society, may be induced to direct their efforts to this quarter. I should greatly doubt whether there be any part of the world where these efforts are more needed, or where they are likely to be attended with more immediately beneficial consequences. "The Habassins," says Geddes, in his Church History of Ethiopia, "do hold the scriptures to be the perfect rule of the Christian faith, in so much that they deny it to be in the power of a general council to oblige people to believe any thing as an article of faith, without an express warrant from thence." (p. 31.) But while the Abyssinians do, with our own church, maintain this cardinal point of the sufficiency of the scriptures as a rule of faith, it appears, from the concurrent testimony of all late travellers, that copies of

the scriptures have become exceedingly rare among them. Even in their churches it is seldom that a complete copy is to be found; and among the great body of the people, few possess even a fragment of a Bible. One of the causes, doubtless, is, that religion is at a low ebb among them. But this may be considered as an effect as well as a cause of the evil in question. Where the art of printing is unknown, and volumes of such size must be transcribed in order to be possessed, however the zeal of individuals may, for a time, multiply copies, yet experience proves that this source of supply will ever be inadequate to the wants of a people.

In the case of a nation, however, circumstanced as the Abyssinians now are, there are peculiarly strong inducements for giving them the Bible. They are not only Christians in name, but their national creed appears in the main to be scriptural. Add to this, that the authority of the scriptures has always been held by them to be paramount to every other; but that they do not possess the means of knowing what it is which this authority enjoins. To such a people, what can be conceived a greater benefit than the circulating among them of the Word of God? And would not such a gift be likely to produce something of the effect upon them which the discovery of the lost book of the law had upon King Josiah?

It must operate as a further encouragement to our religious societies to exert themselves in favor of Abyssinia, that it furnishes, perhaps, the earsest medium of access into the very heart of Africa. The intercourse between Abyssinia and some of the great cities on the Niger is said to be constant. Saturate Abyssinia with scriptural light, and, through the divine blessing, we may hope that it will stream even into that region of darkness.

The hope that great good will arise from such exertions, in favor of Abyssinia, as are here recommended, is stregthened by a refence to the page of history, which shews us not only that there has existed in the government of that country, and at no remote period, a strong desire (not well directed indeed,) to extend the influence of Christianity; but that the body of the people could be induced, by no severity or suffering, to submit to the unscriptural practices of the Romish Church.

A letter of David Emperor of Ethiopia, to King John III. of Portugal, dated in 1524, has been preserved, and another to the Pope, of the same date. These letters commence, "In the name of God, the Father Almighty, maker of heaven and earth, and all things visible and invisible; in the name of Jesus Christ, the Son of God, who was the same with him from the beginning of the world, and who is light of light, and very God of very God; and in the name of God the Holy Ghost, who is true God, and proceedeth from the Father."

To the king of Portugal, David thus writes:—

"O lord my brother king, attend and apply yourself to the friendseip that was begun be-

twixt us by your father, and do not neglect to send letters and ambassadors to us frequently; for I am extremely desirous to receive them from you, as from my brother: and since we are both Christians, and the Mahometans, though wicked, are still in peace with all of their own sect, it is fit it should be the same betwixt us. And I do declare, that for the future I will receive no embassy from the king of Egypt, nor from any of those kingdoms which have formerly sent ambassadors to us, nor from any other king but only from your highness, from whom I do earnestly desire to have them come; for the Mahometan kings, by reason of the difference that is betwixt us in religion, do never look upon me as their friend, and do only pretend to have a kindness for me, that they may trade with the more conveniency and security within my dominions, from whence they draw great profit, exporting yearly great quantities of gold, whereof they are extremely covetous; while at the same time they have no real friendship for me, for which reason I take no pleasure in their gain; but this, having been a custom of my ancestors, was to be endured; though, after all, the only thing that hinders me from making war upon them, and confounding them, is the fear of provoking them thereby to violate and destroy the temple of Jerusalem, where the sepulchre of Christ is, which God hath been pleased to leave in the hands of those filthy Mahometans, and to demolish the churches that are in Egypt and Syria. This is the only cause why I do not invade and conquer them, which I am sorry I am not at liberty to do.

"O king, I can by no means rejoice in the Christian kings of Europe, who, as I am informed, do not agree in one heart, but are at war one with another. Be you all unanimous, and in friendship one with another. For my own part, had I a Christian king in my neighborhood, I would never be absent from him. I do not know what to say of these matters, nor what to do, since God seems to have ordained things to be as they are."

The following is an extract from his letter to the Pope:—

"I must expostulate with you, holy father: why do you not exhort the Christian kings, your sons, to lay down their arms, as becomes brethren, and to agree among themselves; seeing they are all your sheep, and you are their pastor? Your holiness is not ignorant of the gospel-commands, and of its having said, 'A kingdom divided against itself cannot stand, but will become desolate.' For if those kings would but all join together, they would quickly destroy all the Mahometans, and with ease demolish the sepulchre of their false prophet. Apply yourself therefore to this, holy father, that so there may be a firm peace and confederacy established among them, and exhort them to assist us, who are beseiged on all sides by wicked Mahometans and Moors. The Turks and Moors can assist one another, and their kings and rulers do all agree together: I have a Ma-

hometan for my neighbor, who is constantly supplied with arms, horses, and all military weapons, by princes of his own sect, namely, the kings of India, Persia, and Egypt. This is a great mortification to me, to see the enemies of the Christian religion enjoy peace, and live together like brethren; and at the same time, to see Christian kings, my brethren, not in the least concerned at the injuries I endure; not one of them offering to succor me as becomes a Christian, notwithstanding the filthy sons of Mahomet are always ready to succor one another: not that I desire any soldiers of them, for I have enough of my own, and to spare; but all that I desire of them, is only their prayers and supplications, and your holiness' and my brethren's favor. The reason why I want your friendship, is, that I may be furnished by you with such things as are necessary to terrify the Mahometans, the enemies of the name of Christ; and that my neighbors may be made sensible of my being favored by the Christian kings, my brethren, and of their being ready to assist me whenever there shall be occasion; which would be much for the honor of all of us that are of the same faith and religion, and do intend to persist therein.

"God fulfil your desires to the praise of Jesus Christ, and of God our Father, who is praised by all through all ages. And you, my lord and holy father, with all the saints of Christ at Rome, embrace me; and let all my subjects, and all that dwell in Ethiopia, be received with the same embraces; and let thanks be returned to Christ with your spirit."

The only use which the King of Portugal and the Pope made of this intercourse with Abyssinia, was to attempt to reduce them to the obedience of the Roman Pontiff. Spendid missions were sent thither with that view, and these missions were supported by Portuguese troops. For a time, one of the Abyssinian emperors was brought under the Romish yoke; and he labored, with the aid of the Portuguese forces, to impose the same yoke on the necks of his subjects. A long and bloody civil war was the consequence, in which, though the emperor was always successful, yet he made no progress in reconciling his subjects to the church of Rome. At length, disgusted with the insolence of the Romish missionaries, and shocked by a view of the misery and desolation which his adherence to them had brought on his country, he at length decreed to drive them out of Abyssinia, and to restore the religion of the land to its former footing. This was the last act of the Emperor's life, and happened about the year 1663.

[*To be continued.*]

Extract of a Letter from a Gentleman in Rhode Island.

"There has been in Bristol, in this State, an unusual attention to religion, for a few weeks.

About an hundred and fifty have already come forward to join the different churches; about sixty the Episcopal—about fifty the Methodist—about forty the Congregationalist—and some the Baptist."

Anecdote of Mrs. W—. in India.

OUR friend, Mrs. W. of the Fort, who invited the missionaries to preach in her house, made us a visit yesterday, with some others, for the first time. I was much gratified by the zealous spirit which she evinced, as well as by her anxiety to join the church. She has hitherto waited to see if the Lord would bless her endeavors to draw her husband into the right way. See what a blessing this native woman aims to be to her European husband. She was, if I mistake not, before he took her as a slave, a Hindoo of the vilest description. This man was serjeant of artillery in the late war, under Lord Lake, and had an active part in most of the bloody conflicts of the time. This woman's attachment to her partner was so strong, that she accompanied him in the heat of every battle, and often lent him a hand when exhausted, and supplied his place at the guns. In one of these scenes Mr. W. received a musket ball about the temples, which penetrated nearly through his skull, carrying a part of the brass hoop of his hat along with it. He instantly dropped down, to all appearance dead. She, however, neither lost her fortitude nor her affection; even in this trying moment, when, in addition to the situation of her partner, the shot were falling like hail-stones about her own head, she took him upon her back, with the intent of performing the last friendly office, that of burying him, and carried him clear out of the scene of action! It pleased God to restore him; and, to make the most grateful return he conceived himself capable of, on his recovery he made her his wife.—She is now a Christian.

OBITUARY.

DIED, at East Sudbury, (Mass.) Rev. Joel Foster, aged 58, pastor of the church in that town. Dart. 1777.

At Charleston, (S. C.) Rev. Charles Faber, aged 80, a native of Germany.

In S. Carolina, Rev. William Clarkson, D. D. pastor of the United Churches on St. John and Wadmalaw Islands.

At Charleston, (S. C.) Rev. Jacob Rumph, one of the Ministers of the Methodist Epis. Church in Charleston.

A PRAYER

For Universal Peace.

O haste the time, thou Prince of Peace,
When war no more shall lift the shield;
But wrath, and strife, and lust of spoil,
To thee their sanguine trophies yield.

Repress the horrid waste of life,
Destroy the warrior's trade in blood,
And say, to all the tribes of earth,
"Be still, and know that I am God."

Lord Jesus, speed the promis'd day,
When love shall hold unbounded reign,
And union sheathe the flaming sword,
That hangs o'er desolation's plain.

Oh! come, ye happy moments, come,
When the whole earth shall own the Lord,
And thou the Prince, the King of peace,
In peace for ever be ador'd.

Donations to the Missionary Society of Connecticut.

1812.

Sept. 19.	From Rev. Joel T. Benedict, collected in new settlements,	$ 16 69
	From Rev. Eli Hyde, do. do.	7 31
	Female Friends from Warren, State of New York,	2 00
22.	From Rev. Timothy Harris, collected in new settlements,	30 53
30.	From Rev. Elihu Mason, do. do.	6 50
		$ 63 03

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EVANGELICAL MAGAZINE;

AND

RELIGIOUS INTELLIGENCER.

VOL. V.] NOVEMBER, 1812. [NO. 11.

An Historical View of the First Planters of New-England.

NO. XIV.

(Continued from p. 371.

REV. MR. WILSON.

MR. JOHN WILSON the first pastor of the church in Boston, was born at Windsor, on the Thames, in the year 1588. He was a son of the Rev. William Wilson, a prebendary of the church at Rochester. His parents, who descended from a very respectable ancestry, and sustained an exemplary Christian character, were very attentive to the education of this son. They took pains to impress his mind with an early abhorrence of all vice, especially, falsehood. After receiving the rudiments of his education under their immediate inspection, he spent four years in the celebrated Eaton School. At that school, he delivered a latin oration in the presence of the French Ambassador, the Duke of Biron, from whom he received a particular commendation and reward. In his fifteenth year, he was removed to the University, and became a member of King's College, Cambridge. After completing the regular course of studies, he was elected a Fellow of the college. During his continuance in the fellowship, he became acquainted, in a very providential manner, with the writings and preaching of several pious puritan divines, whose instructions were the means of engaging his mind to a very serious attention to divine things. By the habits of his education, he had imbibed a great antipathy to all who were denominated *puritans*. But in the distresses of his soul, he found himself irresistibly inclined to seek for instruction to those who had been the subjects of his aversion. He soon found his moral state to be that of a lost sinner, and that he was dependent on sovereign mercy for an escape

from everlasting death. While he continued to improve every opportunity of attending the ministrations of evangelical preachers; by the advice of the excellent Dr. Ames, he connected himself with a number of serious persons in the University, who held private meetings for prayer, fasting, and religious conference. By the blessing of God upon these means, he was brought to an acquaintance with his own heart, to a knowledge of divine truth, and, apparently, to a perpetual union with the divine Saviour.

Being thus brought to an estimation of the truths of religion as of the first importance, Mr. Wilson proceeded to a very careful consideration of the great subjects of controversy between the advocates of the religious establishment and the non-conformists. This was about the time that Mr. Robinson and his people removed to Holland, when the debates between the contending parties were, perhaps, at their height. After a laborious, prayerful, and conscientious attention to this subject, Mr. Wilson concluded it to be his duty, though with the prospect of the greatest temporal sacrifices, to refuse to comply with many of the prescribed ceremonies of the established church. A great part of the regulations of the University were appointed by ecclesiastical authority, and were considered by the non-conformists as unscriptural and improper impositions. By a non-compliance with these regulations, Mr. Wilson soon brought upon him the notice and censures of authority. His father and others used great exertions to persuade him to conform; but believing himself called in the holy providence of God to raise his testimony against those unscriptural impositions, he steadily refused. He was therefore obliged to leave the University.

His father finding that he had embraced the sentiments of the puritans, contrary to his former intentions, wished him not to engage in the work of the ministry; but now desired him to enter one of the Inns of court, to pursue the study of the law. Wishing to manifest a filial obedience in every thing which was not forbidden by a paramount duty to God, though his heart was wholly set upon the glorious ministry of reconciliation, he complied, and engaged in the study. But that God to whom he had dedicated his life did not forsake him. In the Inns of court, he fell into an acquaintance with several young gentlemen who were seriously inclined, with whom he attended on the preaching of evangelical ministers, and was enabled to maintain a life of religion. After three years spent in the study of the law, he was admitted to the higher honors of the University; after which, by the consent of his father, he was soon authorized to be a preacher of the gospel. This work he pursued, with laborious study, with an ardent zeal for Christ, and for the salvation of souls. Previous to his commencing a preacher of the gospel, he made a private resolution, "That if the Lord would grant him a liberty of conscience, with purity of worship, he would be content, yea

thankful, though it were at the furthermost end of the world." He had not been long a preacher, before he was solemnly ordained as a minister of Christ, Still he had no particular charge. He had frequent and pressing invitations to settle in particular places, but the precarious situation of all ministers who were accused of non-conformity, induced him to decline several advantageous offers. At length, however, on receiving an earnest invitation from the people of Sudbury, he accepted of their call and was installed their pastor. During the short period of his labors in this place, his ministry was attended with an eminent blessing of God. Many that were openly vicious and erroneous, were brought to the love and obedience of truth. He pursued his work with diligence and constancy, as if knowing that it must be short, that he might do something for God.

In this quiet retreat, Mr. Wilson could not be permitted to rest. The sticklers for conformity, learning his steady perseverance in omitting the prescribed ceremonies, fearing the effect of his weight of character, called him before the ecclesiastical courts, where he was censured, and suspended from the ministerial office. By the interposition of friends of high station and influence, the suspension was, at length, removed. But as he still pursued his former course, he was constantly liable to be apprehended, and subjected to fines, forfeitures, and perpetual imprisonment. The only alternatives now presented him were, a violation of what he deemed the plainest dictates of duty, a submission to unrelenting persecution, or a voluntary exile from his native conntry. He chose the latter. The plan of a colony for the establishment of the pure religion of the gospel being now projected, Mr. Wilson cordially engaged in the important design. With the large company that established the Massachusetts colony, he united his labors and hopes, and came to America in the year 1630. The first church gathered by the company was the one at Charlestown, of which Mr. Wilson was the minister. The congregation included the two settlements at Charlestown and Boston. The year following, a separate church was organized at Boston, of which Mr. Wilson became the pastor.

In the spring of 1631, Mr. Wilson sailed to England, and after an absence of a year, returned to New-England with his family. His affectionate people at Sudbury were very desirous to have him still conclude to spend his days with them. His near connections used every exertion to dissuade him from a return to the American wilderness. But his heart was too much set on the great work of rearing colonies and churches for the honor of the Redeemer, to be diverted from his design. On his return he was attended by a number of pious and worthy planters. A few years after, he again visited his native country, to receive a valuable legacy which had been left him by a deceased brother. On the voyage, the ship became very leaky, and there was every

prospect that all must be lost. A day of fasting and prayer was kept on board, on account of the danger, and, in the time of the exercise, the leak was discovered and closed. On his return to New-England Mr. Wilson was accompanied with a large number of settlers, many of whom were persons of character and distinction.

The Antinomian errors which were introduced by Mrs. Hutchinson and others, which greatly affected the church in Boston, gave Mr. Wilson the deepest concern. Temperate and firm, he bore a uniform testimony for the truth of the gospel, and with every indication of tenderness and love, he used unwearied efforts to reclaim the erroneous, and to confirm others in the truth. Those errors, by the particular circumstances with which they were inculcated, were, for a season, highly popular, and many worthy men were drawn into the snare. Mr. Wilson had long been used to leave all consequences with divine providence, when called to witness for truth, and now, pursuing the plain and direct course, he was a most eminent instrument of preserving the churches from convulsion and ruin. He was one of the most active and influential members of the venerable Synod of 1637, which suppressed those dangerous errors.

In the war of the Pequod Indians, in 1637, a chaplain for the Massachusetts troops being designated by lot, Mr. Wilson was called to the service. Being eminently, a man of prayer, the soldiers viewed him as a host in the day of battle. During the greater part of his ministry at Boston, Mr. Wilson was favored with a colleague who was teacher of the church. This place was held twenty years by Mr. Cotton, and ten years by Mr. Norton. As pastor of the church, Mr. Wilson was peculiarly laborious, in frequent preaching, in exhortation, visiting, and domestic instruction; keeping a constant and affectionate attention to the spiritual interests of his people. He also spent much time in the neighboring towns, generally attending their weekly lectures. The whole colony enjoyed the benefit of his pious zeal, his eminent acquaintance with divine truth, his patient example, and his unremitted prayers. In these labors of faith and love, he continued to a late period of life. Having survived the greater part of his cotemporaries, and the most of the first settlers of the country, he died in 1667, in the seventy-ninth year of his age.

The life of this venerable man, was eminently devoted to the service of his Lord. After devoting himself to the duties of religion and the work of the ministry, he ever appeared to feel that he was not his own. He had engaged for Christ, and wherever he directed his way, it was always his desire to pursue the course, undeterred by any obstacles which might resist, or any burden which he might be called to bear.—No one of the New-England fathers was more sincerely engaged for the interests of true religion in the towns and churches of the colonies, than Mr. Wilson. To the promotion of

this great object, his eminent talents, his extensive learning, his unwearied exertions, were always devoted. His mind was as steady in adversity as in prosperity, strengthened by the conscious integrity of his own intentions, with a uniform reliance on the perfect wisdom of all the appointments of God, he rejoiced to labor or to suffer for him.—He was favored with a valuable property, and used it as a faithful steward of God. Having devoted his life to rear an infant colony and church for the honor of his Redeemer, his property, when needed for the same object, could not be withheld. In the distresses of the first winter, when the colony had to contend with the horrors of famine, while he labored to comfort the desponding with a recollection of the sufferings and deliverances of the people of God, in every period of the church, his house was open to the needy, administering relief, to the last portion it contained, and the last which could be procured. On every call for the exercise of liberality, whether for the common welfare or the relief of the destitute, he was a most faithful example to his flock, by devising liberal things. He possessed an uncommon degree of the benevolence of the gospel. His love to God and his fellow-men glowed with an inextinguishable ardor. The former was evinced by a life of sufferings and labor, while his ardent love to men appeared in a fervent zeal for their immortal interests, in unwearied exertions to alleviate the evils and increase the blessings of human society. He exhibited an example of ever active benevolence, of an abhorrence of error and vice, of a composure of mind, and, in all the changes of life, a disposition uniformly cheerful. Not the poor only, but all characters received him as their friend.—Mr. Wilson exhibited some of the highest exercises of faith. In times of concern, he always made the Lord his helper, he sought his assistance with a humble persevering importunity, and he often gained the most remarkable confidence in the divine interposition. Several instances are mentioned of him, in which after a most humble and earnest wrestling in prayer to God, he obtained an assurance that the object of his desire would be granted, which never failed till his hope was joyfully realized. This venerable saint lived eminently near to God. His life was a life of prayer. His whole demeanor manifested a uniform and solemn sense of the divine presence. His beloved Saviour was always his companion, his support, and his fear. His life exhibited a strong example of humility, self-denial, and those high attainments in virtue, which adorn some of the children of Emmanuel. He ever felt himself journeying to the heavenly state, and the impression regulated the whole tenor of his life.—His death was such as might be expected from such a life. In his last sickness, he took a most affectionate farewell of his numerous Christian friends, assuring them that the faithful servants of Christ need not fear that he would forsake them in the last trying conflict. He refused to hear any com-

mendations of himself, declaring that he had ever been an unprofitable servant: adding, "But I must say, the Lord be merciful to me a sinner, let thy tender mercies come unto me, O Lord, even thy salvation according to thy word." He pronounced his tenderest blessing upon his near friends, particularly upon his children, which, in the faithful providence of God, was singularly fulfilled. He then made a most affectionate prayer for them, and slept in peace. Mr. Mather of Dorchester, the ancestor of the venerable family of that name, preached at his funeral, from the passage in the prophet, *Your fathers, where are they? and the prophets, do they live for ever?* The venerable Dr. Ames, so eminent for his learning and piety, observed, "If he could have his option of the best condition that he could propose to himself, on this side heaven, it would be that he might be the teacher of a congregational church of which Mr. Wilson should be the pastor."

Rev. Mr. SHEPARD.

Mr Thomas Shepard is distinguished among the New England fathers, by an uncommon ardor of piety; by a great zeal for God and his holy truth; by a great success in the work of the ministry, and by his valuable writings, which have been an eminent security to our churches, and a great defence to the cause of truth. He was born near Northampton, Nov. 5th, 1605. A day rendered memorable in the annals of the British nation by the discovery of the well known Powder-plot. He was the youngest son of his father, by whose death, he was left an orphan in early life. His eldest brother took the care of his education, and performed for him the duties of a father. At the age of fifteen, he was admitted a member of Emmanuel College, Cambridge. While he advanced in the paths of science with an uncommon rapidity for his years, he experienced the frequent and powerful strivings of the divine Spirit upon his conscience. The preaching of some pious ministers at the University produced in his mind powerful convictions of his sin and danger. Earnestly engaged in the pursuit of his studies, these convictions declined, and nearly subsided. The faithful discourse of a pious fellow-student again roused him to a sense of his sins, that, on an examination of divine truth, he found himself in a lost, perishing state. He frequented religious company, from which he derived much salutary instruction. At length, the preaching of Dr. Preston which was very solemn and pungent, who went to reside at the college during Mr. Shepard's pupillage, was made effectual, in the hands of the Holy Spirit, as he believed, of bringing his soul to the mercy-seat of the divine Saviour. In a subsequent period of life, he writes concerning the divine mercies which he had experienced, "The Lord is the God that sent Dr. Preston and Mr. Goodwin to call me. The words of the first, in the first sermon I heard from him, and divers others near that time, did open my heart, and convince me

of my unbelief, and my total emptiness of all, and enmity against all good.——God, by him, showed me the worth of Christ, and made my soul satisfied with him, and cleave to him, because God had made him righteousness, and hence also revealed his free justification, and gave me support and rest in his promises." About the time of the important change in the exercises of his mind, when he was about nineteen years of age, he resolved to devote a certain season, on the evening of every day, to a careful meditation on divine things. His object was to learn divine truth, to get an acquaintance with his own heart, and to seek the saving mercy of Christ. In these seasons of meditation, he received his first special comforts in God.

After receiving the degree of Master of Arts, he left the University and began to preach the gospel. Though quite young, his preaching possessed a gravity of manner, and an energy of expression, which procured much attention and high respect. At the same time, he exhibited such an ardent zeal for Christ, and for the salvation of immortal souls, in his preaching and all his conduct, as caused his labors to be attended with great success. The great desire of his heart was that his fellow-sinners might enjoy the excellency of divine grace.

A certain charitable gentleman in Essex, proposing to establish a weekly lecture, committed the management of it to a number of pious ministers, who offered the service to Mr. Shepard. As they were attending one of their stated monthly fasts, while engaged in prayer for divine direction respecting the disposition of their lecture, an earnest application from a destitute people, soon brought them to a decision.—The lecture was fixed at Coln, for three years, where Mr. Shepard was employed to the great approbation and benefit of the people. He was very laborious in that and the neighboring towns, and was made eminently instrumental in impressing the reality and excellency of divine truth. Many were so attached to him, viewing him as the instrument of their saving conversion, that, for the benefit of his ministry, they attended him to the wilderness of America.—Though the lecture was renewed, after three years, at the earnest desire of the people, he continued to reside and labor at Coln. At his request, the lecture was established in his native town, and given do his intimate friend, Mr. Stone.

Though employed in an obscure part of his Lord's vineyard, devoted, exclusively, to his service, the fidelity and success of his ministry were too great to be unnoticed by the iron rage of persecution. He was silenced by Bishop Laud, for no other fault than his non-conformity. He was no schismatic or partizan; yet he was a puritan, and his influence must be suppressed. For fear of further sufferings, he was obliged to live some time in concealment. The vigilant zeal of the pursuviants made it necessary that his retreat should often be changed, or he must have fallen into their hands.

Having an invitation to preach

in Yorkshire, he travelled to that distant county, hoping to be permitted to minister for his Lord without molestation. After laboring for a season, with the most encouraging prospects, he again felt the arm of ecclesiastical power, and though he made another removal, to the county of Northumberland, he was prohibited from any further exercise of his ministry. He must now renounce the service of the ministry of reconciliation, or seek a field of labor in some country not his own. He could not hesitate which course to pursue.

The removal of Mr. Cotton, Mr. Hooker, and others, to New-England, for whose example he must have the highest respect, and to whom he was attached by the strongest ties of Christian friendship, fixed his determination to engage in the same arduous service. Mr. Shepard, and Mr. Norton, who was afterwards the successor of Mr. Cotton at Boston, went to Yarmouth to embark for New-England, near the end of the year 1634. Being soon overtaken with a violent storm, in which the prayer and faith of the passengers was considered the means of their preservation when their loss appeared inevitable, they were compelled to return and wait till the next season. They were kept in the most careful concealment during their stay, to avoid the vigilance of their pursuers. Mr. Shepard lost his eldest son at Yarmouth, but he could not appear at the funeral. In October, 1635, Mr. Shepard, with several worthy ministers, and three or four hundred passengers, arrived at Boston.

Mr. Hooker and his people were generally removing from Cambridge to Hartford. This made a convenient opening, when considerable improvements had been made, which were very gladly purchased and occupied by Mr. Shepard and his friends. In the February following, on a day of public fasting and prayer, in presence of a great concourse of people, they organized a church at Cambridge, and Mr. Shepard was set apart to the pastoral charge. He now rejoiced in an opportunity to be engaged, without interruption, in the great and good work which commanded all the affections of his heart. Though indefatigable in his labors he pursued no other object than the inculcation of the doctrines of the gospel, the vindication of its truths, and the salvation of sinners. He well understood the error of the antinomian sentiments which prevailed considerably in the colony, soon after his arrival, and was most active and successful in counteracting their baneful effects.

The colony having determined on founding a College, the faithful and judicious ministry of Mr. Shepard, was the principal inducement to establish it at Cambridge. He was considered a most useful model for imitation in the sacred calling, as well as eminently successful in detecting false religion, and leading enquirers in the way of the truth.

In his own and in the neighboring towns, Mr. Shepard was very laborious, and the zeal and solemnity of his preaching, always procured him attention.

He preached much, attended many lectures, and omitted no favorable opportunity to testify for Christ. His ministry was attended with great success. This we should expect.—— Though God be a holy sovereign, and send the blessings of his grace in such a way as he sees fit, yet, seldom or never, do we find faithful, humble, persevering labors, unattended with his blessing. The same Holy Spirit which accompanied the ministry of Mr. Shepard in his native country, wherever he was called to labor, did not forsake him in the deserts of America. As he was successful in awakening the thoughtless and reclaiming the vicious, he was eminently useful in leading inquirers in the way of truth, in resolving the doubts and soothing the concern of the desponding Christian.

This shining light was extinguished in its meridian splendor. Returning from an ecclesiastical council at Rowley, he was suddenly taken with a quinsey, which, in a few days terminated his life, Aug. 1649, in the 44th year of his age. A little before his departure, he observed to his friends around him, "Oh love the Lord Jesus, the little part that I have in him is my great comfort, and all my hope." He left three sons, who became eminent ministers in the colony.

The writings of Mr. Shepard were of great benefit to the cause of truth, after the testimony of his voice had ceased to be heard. His most elaborate work was a treatise on the Sabbath. The morality of the Lord's day began to be called in question in England, by many of the Antinomians and some others. In this treatise, he vindicated the perpetual obligation of the fourth commandment, the morality and holiness of the Christian Sabbath, in a most lucid and unanswerable manner. —In another work, which he published, he maintained, with much ability, the propriety of separating from the ecclesiastical establishment of England, and vindicated the order of the New-England churches as most conformable to the primitive pattern.—In a practical work, entitled "The Sound Believer," designed to distinguish true religion from false, which has been much read, he observes in the preface, "I considered my weak body, and my short time of sojourning here, and that I shall not speak long to children, friends, or God's precious people. I have been, therefore, willing to leave some part of God's precious truth on record, that it might speak, (Oh that it might be to the heart,) when I shall not be." His largest and perharps most useful publication, was an elaborate performance, to illustrate and apply the parable of the ten virgins. A principal object in this work is to point out the corruptions and dangers of churches. It consisted of a series of sermons delivered at his weekly lecture, from 1636, to 1640. It was published in a folio volume, with high commendations, after his death. This work is much improved in that great light and guide of the American church, President Edward's Treatise on Religious Affections.

A few extracts from Mr. Shepard's private writings will not be unacceptable. "April 10. I had many thoughts, which came in to press me to give up myself to Christ Jesus. So I gave myself to him. First, I acknowledged all I was, or had, was his own. Secondly, I resigned not only my own goods and estate, but my child, my wife, my church, and myself to the Lord; out of love, as being the best and dearest things which I have. July 10. 1641. On the evening of this day, before the sacrament, I saw it my duty to sequester myself from all other things, for the Lord, the next day. And now I saw my blessedness did not lie in receiving of good and comfort from God, but in holding forth the glory of God, and his virtues. For it is, I saw, an amazing, glorious object, to see God in the creature; God speak, God act, the Deity not being the creature, but filling it, shining through it, to be covered with God as with a cloud. Aug. 15. I saw, on the Sabbath, four evils which attended me in my ministry. First, discouragement and shame from a sense of the meanness of what I have provided in private meditations. Secondly, carelessness possesses me. Thirdly, infirmities and weakness, as want of light, want of life, want of a spirit of power to deliver what I am affected with, for Christ. Fourthly, want of success. I saw these, and that I was to be humbled for them. Dec. 1. A small thing troubled me. I had a spirit soon touched and provoked. I saw that the Lord let sin and Satan prevail there, that I might see my sin, and be more humbled by it, and so get strength against it. Nov. 3. On a Fast-day at night, in preparation for the duty, I saw sin as my greatest evil. I was vile, He only was good whom my sin did cross.—On the end of the fast, I went unto God, I rested upon him as sufficient; I waited on him as efficient; and said, Now, Lord, do for thy churches and help in mercy. April 4. Preparing for a Fast.—May not I be the cause of the church's sorrows, which are renewed upon us? *These sheep, what have they done?* 1. My heart has been long lying out from the Lord. He sent a terrible storm at sea, to awaken me. Then, immediately took away my child, my first-born. Then the Lord took my dear wife from me. He then threatened blindness to my child. And this made God's will *afflicting*, sweet to me, but much more, *commanding* and *promising*. But Oh, how is my *gold become dim*. 2. The people committed to me. They are not pitied so much, nor prayed for, nor visited, as they ought to be. 3. The family; I have not edified nor instructed, nor taken all occasions of speech with them. 4. The gospel I have preached, has not been seen in its glory, not believed, not affecting. 5. Not seeking to Christ for supply. My not lamenting the falls of professors, and the condition of the country.—I have now had a long sickness, as if the Lord would delight no more in me to use me. Oh my God, who shall be like to thee in pardoning and subduing mine iniquities?" O.

[*To be continued.*]

On the Foreknowledge of God.

THE foreknowledge of God is so generally believed and acknowledged, that there is no occasion of saying much to prove that God did foreknow all things from eternity. It may suffice to adduce one argument in support of it, which may be drawn from the divine predictions. The apostle James infers from God's foretelling things, that he must have foreknown what he had foretold. And it must be universally granted, that if God can foretel future events, he must certainly know the future events, which he foretels with certainty. It is impossible to conceive that any being should infallibly foretel what he does not infallibly know. God foretold the coming of Christ, four thousand years before he appeared in the flesh. He foretold to Adam, immediately after he had involved himself and his posterity in sin and ruin, that "the seed of the woman should bruise the serpent's head." He foretold to Abraham, that "in his seed all the families of the earth should be blessed." Peter on the day of Pentecost told the Jews, "that God had sworn with an oath to David, that of the fruit of his loins according to the flesh he would raise up Christ to sit on his throne." Afterwards he said to those who had killed the prince of life, "Now, brethren, I wot that through ignorance ye did it, as did also your rulers; but these things, which God before had shewed by the mouth of *all the prophets* that Christ should suffer, he hath fulfilled. Yea, and all the prophets from Samuel, and those that follow after, as many as have spoken, have likewise foretold of these days." God foretold the time when, the place where, and the men by whom Christ should be crucified, together with some of the most extraordinary circumstances of his death. Now, God could not have infallibly foretold the great event of Christ's death, with all its circumstances, unless he had infallibly foreknown it; and he could not have infallibly foreknown it, unless he had infallibly foreknown all events from Adam to Christ. For if there had been among the many millions of intervening events, any which he did not foreknow, they might have prevented the death of Christ, and rendered his predictions false. God must have foreknown all the men from Adam to Christ, and all their volitions, and free, voluntary actions, in order to foreknow and foretel the coming, sufferings, and death of the Son of his love. And if he knew from eternity all things from Adam to Christ, there can be no question, whether he knew all things from Christ to this day; from this day to the end of time; and from the end of time to the boundless ages of eternity. Indeed, if God foreknew any thing from eternity, he must have forknown all things from eternity. For, foreknowledge, in every degree of it, is an infallible evidence of divinity. Hence God proclaims himself to be divine, and superior to all other beings in the universe, because he foreknows all things. "I am God, and there is none else: I am God

and there is none like me: declaring the end from the beginning, and from ancient times the things that are not yetdone." Known unto God, and to him alone, are all future things from eternity.—Though there be complete and abundant evidence of the divine foreknowledge of all things, it is a very important question, how it was possible even for God himself to foreknow all things from eternity. This has been considered as a very difficult question. Some have said, that it cannot be answered. And some have answered it one way, and some another. Very few have denied the foreknowledge of God, though some have presumed to do it, for the sake of avoiding what they deemed the natural consequences of it. But those, who do not deny, that God foreknew all things from eternity, suppose there was some way, in which it was possible for him to possess this truly divine knowledge. And, perhaps, by a serious and critical enquiry, we may discover the way, and the only possible way, in which God could foreknow all things from eternity. Here, then, we may observe,

1. That God could not foreknow all things from eternity, by information. In the early days of eternity, he existed alone. There was no other being, created or uncreated, in the universe. Hence the prophet, with great propriety and emphasis, demands, "Who hath directed the spirit of the Lord? or who, being his counsellor, hath taught him? With whom took he counsel, and who instructed him, and *taught him knowledge*, and shewed to him the way of understanding?" Before the beginning of the world, there was no superior, nor inferior intelligence, who could give God any information respecting future things. So that God, could not foreknow future things in the way in which prophets and apostles have foreknown them; that is, by inspiration or information. Nor,

2. Could God foreknow all things from eternity, by seeing any thing out of himself, which should be the cause of their future existence. Things that begin to exist, must have a previous cause of their existence. And unless God saw some cause of the existence of future things, it was absolutely impossible that he should have the least knowledge of their future existence. Though his understanding was infinite, yet he could not know that any thing in time to come would begin to exist without a cause. And he must have clearly known, that there was nothing without himself, that could be the cause of this, or any other world, or of any future event. The more clear, perfect and infallible God's essential attribute of knowledge was, the more clearly and certainly he must have known, that there could nothing exist in future, without a cause, and that there was nothing without himself, which could be a cause of any thing existing beside himself. He must certainly have known, that neither a heaven, nor an earth, neither an angel, nor a man, nor any other material or immaterial object, could in a future time exist, by any possible

cause, without himself. So that it was absolutely impossible that he should foreknow all things from eternity, by any cause, or evidence out of himself, for there was no cause or evidence of their existence out of himself, which he must have clearly and certainly known. Hence, instead of foreknowing all things, which have existed and will exist, he must have foreseen that nothing beside himself would ever exist, there being no cause of their existence out of himself. Besides,

3. God could not foreknow all things from eternity, merely by being God and possessed of all divine perfections. He might have been God, and possessed all the perfections of his nature, without any other existence besides himself. His existence did not depend upon any other existence. His power did not depend upon any other existence. His wisdom did not depend upon any other existence. His goodness did not depend upon any other existence. Nor did his knowledge of himself depend upon any other existence. There was no mutual and necessary connection between the existence of God and any other existence in the universe. He might, if he had pleased, existed from eternity to eternity, perfectly alone. It was, therefore, as impossible for God to foreknow all things, by seeing any cause in himself, as by seeing any cause out of himself, of their future existence. It is confidently said by some, that God must have necessarily known all things from eternity, merly by being God and knowing himself. But this is sooner said than proved. For it appears, that there was no natural or necessary connection between God's existence, and the existence of any thing else. It was so far from being necessary, that any thing should have existed beside God, that it may be demonstrated, that he could have eternally prevented any other existence but his own. He could have existed alone, a solitary being, from eternity unto eternity. Now, if this could have been the case, then the consequence is plain, that God could not have foreknown all things from eternity, either by information, or by seeing any evidence of their existence, without himself, or within himself. The question now returns with redoubled force—How was it possible for God to foreknow all things from eternity? The only plain, pertinent, and satisfactory answer to this question is, that God foreknew all things from eternity, because he had *decreed* all things. God was under no natural necessity of creating any thing. It depended solely upon his will whether he should, or should not create the world. And it solely depended upon his pleasure what world he would create, and what and how many creatures he would bring into existence. It belonged to God to form his own plan of operation, from the beginning of the world, or before he began to operate. He could not have acted with perfect wisdom, without forming his ultimate end, and all the means to accomplish it, before he produced one effect, or gave existence to any material or immaterial object. Among

all possible events, he absolutely determined what should, and what should not take place. He determined the nature, the number, the magnitude, the order and the connection of all things, and left not a single creature, or a single object, or event to mere casualty or chance. He limited, adjusted and bound all things together, by his eternal and immutuable purpose. This appears from the perfection of the divine nature and from the express declaration of scripture. We are told that "God created all things by Jesus Christ, according to his *eternal purpose*, which he purposed in Christ Jesus our Lord."

Now, it is easy to see that when God had determined all things, he could foreknow all things. He must know his own determinations, and by knowing these, he must know whatsover would come to pass. For he made his determinations in unerring wisdom and perfect goodness, and therefore could never see any reason to alter them; and he knew his omnipotent power, to do whatever he had determined should be done. Hence it was as easy for him to foreknow all things from eternity as to determine all things from eternity. His foreknowledge was founded upon his decree and upon nothing else. For if he had not decreed any thing, he could not have foreknown any thing. If he had not decreed to create the world, he could not have foreknown that the world would exist. If he had not decreed to create angels and men, he could not have foreknown that angels and men would exist. If he had not decreed how angels and men should conduct, he could not have foreknown how they would conduct. If he had not decreed their future and eternal state, he could not have foreknown their final and eternal destination. As his foreknowledge was founded upon his decree, so it must of necessity be bounded by it. It cannot extend to any thing, but what is decreed. God's attribute of knowledge extends to all possible events; but his foreknowledge extends only to events, that have existed and shall exist. God's foreknowledge is the fruit, or effect of his decree, as much as the works of his hand. God's foreknowledge is totally distinct from his essential attribute of knowledge. And it is altogether owing to men's not making this distinction, that any have supposed, that God could foreknow all things, without decreeing all things. They say God is omniscient, and his omniscience is a necessary and essential attribute of his nature. But who can suppose, that God's attribute of omniscience should enable him to know what is naturally impossible to be known? God is omnipotent; but who can suppose with any reason, that his attribute of omnipotence can enable him to do what is naturally impossible to be done? For instance, who can suppose, that God's almighty power can enable him to cause a thing to *exist* and *not exist* at the same time? Who then can suppose, that God's omniscience could have enabled him to foreknow from eternity,

that the world would exist, if he had not determined to cause it to exist. For if he had *not* determined to cause it to exist, it was naturally impossible that it should ever exist, and consequently it was equally impossible, that he should have foreknown, that it would ever exist. His foreknowing, therefore, that the world and all things in it would exist, was not owing to his attribute of omniscience, but to his decreeing that they should exist. His *foreknowledge* respecting all things is founded on his decree, and therefore is totally distinct from his natural and essential attribute of knowledge. There was no essential attribute of the divine nature, that could enable God to foreknow future events without his decree. There was no way, but one, in which it was possible for God to foreknow all things from eternity ; and that was by decreeing all things. And as it is easy to see how God could foreknow all things in that way ; so it is easy to see, that he could not foreknow them in any other way. There is really no more difficulty in seeing how God could foreknow all things from eternity, than in seeing how God could form a determination in his own mind, and know his determination after he had formed it. And there is really no more difficulty in seeing how God should form and know his own determinations ; than to see how we ourselves can from and know our own determinations. Nothing but the plain and inseparable connection between the foreknowledge of God and his decrees has been the occasion of involving the divine foreknowledge in darkness and difficulty. Those, who would account for the foreknowledge of God without his decrees, have always found the subject dark and incomprehensible. But those, who see and maintain, that the foreknowledge of God is founded upon his decrees, have found no difficulty in believing the plain declaration of the apostle, who said—"Known unto God are all his works from the beginning of the world."

From the view we have now taken of the foreknowledge of God, it may be remarked,

1. That it is absurd for any to allow his foreknowledge and yet deny his decrees. This many really and professedly do. They say they believe that God foreknew all things from eternity, but do not believe that he decreed all things. Now this is very absurd. Because God could not foreknow all things, if he had not decreed them.—What is uncertain cannot be foreknown. But the certainty of the future existence of all things, or of any thing, was founded entirely upon the decrees of God. And there was no possible way, even for God to know any future event, which he had not decreed, because no such event could take place.—They, therefore, who deny the decrees of God and yet profess to believe that he foreknows all things, admit a palpable absurdity. It could hardly be conceived that any persons, who regard either reason or revelation, could be so absurd in their opinions, were it not common for men by professing them-

selves to be wise, to become fools.

2. It is absurd for any to believe and say, that the foreknowledge of God extends further than his decrees. This many do believe and say. They say God foreknew all the conduct of free and voluntary agents; but never decreed it. But on what foundation did the certainty of their future conduct, which God foreknew, depend? Upon nothing, unless he had decreed their conduct. If he had not decreed their conduct, how could he know it? Or how was it certain? And how could he foreknow what was uncertain? How could God foreknow and foretel Pharaoh's conduct, unless he had decreed it? How could he foreknow and foretel the conduct of Cyrus and of Judas, unless he had decreed their conduct? Since the foreknowledge of God depends on his decree, it is vain to pretend that he foreknows what he has not decreed, or that his decrees are not as extensive as his foreknowledge.

3. Since the foreknowledge of God is founded on his decrees, it is absurd to say they are both the same thing. It is true that foreknowledge proves the certainty of future events, as well as the decrees. But foreknowledge does not make things certain. It is not the foundation, but the consequence of their certainty. But the decrees of God are not the consequence, but the foundation of the certainty of future events. It is then absurd to say, what is often said—that there is no difference between divine foreknowledge and decree. This is probably said in many instances, to avoid a proper examination of an important subject, which is very unpleasant to such persons, as are disposed to say unto God—"Depart from us; for we desire not the knowledge of thy ways."

4. It is wrong to blend the decrees and foreknowledge of God with his agency. The agency of God is distinct from his decrees. For it is the execution of his decrees in the works of creation and providence. God is not always decreeing what he will do and what shall be done. But he is always executing his decrees by his most holy, wise and powerful preservation and government of all his creatures and all their actions. The apostle says, God *worketh all things after the counsel of his own will.* This is a just description of his supreme and universal agency. It is the agency of God that brings things into existence, and makes their existence necessary. But divine foreknowledge causes nothing to exist. The decrees of God do not cause any existence: But by his agency God creates, preserves and governs all things. And after all, it is against the divine agency that sinful and dependent creatures level all their objections. But the agency of God is holy, just and good, and affords the firmest support and purest delight to all his friends. And for their benefit, as well as for the conviction of the unholy and unrighteous, the divine agency, as distinct from the the decrees and foreknowledge of God, ought to be plainly

taught, as it is always in his holy and blessed word.

Finally—Since the decrees and forknowledge of God lay at the foundation of all his works, they do also lie at the foundation of all religion, both natural and revealed. For, strip God of his decrees and foreknowledge, and he is no longer the proper object of religious worship. He is not the supreme, independent and self-existent Creator, Preserver and Governor of the universe. He no longer deserves to be loved and worshipped for the works of creation, providence and redemption.——So those have thought, who have denied the decrees and foreknowledge of God. This was the opinion of of the Epicureans in ancient times. And this was also the opinion of European deists, of Bolingbroke and others. Such a being as has neither decreed, nor foreknown all things is not a proper object of holy fear, love, confidence, gratitude and complacency to rational creatures. But that great and holy being, who says—"My counsel shall stand and I will do all my pleasure;" and who knows all his works from the beginning of the world, is worthy of all the service and worship he requires of the creatures he has made, preserves and governs. The decrees and consequent foreknowledge of God display his real character and are the foundation of all real religion. Hence the assembly of divines, in their system of religious instruction, very early and fully declare the doctrine of God's decrees. They say—"The decrees of God are his eternal purpose according to the counsel of his own will, whereby for his own glory he hath fore-ordained whatsoever comes to pass." And all religious instructors, who would give their hearers the true knowledge of God and exhibit the proper reasons for love, esteem, worship, obedience, submission and gratitude to their Creator, must plainly and fully teach his decrees and foreknowledge.

The blinding influence of Moral Depravity.

THE proper seat of moral depravity has been much disputed by different denominations of Christians, who acknowledge the general depravity of mankind. Some suppose that all depravity is seated in the understanding. Some suppose it equally belongs to all the powers and faculties of the soul. And some suppose it is seated wholly in the heart. This last opinion appears to be maintained by the apostle, when he says, "Having their understanding darkened, *because of the blindness of the heart.*" He places all moral darkness, ignorance, blindness and depravity in the heart. And the truth of this will appear from various considerations.

It appears from the nature of moral depravity. This is altogether different from natural depravity, which consists in wounds, bruises, or putrefying sores, and affects only the body. There is no criminality in the infirmities, or defects of the corporal system. If we lose the use of an eye, or an ear, or even

of any of our intellectual powers, there is no criminality in this natural depravity. But the least degree of moral depravity is criminal, and renders us obnoxious to the divine displeasure.—Every affection, volition, or exercise of the heart has a moral quality, and is of a criminal nature. Hence it is evident that moral depravity cannot be seated in the understanding, which is a faculty of perceiving, arranging and comparing our ideas, and of discerning their agreement, or disagreement with each other. This faculty is the proper seat of what we call *speculative* knowledge; in which there is not the least degree of criminality. Nor can moral depravity lie in the conscience, which is another distinct faculty of the soul, by which we discern the nature of *moral* objects, and determine what is good and evil, right and wrong in a moral view. The exercise of this faculty, as distinguished from the heart, is neither virtuous nor vicious, but only a judgment of what is so. The intellectual faculties of men have no moral quality. There is, therefore, no room for moral depravity in the human mind, but only in the *heart*. This may be totally depraved, while the understanding and conscience, and every other intellectual faculty remain in their full strength, and without the least moral corruption.

Again—It appears from the express declarations of scripture, that the heart is the seat of moral depravity. In describing the wickedness of the ungodly world, God says, "Every imagination of the thoughts of their heart is only evil continually." Solomon declares that "the hearts of the sons of men is full of evil." The prophet Jeremiah says, "The heart is deceitful above all things, and desperately wicked." Our Saviour represents the heart, as the source of all moral evil. "O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things." All the inspired writers agree in representing the heart as the seat of moral depravity. It is a scriptural proverb, "As a man thinketh in his heart, so is he." His heart determines his moral character, and denominates him either a saint, or a sinner. God no where in his word condemns men for any thing but their *hearts*, and the actions which flow from them. This is a clear proof, that moral depravity lies wholly in the heart.

Again—No application to the human mind can remove moral depravity, without a change of heart. God tried the Israelites in the wilderness with mercies and judgments; but no addresses to their understandings and consciences, to their hopes and fears, could remove their evil heart of unbelief. The preaching, the miracles, the sufferings, the death and resurrection of Christ were likwise insufficient to cure the perverse Jews of their moral depravity and hardness of heart. And the depravity of Satan has withstood all the light, which God has placed before him, and all

the punishments which he has inflicted upon him, in the course of more than six thousand years. No illumination of the understanding, no conviction of the conscience of a sinner, will have the least tendency to remove his moral depravity. This Solomon long ago observed; "Though thou shouldest bray a fool in a mortar among wheat with a pestle, yet will not his foolishness depart from him." If depravity lay in the understanding, or the conscience, or any intellectual faculty, it seems that the exhibition of proper light and suitable motives would remove it. And since these have always failed of producing this effect, we are constrained to conclude, that depravity lies in the heart, and that nothing but a change of heart will take it away. And this leads me to observe, once more—

That a change of heart will entirely remove moral depravity. Let the heart of any man only be purified by the influence of the divine Spirit, and his moral depravity will be effectually removed. Accordingly, when God promises to purify his people Israel, and cleanse them from their moral pollution and depravity, he says he will do it, by sanctifying their hearts. "A new heart will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh." And the apostle represents God as enlightening the understanding, by shining into the hearts of believers. "For he, who commanded the light to shine from darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." Now, if God removes the blindness of the mind, and takes away moral depravity, by shedding abroad his love in the heart, then, it is very evident, that depravity is wholly seated in the heart. For, if depravity did not lie in the heart, the changing of the heart would have no tendency to remove it. These observations seem sufficient to establish the point that moral depravity lies wholly in the heart. Yet this depravity has a darkening, or blinding influence upon all the intellectual faculties of the mind. This the apostle asserts when he says, *The understanding is darkened, because of the blindness of the heart.* And this appeaas to be the general representation of scripture. Our Saviour plainly conveyed this idea when he said, "The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness." The apostle Paul says, "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." And again he says—"Unto the pure all things are pure; but unto them that are defiled and unbelieving is nothing pure; but even the mind and conscience is defiled." All moral depravity consists in selfishness, which must blind every mind that is under the influence of

it, in respect to every thing that is of a moral and religious nature. A totally selfish heart will affect all the intellectual faculties of the soul and either prevent, or pervert their proper exercise.

The depravity of the heart directly tends to prevent sinners from attending to moral and religious subjects. Those who do evil, hate light, and will not come to the light, lest their deeds should be reproved. Selfishness perfectly hates holiness, and will, if possible, divert the attention from all holy objects. It is owing to the depravity of the heart, that sinners like not to retain God in their knowledge, and say unto him, depart from us, we desire not the knowledge of thy ways. The apostle tells us that the blindness of the heart darkens the understanding, by alienating the affections from God. The great ignorance of nutural men in respect to divine things is greatly owing to the depravity of their hearts, which prevents their employing their intellectual faculties upon God, and his ways and word. So long as a man keeps his eyes shut, he can receive no light from the sun, nor information from surrounding objects. So the apostle John tells us, the light of divine truth will have no influence upon those, whose understandings are darkened by the blindness of the heart. "The light shined in darkness, and the darkness comprehended it not." It was the depravity of heart, that prevented the Jews from hearkening to Christ, and receiving divine light and instruction from him. Depravity of heart has restrained thousands and thousands from attending to divine objects, and hearkening to divine instruction, which has kept them in a state of deplorable ignorance, and darkness, in regard to those things, which most nearly concern them, both in time and eternity. But,

Again, If those, whose hearts are totally depraved, do attend to divine objects, yet their depravity makes them totally blind to the beauty of holiness. They cannot discern the moral excellence of God, or of Christ, or of any holy object in heaven, or in earth. Selfishness is total enmity to holiness, and alienates the heart from all holy beings, and objects. Though Satan has not lost any of his intellectual faculties, yet he has become totally blind to that moral beauty, which he once saw in God and the inhabitants of heaven. Just so it is with those, whose minds are under the blinding influence of moral depravity. They cannot discern the beauty of holiness in God, or his creatures, who bear his moral image. Could they see all the glory of God, all the glory of heaven, and all the moral excellence of all holy beings completely displayed, they could discern nothing lovely in their view; but amidst so much light would feel themselves involved in total moral darkness. This is the representation of scripture from begining to end. Sinners are represented as blind, as deaf, as ignorant, and even as dead; which are figurative expressions to signify, not their want of natural powers of percep-

tion and understanding, but their total blindness, to the beauty of holiness and the supreme excellence of divine objects. But though what has been said may convince us of the truth of the general observation, that the moral depravity of sinners blinds all their intellectual faculties; yet it may be proper and necessary to take notice of some objections against this doctrine.

It may be objected, that there is not such a great distinction between the heart and the understanding, as has been represented, for the scriptures sometimes use them synonymously.—To this it may be answered, that though the scripture may sometimes use the word heart in a loose and general sense, so as to comprehend the understanding, or other natural faculties of the soul; yet the inspired writers do often make a distinction between the heart and all other powers of the mind. They distinguish the desires, affections and volitions of the heart, from all the exercises of reason, conscience and every other natural faculty. And this distinction is founded in nature and discovered by experience. All men often find the desires and affections of their hearts, in direct opposition to the dictates of reason and conscience, which affords intuitive knowledge that the heart is totally distinct from all the natural faculties of the soul.

It is sometimes objected that the understanding is *the leading faculty* of the mind, and consequently the heart cannot blind and control the understanding. But the understanding is not the leading faculty of the soul, if by leading faculty is meant, that which excites men to action. For men always act according to the *inclination of their hearts*, but not always agreeably to the dictates of their reason. And when they do act agreeably to the dictates of their reason and conscience, it is because the *heart* at that time coincides with the dictates of their reason, or natural faculties.

It is also objected, that the scripture represents depravity as consisting in ignorance, which supposes that it lies wholly in the understanding.—But when the scripture represents depravity, as consisting in ignorance, it always means that ignorance, which arises from the blindness of the heart. This is the ignorance of which the apostle speaks, when he says, "Having the understanding darkened, being alienated from the life of God, through the ignorance that is in them, because of the blindness of the heart." Besides, the scripture represents light and knowledge in the understanding, not as removing moral depravity from sinners, but as increasing it. "To him that knoweth to do good and doeth it not to him it is sin." "He that knoweth his master's will and doeth it not, shall be beaten with many stripes." And again—"This is the condemnation, that light is come into the world, but men loved darkness rather than light." These passages demonstrate that ignorance in the understanding, is not moral depravity, but ignorance of the heart is, which blinds the understanding, and opposes its

dictates.—To this it may be added—That to suppose moral depravity consists in the want of intellectual light, is contrary to common sense and the nature of moral depravity. For ignorance in the understanding, or want of information always excuses men. When they act up to the knowledge they have, they act perfectly right and stand justified before God and in their own consciences. It is impossible, that there should be the least moral evil in the conduct, or feelings of men, while their hearts are free from moral depravity and perfectly benevolent. The supposition, therefore, that depravity lies in the understanding is totally inconsistent with any such thing as moral evil in the universe.—All moral agents must be conscious of being free from sin, while they perfectly act up to the dictates of reason and conscience. But whenever their hearts oppose those dictates, then, and then only, do they find themselves chargeable with blame. Thus it appears, that all moral depravity lies in the heart, and can exist, and be found in no other corner of the mind.

As the subject, to which we have been attending in the present essay, is intimately connected with the leading doctrines of divine revelation, it may be proper to suggest a number of reflections.

1. Since moral depravity is wholly in the heart, there is no absurdity in the doctrine of *total* depravity. Many deny that sinners are totally depraved; because, they say, total depravity is a plain absurdity, and contradicted by universal observation and experience. They say, sinners are capable of knowing as much about the world, the arts and sciences, and even about the bible, as saints; and therefore they cannot be totally depraved. It is true that sinners have the same natural faculties as saints; and are as capable of correct speculative knowledge as saints. But the highest degrees of such knowledge are consistent with total depravity. The depravity of sinners always increases with their knowledge. It is said, that sinners have as clear discernment of right and wrong as saints. It must be admitted that this agrees with the instructions of scripture and the dictates of experience. But such discernment is consistent with total depravity. If they were not naturally capable of discerning between moral good and evil, they could not be guilty of that depravity, which is charged upon them in the holy scriptures. If sinners could not discern between moral good and evil, they never could be convicted of any wickedness and ill-desert. Total depravity could not exist in moral agents without that moral discernment of which sinners are capable. But with this discernment sinners are totally depraved. It is also said that sinners can perform all the duties of religion *externally*, as well as saints.—This is true. But this is consistent with total depravity, so evidently, that nothing need be said to prove it. It is further said, that sinners are as tender and compassionate to objects of distress, as saints. On this account it is confidently affirmed that they are not totally depra-

ved. But the tenderness, compassion and sympathy, which sinners feel towards objects of distress are consistent with total selfishness. They do often exist and appear in the worst of men. But there is an essential difference between the natural tenderness and compassion of sinners and that holy love, which is the essence of moral virtue. Correct views of the moral depravity of sinners will show that there is no absurdity in the term, nor in the doctrine of *total depravity*. Their total depravity is a plain matter of fact.

2. Since moral depravity lies wholly in the heart, sinners are so far from acting according to the greatest apparent good, that they never do act according to it. They do not in a state of stupidity. For stupid sinners know that there are greater and better objects than they pursue and love. When sinners are awakened and seriously concerned about their eternal interests, they do not love and choose what they are convinced are the most worthy and important objects. Their understanding and conscience always dictate and enjoin obedience to God. But though they know the importance and excellence of obeying him, through the depravity of their hearts they refuse to do it.

3. Since it is through their moral depravity that sinners are in darkness respecting divine objects, their spiritual ignorance is altogether criminal and inexcusable. They often excuse themselves, and think they are not to be blamed, because they are ignorant of divine subjects. But since they are ignorant "because of the blindness of the heart," their ignorance is their crime.

4. If the moral depravity of sinners blinds their natural faculties, then we may see in what that light and knowledge, which God gives to his people consists. They are said to be called into the light, to be called into marvellous light; they are said to know God, and to know Christ, and to know all divine and spiritual subjects. Now this peculiar light and knowledge consists essentially in holy love, or benevolence, which is the opposite of that moral depravity that blinds and darkens the minds of sinners. "Every one that *loveth* is born of God, and *knoweth* God."

5. The effect of the Holy Spirit in renewing the hearts of sinners consists in holy affections. In this great work there is no new natural faculty produced. There is no need, and there is no room, for the production of any new principle, relish, or taste, that is distinct from holy affections. "*The fruit of the Spirit is love.*" And the love of God is shed abroad in the hearts of saints by the Holy Spirit." Let the moral depravity of sinners be truly described, and it will be easily seen that the production of holy affections is all that the Holy Spirit does effect, or needs to effect in the hearts of sinners. Let holy love exist in the hearts of rational creatures, and they will have spiritual discernment and spiritual enjoyment.

Finally—We may mention the special grace of God in renewing the hearts of sinners. This is not removing a calamity, but removing criminality. It is doing what sinners do not

deserve, nor desire; but oppose. And this is an act of special and sovereign grace. And it lays the subjects of it under special obligations to serve and praise the author of their holiness and salvation. Hence the apostle Peter says to his Christian brethren—"ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him, who hath called you out of daakness into his marvellous light."

Arguments for Christian Liberality, drawn from the Prophetic period in which we live, and from the situation of our own Country.

AT the present day, beyond any other period of time, it is the duty of Christians, to give liberally of their property, for the propagation of the gospel and of the scriptures among heathen nations.—I will enforce this observation by two arguments.——The first argument shall be drawn from the prophecies; and if this be made apparent; the second will naturally arise from our own interest, and our political preservation, in the strange day that it hath pleased God we should live.

There is a remarkable prophetic description of the time in which we live; it is in the fourteenth chapter of the Revelations—"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto those that dwell on the earth, and to every nation, and kindred, and tongue and people. Saying, fear God and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, and the sea and fountains of waters"—And there followed another angel, saying, Babylon the great is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone, in the presence of the holy angels, and in the presence of the Lamb."—Let the reader consider well, this wonderful vision, and compare it with the present events in the providence of God, and he certainly cannot be at a loss, in what part of the prophetic period we live.

At the mouth of two or three witnesses, every word shall be established; and here we have three cotemporary angelic witnesses, to the three prominent features of the present day.—He first declares, the gospel shall now be preached, to every creature of every tongue and language in the earth. The second saith, Babylon the great is fallen, is fallen! and is drinking the cup of divine indignation; and the third saith, that if any man worship the beast and his image, and received his mark in his forehead or his hand, the same

shall drink of the wine of the wrath of God.

Let us now see how far events, and the providence of God, do at the present time, compare with those prophetic, angelic descriptions.——First, those who have worshipped the beast and his image; those who have received his principles of blood, apostacy and infidelity; those who have voluntarily joined in the war of the present day, are now drinking of the wine of the wrath of God.—Under the influence of their own principles and passions, they are causing the earth to drink up fountains of their own blood, which honest Christians would not dare to shed.—

Secondly, The papal Babylon, in its efficient influence is fallen. In its political influence among men, it is now as much debased, as it ever was exalted in pride. It is the scorn and derision of infidel children, which have swarmed from its own womb. In an ecclesiastical point of view, it has less influence and is more base than the other base things of an apostate and infidel world. —Look to the other witness. The angel is flying through heaven, having the everlasting gospel to preach to them that dwell on the earth, and every nation, and kindred, and tongue, and people. It is a time of wo to the world, but blessed be the name of the King in Zion, that his angels are flying through the midst of heaven, having his everlasting gospel to preach in every tongue. But is this a truth? Let the reader look to facts. The stubborn nature of facts must convince every considerate person this is truth.—Regard the providence of God, confirming his word. While one angel saith, "Wo to the inhabitants of the earth," and another, "Babylon is fallen;" their precursor saith, "let the everlasting gospel be preached to all flesh". Witness the effused spirit, and the great efforts for the propagation of the gospel that have been in the English and the northern parts of the American church, within these last twenty years; the same period in which the dying groans of Babylon have been heard!——Witness the Missionary, and Bible Societies that have been formed!—Witness the British and Foreign Bible Society, that in the last year expended 4700 pounds sterling, in the distribution of bibles and testaments, in many languages, and to all men who would gratuitously accept the word of God!—See the great number of Bible Societies in the American church!—Go to the populous regions of Asia, and there see how the gospel of Christ is translating and printing in fifteen different languages, wherein it was never before written! Go to the coasts of Asia, Africa and America, and see men of many Islands and many climes, inquiring for the word of life, and beginning to speak of Jesus! But I will not detain my readers at so great a distance, any longer.—I will bring them, and as I hope, present to them, their own hearts.—

Readers, does not the voice of your Lord's spirit, say within you, let this gospel of the kingdom be preached to men of

all nations, and are you not willing to contribute to such a purpose?—After what has been written, can there be needed any further evidence of the prophetic period in which we live?

But to excite liberality, for the propagation of the gospel and the scriptures among heathen nations. I have another argument, drawn from our interest and our political preservation in this day of uncommon events. I shall state this argument in the fewest words possible.—If the time is come when the gospel shall be preached to all; if this work must be done by means and instruments, as I presume no person will doubt; then, that people, that church, that state, which contribute most liberally to the purpose, have the best reason to hope for divine preservation, at a time, when the earth is dissolving by the judgments of the Lord.—God grant the American people may turn to the Lord in the day of his judgments, and be among the happy instruments of spreading the gospel through the earth. If there be any infidels in America, we beg them to remember, that the Christian Redeemer, reigneth among the nations.

HUMILIS.

On the Religious State of Abyssinia.

[Concluded from p. 398.]

HIS son, Seltem Saged, was assailed by the Romish Patriarch, with the most persevering importunity, to restore him to the possession of the power of which he had been deprived.—The reply of the young prince throws much light on the religious state of Abyssinia at the time when these events took place in that country. It is as follows:

"The letter of Seltem Saged, cometh to the Patriarch, with the peace of God.

"My Lord,

"Hear what we say and write to you: we have received your letter, and do understand all that it contains. As to your desiring to know why we have turned you out of the post wherein God and the emperor had placed you; your lordship cannot but be sensible, that so long as we were under our father the Emperor, we never disobeyed him in any one thing; nor did we ever so much as open our mouth against any thing that he did; but were so submissive to him in all things, that we never said, I will have this, or I will have that; or I like this, or dislike that; insomuch, that I do not remember, that during his life, I ever did any thing of my own head, but did still what he commanded me. As to the business of your religion, our soul never entered into its councils, neither did we ever join with any counsellors either to build it up, or destroy it. We need not be told, that the Emperor sent for your lordship, and that the fathers likewise came with his cousent; as we need not, that ever since your coming he has been continually embroiled in wars for

endeavoring to establish your faith; fighting sometimes with his sons, and at other times with his slaves, whom he had raised from the dunghill to great honors: in so much that, from the first hour we were able to bear arms, we have never done any thing but fight in obedience to our father's commands, which we always obeyed. After the battle I had in the beginning of this winter with Ognadega, our learned monks and people having assembled themselves together in the camp, took the confidence to tell my father their thoughts freely in the following words:—'Sir, how long are we to be plagued thus, and to tire ourselves about things that are good for nothing? We desire to know, when we are to give over fighting with our kinsfolks and brethren; or cutting our right hand off with our left?' What great difference is there betwixt the Roman faith and ours? For do they of Rome teach, that there are two natures in Christ; and have not we always believed and taught the same, in affirming that our Lord Christ is perfect God and perfect man; perfect man as to his humanity, and perfect God as to his divinity? But whereas those his two natures are not separated, his divinity being united to the flesh, and not separated from it, and his flesh to the divinity; we do not for that reason affirm them to be two, but one; being made so out of two causes, and that not so as to confound and mix those natures in their beings; but on the account of their being one and the same principle, we call them by the name of that union; so that our controversy with them in this matter is of small importance: neither was it the cause of our having had so much fighting, but it was because they denied us the blood in the communion, notwithstanding Christ has told us positively in his Gospel, that unless we eat the flesh of the Son of man, and drink his blood, you shall not inherit eternal life. And notwithstanding that Christ himself, when he instituted the sacrament, after having given his body to his disciples, and received it himself, did not say, 'The blood is in my flesh which I have given you;' but on the contrary, he said, 'Take and drink, and divide it among you:' his disciples doing as he commanded them, and as he gave them to understand by saying, 'Do this in remembrance of me.' Neither was this the only thing that discontented the people." &c.

"For these and divers other reasons, the people far and near were much discontented, and said to the Emperor, 'Hear what we have to say, and either give us leave to live quietly, or knock us on the head, since the war does thicken upon us daily.' When the Emperor was told this by all his people, he, without our joining with them in it, finding that there was no other way to quiet their minds, and that he would not be able to punish them much longer, commanded his counsellors to advise together what was best to be done; who, after a serious consult, came to this resolution, that they must all return to their ancient religion and customs.

"Your lordship, in being acquainted with this, will know the reason why you are turned out of your place, which God and the emperor had bestowed on you; and that the very same emperor that sent for your lordship, and gave you your authority, was the person that deprived you of it: wherefore since an Alexandrian abuna (bishop) is on his way hither, and he has sent us word, that he cannot be in the same country with a Roman patriarch and fathers; we have ordered you to repair to Fremona, and there to remain. As to what your lordship now offers, which is, that if the people of Ethiopia will but continue in the obedience of the Roman church, you will dispense with them as to all matters which are not contrary to the faith; that comes too late now; for how is it possible for them to return to that which they have not only forsaken, but do abominate, now they have had a taste of their old religion again?—For can a grown man be born again, or enter a second time into his mother's womb? Your lordship further desires, that we would assemble our learned men to dispute with you before you depart, about matters of faith: this ought also to have been done in the beginning; besides, is that cause like to be supported by arguments, which has been maintained hitherto only by force and violence? By taking estates from some, and throwing others into prison, and punishing others more severely; and that for no other reason, but because they would not embrace your faith? And as if that had not been sufficient, you have dragged great multitudes out of the deserts, who would have been contented to have lived there upon herbs, and confined them to prisons; nay, the poor people that would have been glad to have buried themselves in caves, not having escaped your persecution.—Now what a barbarity would it be, to go and tease poor people with arguments, who have suffered so much in deserts and banishments? It would certainly be a very unjust thing, both in the sight of God and man. As to your lordship's desiring to have a Portuguese guard to attend you, that cannot be; but we shall appoint a very honest man, and who has a great train of servants to convey your lordship, and all your goods in safety, to the place whither you are to go."

The Romish Patriarch, however, persisting in his attempts to recover his power, the Emperor sent him another letter, in which is the following passage:

"We must tell you, that now your expulsion is determined, it is to no purpose to allege reasons why you cannot go; and that if you should shuffle any longer with our orders, it will be your ruin. Have we taken any thing from you that you have got in Ethiopia, that you should disobey us, and say you will not go? This is not right. Begone, therefore, without making any further reply or excuse; your expulsion being determined, as you will understand by the order you will receive."

It is impossible not to feel warmly interested in the des-

tinies of this people, and to desire and pray that their constancy, in resisting the papal yoke, and maintaining the paramount authority of the scriptures, may be rewarded by an influx, in these latter days, of scriptural light, which may make that country the means of enlightening the adjacent regions of Africa and Asia, lying at present in the depth of Mohammedan darkness. I know no project which has been entertained by the British and Foreign Bible Society, numerous and excellent as have been their projects of beneficence, which promises a richer harvest of blessings than that of giving the pure word of God to the millions of Abyssinia.

I am, &c.

S.

REMARKS.

THE EDITOR thought it to be his duty to transfer the above from the Christian Observer to this Magazine. There was a time, and some who read this Magazine can recollect it, when even in the Northern American States, slavery was not thought to be contrary to the laws of God, of nature and of the gospel. Although slavery was never prevalent in the Northern States, there were too many instances of it. Some, now living, whom we believe to be Christians, were sustained by the toil, and nursed in the arms of slaves from Africa. Our parents sinned in ignorance, and we are not guilty of the deed; but is there no reparation to be made to the country and the lineage of the sufferers? Millions of the Africans have been brought slaves into America. We now clearly see that this was a great sin, for which it is probable God will yet bring us into judgment.—For national sins, ought there not to be national reparation? Doth not common sense, and the principles of common justice teach us, there is an obligation on American Christians, to adopt the most effectual means for transmitting the gospel of Christ into the dark, interior regions of Africa? On American Christians there cannot be a greater obligation to any other tract on the globe, that is in a state of heathenism. That there are judgments in store for the sin of slave-holding, no man can doubt, who hath just sentiments of the principles of God's moral government. Who knows but suitable efforts to spread the gospel into the interior of Africa, may be the means of rendering these judgments less dreadful? Certainly we have reason to make the attempt. He, who reigns graciously in Zion, and searches the heart, may see the desire and bless the attempt; and he may say that he repenteth himself of the judgments that are due to a portion of country, which once sinned in ignorance, and did not perceive that the laws of Christ forbid slavery.

As for those parts of the American country, which still retain the idea, that slavery is just, the writer hath nothing to say in extenuation, after all possible evidence of the sin hath been set before them. May the Lord have mercy

on minds ignorantly blinded through selfishness; and give wisdom to honest and Christian politicians, to whom belongs the duty of retrieving their country from a perilous situation.

The duty recommended, doubtless devolves of right on the American Board for Foreign Missions.—To them the liberal Christian public, have committed this trust, and they doubtless are able to fulfil it wisely. Their past determinations have doubtless been correct. It is not to impeach their measures, but to draw the attention of the public, to new fields of missionary exertion, that these remarks are made.

Religious Intelligence.

FOREIGN.

[Before the revolution, a religious Society was known in America, under the name which is placed below.—From the Christian Observer, we extract the following concerning this Society; by which it appears they are awaking from the formal slumbers in which they have long been held.—The institution of the British and Foreign Bible Society, with its popularity and success, have been the principal means, of this reanimation.]

ED.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

WE have been desired to insert the following memorandum:—

The Incorporated Society for the Propagation of the Gospel in Foreign Parts, having of late years found great difficulty in prevailing with proper clergymen to go abroad in their service, and conceiving that one cause of this disinclination arises from an ignorance of the whole of the emoluments and and advantages annexed to the situation of a missionary in the colonies to which they are sent, think it proper to publish the following more full account than what appears in the general annual abstract of their proceedings.

The colonies to which the Society send out missionaries are these following: Newfoundland, Nova Scotia, New Brunswick, Upper and Lower Canada, Cape Breton, and Africa.

It may be useful to notice, that before the Society send out a missionary to any new place, the people first petition the Society to do it, and signify that they are able and willing to contribute towards his support. In general, it is required that a church be built, a glebe secured, a parsonage-house erected, and a subscription entered into by the people themselves, or such engagements made as may induce the Society to establish a mission before they are completed; but where the people have failed in the performance, the missionary has been removed to another station.

Upon the opening of a new mission, the Society grant a yearly salary of 50*l*. Afterwards, it is increased or diminished according as circumstances may seem to require, the glebe lands being in some pla-

ces of more value than in others. Half a year salary is advanced to each missionary upon his going abroad, and an allowance made towards the charge of the voyage, generally, about 30*l.*

Besides this, great aid has been afforded by Government towards carrying on the pious designs of the Society. In the province of Nova Socia thirteen missionaries now enjoy an annual salary from Government of 70*l* or 75*l.* In New Brunswick nine missionaries have each 100*l.* a year. To the missionary at Cape Breton 100*l.* a year is allotted. And to five missionaries in Newfoundland 50*l.* a year, with some allowance of rations, in addition to the Society's salary of 100*l.*

The missionaries in Canada have each of them an annual salary of 100*l.* from Government, and no one has less than 50*l.* from the Society. The other growing advantages from glebe, subscription, and other contingencies, cannot be accurately stated, as they must be subject, from many causes, to variation and uncertainty, and will be governed in some respects by the abilities of the people, and the estimation in which the missionary is held.

In addition to this, it should be oserved, that the Society, ever attentive to the necessities of their missionaries, have been accustomed, as occasions required, to reward the diligent for any extraordinary services, and to alleviate the distresses of those who have been afflicted with sickness, or sustained any unforeseen losses and calamities, by pecuniary gratuities.

The Society allow to four students in divinity at King's College in Nova Scotia, 30*l.* a year each, during the term of seven years, with preference to sons of missionaries.

There is also some provision from an accumulation on a legacy of Archbishop Tenison, (the annual interest of which now amounts to 300*l.*) for "such missionaries, being Englishmen, and of the province of Canterbury, as have been by unavoidable accidents, sickness, or other infirmities of the body, or old age, disabled from the performance of their duties, and forced to return to England." Three missionaries have lately enjoyed the benefit of it.

In future such missionaries as shall be sent from this country, and shall, after the faithful discharge of their duty for ten years, express their wish to return home, will receive a certificate from the governor of the province which will entitle them to 100*l.* per annum, during life, from Government, provided they do not leave their missions till they shall have first obtained permission from the Society.

These, with some other occasional advantages, are the encouragements held out by the Society to such pious and well disposed clergymen as are willing to enter into their service.

[The Episcopal Church of England, is the parent church from which the present dissenters of England, and the Presbyterian and Congregational churches of New-

England originated.—The thirty-nine Articles of the English church as established by the law of the realm, would be judged correct by the greater part of the churches in New-England.—It was from certain forms, and ceremonial observances, which our fathers supposed unscriptural that they dissented.—Nothing was more offensive to them than the non-residency of their appointed teachers.—The clergy of that church are supported by tythes or tenths of the profits of agriculture and business, determined by law.—Many of the clergymen, supported by this common tax on all the people, through episcopal favor are permitted to reside without the limits of their ministration, and officiate with their people but a small part of the time. These are called non-residents. A great number of the clergy and most pious friends of the established church have for years been attempting to expose this evil to public view.—Among these clergymen and civilians are the gentlemen by whom the Christian Observer is patronized. For the information of the religious public in this country the following is extracted from the Observer :] ED.

PAROCHIAL CLERGY.

SOME very important papers have recently been laid on the table of the House of Commons relative to the residence of the Parochial Clergy and other points intimately connected with the welfare of the Established Church. We will endeavor to put our reader in possession of the substance of these papers.

1. *An Abstract of Returns respecting Non-residence for the year ending 25th March*, 1809.

Of 11,194 incumbents, the total number returned as resident in this year is only 3836. Of course, the enormous number of 7,358 is returned non-resident. Of these, 105 though not living in the parsonage-house, reside within the parish, and may therefore be considered as resident. There are also 565 who reside in the *neighborhood*., and do the duty of their parishes. But whether they can do this duty effectually, must of course depend on the distance of their place of residence from the proper scene of their labors: it would make a very material difference whether they reside half a mile, or five or ten miles beyond the bounds of their parishes. The number of exemptions on the score of a plurality of livings is 1240 ; and the number of incumbents possessing small livings who are licensed to curacies and endowed lectureships, &c. is 273. The number of exemptions and licencies, on the ground of their holding other offices, as chaplains, tutors, schoolmasters, students, librarians, &c. is 670. The livings held by bishops are 26; and the sinecures and dignities, not requiring residence, 233. The number non-resident, from the alleged infirmity of the incumbent or some part of his family, is 465 ; from the want or unfitness of parsonge-houses, 944; and from the dilapidation of churches, 23. The number of miscella-

neous and unenumerated cases is 1325 ; the exemptions not notified are 817 ; and the number absent without license or exemption is 671.

2. *Abstract of the Number of Non-resident and Resident Incumbents for the year* 1810.

The total number of incumbents in this return differs from that in the preceding return, being only 10,261. The number of residents is somewhat increased, being 4421 : of course, the non-residents amount to 5,840. But to which of these classes the 933 incumbents who appear to have been omitted in the return for 1810 belong, it is impossible to say—probably, however, to the latter, as there is reason to suppose that at least the number of residents is correctly given. The number residing within the parish, though not in the parsonage, is only 62 ; and residing in the neghborhood and doing the duty of the parish, 348. The number of exemptions on the ground of residence on other benefices has risen in this year from 1,240 to 1,846. The number of exemptions and licenses, on the ground of being licensed to curacies, proprietary chapels, endowed lectureships, &c., is 214 ; and on the ground of holding other offices, as chaplainships, tutorships, fellowships, &c. 585. The livings held by bishops are 35 ; the sinecures and dignities not requiring residence, 79. The number non-resident, from the infirmity of the incumbent or of his family, is 389 ; from the want or unfitness of parsonage-houses, 941 ; from dilapidated churches, 34. The number of miscellaneous and unenumerated cases of non-residence is 63. The absentees without license or exemption are 650 ; and the exemptions not notified are 363. The vacancies are 74 ; the recent institutions, 54 ; and the livings held by sequestration, 91.

We find a great difficulty in reconciling the returns of these two years ; the variations are so considerable as to defeat every attempt to reconcile them.

3. *Abstract of the Number of Resident and Licensed Curates, with the Amount of the Salaries of the Curacies for the year* 1810.

The total number of curates of non-resident incumbents is 3,694. The number of these returned resident within the parish, is only 1,587. The number of curates licenced to the parish is 1808. The number of curates on livings where the incumbents are non-resident by *licence*, is 1745. Of these, 45 have 10*l.* a year ; 191 have 20*l.* a year ; 428 have 30*l.* a year ; 333 have 40*l.* a year ; 293 have 50*l.* a year ; 208 have 60*l.* a year ; 144 have 70*l.* a year ; 51 have 80*l.* a year ; 7 have 90*l.* a year ; 41 have 100*l.* a year ; one has 110*l.* one has 120*l.* one has 130*l.* and one has 250*l.* a year. Seventeen of these have the whole of the income.

4. *Abstract of the total Number of Parishes in England and Wales, with their population ; the Number of Churches and Chapels, with the Number of Persons they will contain ; and the Number of Dissenting Places of Worship therein.*

There is a manifest defect in this title : it ought to be the

number of parishes "containing upwards of 1000 inhabitants." The total number of such parishes is 1881: the total amount of their population, 4,937,782; the number of churches and chapels in such parishes, 2533; the number of persons which these 2533 churches and chapels will contain, 18,56,108; and the number of dissenting places of worship within the same space, 3438.

We wish, for the present, merely to record these returns. We shall probably soon have occasion to refer to them largely. In the mean time, we cannot help expressing our astonishment, that, amid all the alarms excited in the minds of some of our bishops, achdeacons, and divinity professors, for the safety of the church, by Bible Societies, Lancasterian schools, methodist chapels, dissenting meeting-houses, enthusiasts within the church and without the church, Gospel preachers, evangelical clergymen, Calvinists, &c. &c. hardly one of them should have been led to contemplate, at least to expose, the far more urgent danger arising from the non-residence of the clergy. Whatever evil there may be in the rapid progress of methoeism and dissent, they may unquestionably be considered as deriving much of their prevalence from this source; and the writers to whom we allude may be assured, that until the number of active, laborious, pious *resident* clergy is greatly increased, all hope of arresting their progress is utterly vain. To this point, therefore, should their efforts be mainly directed.

DOMESTIC.

State of Religion within the limits of the North American Presbyterian Church; extracted from the Minutes of the last Meeting of their General Assembly.

THE Committee appointed for the purpose brought in a narrative on the state of religion, which being amended, was adopted, as follows.

Though complaints have been heard from some parts within our bounds, of coldness, lukewarmness, and indifference to the things of religion; yet, during the course of the past year, there appears to have been a very generally increased attention to the institutions of the gospel. A number of new congregations have been formed, and considerable additions made to the communion of the church. Warmly and firmly united in a strict adherance to the great doctrines of grace, our churches are living in harmony and brotherly affection, edified, and edifying one another.

Notwithstanding there have not been any general revivals, yet, with much pleasure, and with gratitude to Zion's King, we have heard that several parts of our church, particularly several congregations within the bounds of the Presbyteries of Geneva, Cayuga, Oneida. Columbia, Hudson, Jersey, New Brunswick, Harmony, and Miami, have been visited; some with smaller, and others with more copious effusions of the influences of the Spirit. In some of these places, the power of divine and sovereign grace has

been displayed in several remarkable conversions; and in others, much weight of influential character thrown decidedly into the scale of religion; whilst they, who have been the professed and hopeful subjects of divine grace in late revivals, manifest the sincerity of their profession, by a conversation and deportment corresponding therewith.

An increased attention and diligence have been manifested to the duties of visiting and catechising—those important means of training up and establishing the rising generation in the truths of our holy religion.

Praying societies continue to be generally well attended; and their number has considerably increased.

The continuance of Missionary Societies formerly established, with the formation of others, embracing in their plans, missions both foreign and domestic; the increased number of societies for distributing Bibles and religious tracts, and for the education of poor children, manifest an active and growing zeal for extending the boundaries of the Mediator's kingdom, and diffusing the light of the glorious gospel of the blessed God.

It is with peculiar pleasure we here notice the active benevolence of pious females, associated in different places for prayer, for affording pecuniary aid to Missionary and Bible-societies, for establishing schools, and personally attending to the education, particularly of poor children.

The detail of the enlarged plan on which the General Assembly have been enabled to send missionaries into our extensive new settlements, the joy and gratitude with which they have been received, and the success with which it has pleased the great Head of the church to crown their labors, have been heard with tender and delightful emotions. The wilderness and the solitary places have been made glad for them, and the desart to rejoice, and blossom as the rose.

Some awful displays of the power and displeasure of Jehovah, appear to have been instrumental in bringing a number of persons to serious reflection, and of inducing some to take refuge in the hope set before them in the gospel; while others have remained asleep in fatal security. How stupid and thoughtless must they be, who, when numbers, enveloped in flames, have descended into one promiscuous tomb, do not lay to heart the uncertainty of life, and the all-important concerns of their souls! How secure and hardened are they, who are not alarmed and excited to flee from the wrath to come, when God has thus arisen to shake terribly the earth, and whilst it is reeling and tottering under their feet, threatening to swallow them up in quick destruction!

Infidelity, though not entirely banished, in general affects obscurity and concealment from the light of the gospel.

Profane swearing, drunkenness, and sabbath-breaking, appear to be the crying sins of our land, against which the heralds of the cross, the professors of religion, and all who wish well to the interests of either civil or

religious society, are particularly called to oppose all the influence of warning, discipline, example and the execution of such wholesome laws as have been enacted against them.

The succcess of attention to the spiritual interests of the the people of colour amongst us has, in some instances, been pleasing and encouraging.

Upon the whole, it appears that, whilst the General Assembly find cause to mourn over and to lament the errors and vices which are apparent among us, the luke warmness of some of our churches, and the multitudes who are still in an uncontroverted state, thoughtless and secure—they at the same time find great cause of joy, and of gratitude and praise to the great Head of the church for the union, the harmony, and the peace which prevails throughout our churches; for the generally increased attention to the institutions of religion; for the numbers, who, we trust, shall be saved, that have been added to our communion; and for the gracious visitation of several parts within our bounds, by the influence of his blessed Spirit. And they desire to improve these things, as excitements and encouragement to renewed exertions and endeavors. *Let the people praise thee, O Lord; let all the people praise thee. May Zion arise and shine. May she put on her beautiful garments. May she look forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners. May the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth; and all the ends of the earth see the salvation of our God.*

State of Religion in the Congregational Churches of Vermont; extracted from the Minutes of their last Meeting.

ALTHOUGH your committee feel a serious and deep regret, that they are not able to present a more pleasing picture of the present state of religion within your limits, yet they are sensible that it becomes them to bow with submission to the will of heaven.—That God sees fit to withhold the influences of his grace, though a cause of humiliation and regret, is no ground for complaints or murmurs. It is a fact, which, however lamentable, cannot be denied, that there have been fewer special revivals of religion in the state, during the past year, than during any preceding one, for several years before. A great stupidity and inattention to divine things has extensively prevailed. The attention of people, seems to be absorbed, very generally, in the concerns of this life. Especially does the political state of the country, appear to have excluded, in a great measure, the concerns of religion from the mind. Dangerous, and in some cases, new and very absurd errors, are advanced and embraced.—These errors, however, do not appear to have increased their prevalence, during the last year, and in several places, have evidently declined.

But notwithstanding these discouraging things, there is a brighter side to the picture. Although the friends of Zion have reason to mourn, they have none to despond. God has not forgotten to be gracious. He still gives his churches many tokens of his favor and love. Though the churches in the state, have not been in general, greatly enlarged, yet most of them have been somewhat increased, several very considerably, and very few have been diminished. In a few places, there have been considable revivals of religion, and the Lord has made glorious displays of his power and mercy, in the deliverance of souls from the slavery of sin. The towns most highly favored with seasons of spiritual refreshing are Winhall, Jamaica, and Stratton, in the south part of the state; Braintree, Middlebury, and Cornwall, near the centre; and Greensborough, and Fairfield, towards the north part. In the latter place, about forty are thought to have been made subjects of divine grace, within a short period.—A pleasing revival of religion in Middlebury College, likewise, must be regarded as a very auspicious event, and a token for good to the church.

From other sections of the country, respresented in this body, we have pleasing and animating intelligence. In some places within the limits of the Presbyterian church, we hear with the most grateful emotions, that the King of Zion is making signal displays of the power of his grace. From Connecticut, we learn, that besides very encouraging revivals in some parts of the state, the churches in general, enjoying the stated ministrations of the gospel, are strengthened, edified and comforted. In Massachusetts, likewise, there are considerable revivals of religion, and an increasing harmony and affection among the churches and ministers of our common Lord. Here, also, a spirit of Christian charity and benevolence, which has for its object, the more extensive spread of the gospel, has remarkably manifested itself. The religious interests of New Hampshire, though there are things to be lamented, appear to wear a favorable aspect.

On the whole, your committee are of opinion, that notwithstanding the lamentable errors and vices, which prevail in the land, the cause of Christianity is advancing. The great Head of the church appears to be evidently fulfilling the promises of his word.—The friends of religion have great cause for gratitude and confidence. Let them, then, thank God and take courage. Instead of desponding under the discouragements which they experience, let them manifest their gratitude for the favors which they enjoy, by being unwearied in well doing, always abounding in the work of the Lord.—Eespecially, let them give themselves unto prayer, and resolve with the prophet, "For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth."

The War with England.

ALTHOUGH it is forbid to the pages of this Magazine to intermeddle with the political causes which have led to this untoward event; yet, as the friends of religion and the souls of men, we cannot help expressing a deep regret, and calling on all the friends of Christ's kingdom, to inquire whether this scene of blood was necessary for the national preservation. In the ninth chapter of Genesis, we find the following divine declaration. "Whoso sheddeth men's blood, by men shall his blood be shed; for in the image of God made he man."—Some have supposed these words are an express injunction to punish the sin of murder with death; others have supposed it an express prohibition of offensive war. For the last opinion, there seems to be this warrant; that it is difficult to find any difference between the shedding of blood by murder, and by offensive war, except it be this, that the first arises from personal, or rather from national enmity. But common sense cannot say, that the number of minds actuated by the principles of enmity, lessen the sin in the judgment of an infinite holy God.—Either England or America have to answer for all the innocent blood shed in this warfare. It cannot be supposed, that the people of common information, and who are under government will be called to account for it. It must be the rulers of these nations, either one or the other, or both that will have to answer for the guilt of this blood before the bar of God. We solemnly call on both to resolve this question to their own consciences.

A second reason why, as the friends of religion and morality, we deplore the present war is, that by the experience of all mankind, a national state of war is unfriendly to moral virtue. Its natural tendency is to banish from the human mind a sense of men's high moral obligation, and of the value of life as a season of probation for eternity. It nurtures the passions of pride and self-dependence; encourages every kind of immorality, and opens the door for all manner of fraud and deceit in the civil concerns of society.—It is a martial virtue to brave death; it is a Christian virtue, to consider it as a moment for which much preparation is necessary.—These two we think to be generally incompatible.

The following contains a third reason why we deplore this war.

The inhabitants of Great Britain and the United States profess the same religion, and are united to each other by the dearest Christian ties.—A common spirit of philanthropy to the heathen world hath pervaded all denominations. They are united in many charitable institutions for preaching the essential doctrines of the gospel, and diffusing the holy scriptures in many heathen languages, wherein they were before never printed.—The hearts of God's people were united and rejoiced by these prospects; but the present war hath cast a deep shade over the whole.—We who were brethren in giv-

ing the Christian religion to millions of perishing heathen, are now declared to be enemies to each other. Our designs are impeded, if not frustrated. We do deplore, and we will deplore the event. At the same time we will not be disheartened nor despair. Our Lord is on the throne, and he will prevail! but we are not afraid to warn all mankind of the danger that attends throwing these impediments in the way of the gospel.

ED.

OBITUARY.

DIED at Norwich, on the 25th ult. His Excellency ROGER GRISWOLD, L. L. D. Governor and Commander in Chief of the State of Connecticut, aged 51. Governor Griswold has for several years past, labored under wasting and painful infirmity, and the hopes of his friends and the public have at length been disappointed by the termination of his useful and valuable life.——He was ten years a Representative in the Congress of the United States, from Connecticut. Here he shewed himself to be the enlightened patriot, and the firm and able statesman; and when he stood in the minority, his powerful arguments carried conviction and commanded respect, though they failed to persuade. After resigning his seat in the National Legislature, he returned to the practice of the law in his native State, and was shortly after appointed a Judge of the Superior Court. In this situation he was discerning, dispassionate and profound in the administration of justice. In October, 1809, in consequence of the death of Gov. Trumbull, and the appointment of Gov. Treadwell, as his successor, he was appointed Lieut. Governor, which office he filled until May, 1811, when he was elected Governor of the State.

Governor Griswold possessed a strong and discriminating mind, and always stepped boldly forward in the path which his deliberate judgment had marked out. His reasoning powers were clear and forcible, unclouded by the sophistical and mysterious philosophy of the present age. In no situation has he shrunk from the obvious demands of duty, nor suffered a love of popularity to turn him aside from pursuing the best interests of his country. He was neither rash nor self-confident, but enquired for the truth, and formed from candid examination, his own result, which he pursued with energy and decision.

The death of so meritorious and great a statesman, is at all times a public callamity. At the present period of commotion, perplexity and misguided zeal, the loss of the wisest counsellors and the most faithful patriots calls for the deepest lamentation.

On Monday his remains were carried to his seat at Lyme, and on Tuesday they were interred with every mark of respect. And the grief manifested by his friends, neighbors and fellow citizens on that solemn occasion, furnished the highest evidence that he was beloved in the several relations of private life, and universally respected as a Magistrate. Lieut. Governor Smith, and

the Ligislature, who were then in Session, immediately took such measures as were expedient to demonstrate their regard for his memory and exalted worth.

He was a son of the late Governor Matthew Griswold, and a native of Lyme. He graduated at Yale College, 1780.

At Fayetteville, (N. C.) on the 7th ult. the Rev. DAVID WILLEY.

At Dedham, (Mass.) on the 19th ult. the Rev. THOMAS THATCHER, A. A. S. pastor of the third church in that place, aged 56. Harvard, 1775.

At New-York, BENJAMIN LEDYARD, Esq. one of the masters in Chancery for the State of New-York, aged 32.

Slain in the battle of Queenston (U. C.) on the 13th ult. General ISAAC BROCK, aged 53. Commander in chief of his Majesty's forces in the Canadas.

At Gloucester, (R. I.) the Hon. DANIEL OWEN, aged 81. formerly Lieut. Governor of Rhode-Island.

At Providence (R. I.) Dr. EPHRAIM BOWER, a native of Rehoboth, (Mass.) aged 97. Dr. Bower has sustained the character of an eminent and skillful physician, and a worthy and honest man.

At Lebanon, (Mass.) Rev. ISAAC HALSEY, aged 71. Harv. 1762.

Donations to the Missionary Society of Connecticut.

1812.

Oct. 7.	From the Rev. Thomas Barr, collected in New settlements,	$ 23	26
8.	From the Rev. James Parker, do. do.	8	27
22.	From a Female Friend of Missions at Torrington,	0	50
Nov. 30.	From Rev. John Spencer, collected in New settlements,	1	62
		$ 33	65

CONNECTICUT

EVANGELICAL MAGAZINE;

AND

RELIGIOUS INTELLIGENCER.

VOL. V.] DECEMBER, 1812. [NO. 12.

An Historical View of the First Planters of New-England.

NO. XV.

(Continued from p. 410.

REV. MR. HOOKER.

IN the early period of our history, Mr. Hooker was universally considered the great pillar of the Connecticut colony. As he ranked among the first scholars of the age, he possessed more learning than any man in the colony; more, perhaps, than any in New-England. The soundness of his judgment, and his attachment to the cause of truth were not less than his learning: and all these were directed, with an upright zeal and unwearied exertions, to the noble design of rearing a Christian commonwealth. No legislator or divine ever labored for a worthier object, and the efforts of no one were ever crowned with a more animating success.

Mr. Thomas Hooker was born at Marfield in Leicestershire, in the year 1586. His parents were persons of taste and property, and having designed this son for a liberal education, they were much encouraged to pursue the object of their wishes by the early indications of uncommon genius which appeared in his childhood. He was educated at the University of Cambridge, which, by the serious part of the nation, was at that time much preferred to the University of Oxford. After completing the period of his pupillage, he was elected a Fellow of Emmanuel Collge.* In his fellowship, he was much esteemed for his rapid advancement in science, and for the erudition displayed in his public performances.

* He was probably educated at that College, though I do not find that fact particularly mentioned.

This period of his life was, however, attended with events infinitely more important. During his ardent pursuit of the acquisition of science, it pleased the holy Spirit of God to impress his mind with the deepest concern for his immortal interests. His convictions of sin were long and very powerful; his apprehensions of divine wrath filled his soul with a distress not to be expressed. In the anguish of his heart, he often cried out, *while I suffer thy terrors*, O Lord, *I am distracted* During this interesting scene, he received great help from a pious man who provided for him his board, to whom he communicated all his distresses. But it pleased the divine Spirit, at length, to appear for his relief, to remove his painful burden, and give him a humble hope in a Saviour's mercy. Possessed of a strong spirit, with an ardent thirst for worldly eminence, and literary fame, great was the struggle before his heart would submit unconditionally to God. In view of this scene he afterwards observed, "That in the time of his agonies, he could reason himself to the rule, and conclude that there was no way but submission to God, and lying at the foot of his mercy in Christ Jesus, and waiting humbly there, till He should please to persuade the soul of his favor. Nevertheless, when he came to apply this rule to himself, in his own condition, his reasoning would fail him, he was able to do nothing." Having obtained some relief from his burden, he was very attentive to the duties of religion and to a careful examination of himself, by which means, he made a happy progress in the divine life, and found his hope continually strengthened in the Lord. The thorough acquaintance he now obtained of himself, with a careful observation of the dealings of God's Spirit, laid the foundation for that extraordinary skill in teaching distressed souls, which he afterwards possessed, beyond almost any other man.

Mr. Hooker now resolved to devote himself to the work of the gospel ministry, and directed his studies to a preparation for the sacred employment. He continued a number of years at the University, after passing the ordinary degrees, both before and after he became a preacher, deeply engaged in his favorite pursuit of science. During his residence at the University, he preached considerably, and, by the extensive learning and thorough knowledge of divinity contained in his sermons, acquired much reputation. At what time he left the seat of learning, I have not been able exactly to discover. It appears likely that he was then near thirty-five years of age, having been a preacher for four or five years.

Leaving Cambridge, he resided some time in the vicinity of London, where his public ministrations soon excited much attention, and procured for him an uncommon degree of popularity. His public discourses possessed a great share of acuteness of thought, of extensive reading, with the deepest sense of the worth of the Mediator's kingdom and immortal souls, and were delivered with an ani-

mation which made an impression upon every hearer. In private, he was much resorted to, to resolve cases of conscience, to relieve the distress of desponding Christians, to counsel and instruct enquiring sinners.—While employed in this unsettled state, his labors were signally attended with the divine blessing, to the joy of many immortal souls.

About the year 1624, Mr. Hooker accepted of a call from the congregation at Chelmsford, the shire town of Essex, and was settled in that place with very favorable prospects. The town being large, and the vicinity populous, the fame of his ministry soon produced a very great congregation. While he was indefatigable in his labors, wholly devoted to the service of his Lord and the best interests of his fellow men, he was not forgotten of the Spirit of God. His ministry was attended with a distinguished blessing, to a sensible reformation of the manners of the town, to the suppression of many immoral and dangerous practices, to the saving instruction of many heirs of salvation. But it pleased a holy God that this faithful servant of his truth should live in the time of the Laudean persecution, while he was just such a character as the sticklers for conformity could not endure.

In common with many persons of great learning and piety, who were among the first ornaments of the church, Mr. Hooker believed many of the rites of the religious establishment to be wholly unscriptural, an improper burden upon the divine institutions of the gospel, calculated to despoil religion of its divine purity, and corrupt the minds of his people *from the simplicity that is in Christ.* Though he was no schismatic, though he made no attempt to create divisions or excite party distinctions, only neglecting to comply with the artificial ordinances of prelatic authority; by the jealous eye of persecution, he could not be overlooked. His extensive learning, his persevering industry, his humble, self-denying life, his ardent zeal for Christ, gave him an influence which ill comported with that systematic purpose of ecclesiastical tyranny, which determined to enforce all the claims and appointments of the hierachy. He was, therefore, under the necessity of relinquishing his favorite employment, of ministering publicly for Christ; and, retiring at a little distance from Chelmsford, he set up a school, to which great numbers of youths soon resorted, to enjoy the benefit of his instructions. One of his pupils was Mr. John Elliot, afterwards, the famous minister of Roxbury in New England. In reference to this period of his life, Mr. Elliot afterwards observed, "To this place I was called, through the infinite riches of God's mercy in Christ Jesus to my poor soul. For here the Lord said unto my dead soul, *live*; and, through the grace of Christ, I do live, and shall live for ever. When I came to this blessed family, I then saw, and never before, the power of godliness, in its lively vigor and efficacy." While Mr. Hooker was engaged in the employ-

ment of an instructor, a petition was presented to the bishop of London, (bishop Laud,) by a number of conforming ministers of the neighboring towns, no less than forty-seven, praying that Mr. Hooker might be permitted to continue in the ministry at Chelmsford. They state in their petition, "That they esteem and know the said Mr. Thomas Hooker to be, for doctrine, orthodox; for life and conversation, honest; for disposition, peaceable; and in no wise turbulent or factious." But he was a puritan, and his ministry could not be suffered. The popularity and influence of his school were such as to furnish an additional motive to attempt to extinguish this brilliant light. Before he had been two years in his retreat, he was summoned before an ecclesiastical court at Chelmsford, about the year 1630, and, for non-conformity in his ministry, he was silenced, and laid under bonds in the penal sum of fifty pounds, to appear as a public offender before the Court of High Commission. By the advice and earnest solicitation of his friends, who cheerfully advanced the sum, he forfeited the bonds. But he could no longer appear in public with safety. A secure retreat having been provided for his family, by the generous liberality of the Earl of Warwick, he sought a private passage, and immediately went over to Holland. As it was known that he was sought for by the pursuevants, a friend observed to him, "Sir, what if the wind should not be fair, when you come to the vessel?" He replied, "Brother, let us leave that with Him who keeps the wind in the hollow of his hand." Several circumstances, singularly favorable, attended his voyage.

Mr. Hooker resided in Holland about three years. The two former, he lived at Delft, as a colleague with an aged Scotch minister, whose congregation consisted, principally, of English merchants. He was there very useful, and greatly esteemed. At the expiration of two years, he was called to Rotterdam, where he was united in the ministry with his great and affectionate friend, Dr. Ames, who had just returned from his professorship at the Franequer University. In this connection, he assisted Dr. Ames in composing some of his best literary works. Dr. Ames observed of him, "Though he had been acquainted with many scholars of divers nations, yet he never met with Mr. Hooker's equal, either for preaching or disputing."

On a full acquaintance with the state of the churches in Holland, Mr. Hooker became satisfied that that purity of doctrine and discipline in the visible church of Christ, which he and his fellow laborers had long hoped to see, was not reasonably to be expected in that country. Of this persuasion, Mr. Hooker informed Mr. Cotton in their correspondence, upon which, finding no prospect of a relaxation of ecclesiastical rigor in their own country, they resolved to unite with a number of their friends in Essex, who were preparing for an emigration to America. Mr. Hooker returned to England, *but secret-*

ly for fear of his enemies, from whence he soon took his last farewell of his native land. He and Mr. Cotton were both concealed previous to their departure, to avoid the vigilance of pursuers. They were obliged to enter on board their ship in disguise, and were not known to the crew till they had been some days at sea. They then assumed their proper character, and performed the public services of religion, daily, and on the Sabbath, during the voyage. On the fourth of September, 1633, Mr. Hooker, Mr. Cotton, Mr. Stone, Mr. Haynes, with a great number of other passengers, arrived safely at Boston, to the great joy of the colony. A number of Mr. Hooker's friends came over the year before, and settled at Newtown, under the expectation of his coming, and to prepare for his accommodation. Great was the joy of the meeting occasioned by his arrival. Having wandered without a home, *in journeyings often, in perils of waters, in perils by his own countrymen, in perils in the sea, in perils among false brethren,* reviled, waylaid, and pursued, as a public criminal, now to meet his friends in a land of peace, with all the privileges of the pure ordinances of Christ, afforded a precious foretaste of the rest which remaineth for his people. While his people received him with open arms, Mr. Hooker assured them, "Now I live, if you stand fast in the Lord." In October, a church was organized at Newtown with great solemnity, and Mr. Hooker was set apart as their pastor, and Mr. Stone as his assistant.

Mr. Hooker's migration to America soon induced many of his acquaintance to follow him to the wilderness. The settlement at Newtown became so much increased that it was thought expedient to remove to Connecticut River. The people made application to the general Court for liberty to remove, in the latter part of the year 1634. Mr. Hooker was their agent. Their request was denied, under a persuasion that their removal would weaken the colony, and that the loss of such an eminent light of the churches as their pastor, would be a severe judgment of heaven. The year following, however, the colony continuing to receive fresh accessions of planters from England, the petition of the Newtown people was granted, and, late in the season, the removal commenced. In June 1636, Mr. Hooker, with his family and about one hundred others, took their journey through the wilderness, and after a fatiguing march of about twelve days, they arrived at Hartford. The most of the congregation, some by water and some by land, arrived before the close of the year. The church was not re-organized.

The labors of Mr. Hooker, in the necessary provision for his own family, in the care of his church and people, in laying the foundations of the permanent religious institutions of the colony, in providing for the peace and security of this feeble people in an unlimited wilderness of savages, in securing the lasting prosperity of a rising state, were greater than can now be conceived. Though he stood

not alone, yet upon him more than any other person devolved this mighty care. By his vigilance and labors, the churches in this colony continued in great unity and quietness, while those in the Massachusetts were agitated for a season with alarming convulsions. He was called to attend the Synod which sat at Cambridge in August 1637, which had such a happy effect in suppressing the Antinomian errors and restoring peace to the churches. Mr. Hooker was the moderator of the Synod, with Mr. Bulkley of Concord for his assistant. His perfect acquaintance with all the subjects of discussion, his irresistible powers of reasoning, his meek and honest zeal for truth gave him a commanding influence in the decisions, which became the foundation of the doctrinal constitution of our churches.

As the church in Hartford was the largest in the colony, their proceedings were generally considered a model for the others. It was also well understood that the ecclesiastical transactions of that period would be regarded as precedents, and have an important influence in succeeding times. These considerations lay with all their weight upon the mind of Mr. Hooker, to whom the other churches as well as his own looked for their constant guide, and called forth all the resources of his mind, and all the fervor of his intercessions for direction from on high. It is impossible for us to conceive the anxiety and solicitude which such a state of things must occasion. They were striking out a new path, no landmarks were before them, no established usages to direct their steps, no common habits for a basis of their regulations, the history of the church since the primitive times furnishing no sample for their guide. But that God, who led our fathers into the wilderness, provided one who possessed the confidence of all. As the confidence of all hearts in WASHINGTON, was the only common bond of union possessed by the United States, previous to the establishment of the government, the confidence of the people in the Connecticut Colony, reposed in Mr. Hooker, was, for their ecclesiastical interests at least, their great bond of union, and the sure pledge of their tranquillity. No event which could affect the interests of the churches escaped his attention, he deemed no efforts too great for their welfare, and his exertions were eminently attended with the divine blessing. His church were eminently distinguished for purity of gospel sentiment, for great faithfulness in the duties of religion, for examples of watchfulness and prayer, and for great attainments in the divine life. His people enjoyed great harmony, an uncommon purity of morals, and, in repeated instances, the signal manifestations of divine grace.

But God would teach the infant colony that their dependence must be on him alone. In their weak and fearful state, they must mourn the extinction of their most brilliant light. He who has always exercised the right of removing from the world the great pillars of the church in the

midst of their days, would now call this lonely people to adore his holy, unsearchable wisdom. After preaching and administering the sacrament of the Lord's supper, with great fervor and solemnity, with his usual vigor of mind and health, Mr. Hooker was siezed with an epidemical sickness then prevalent in the town, which soon assumed symptoms that were alarming. His sickness was short and violent, and deprived him to a considerable degree of the ability for conversation. Being asked to give his counsel and express his apprehension concerning some important things, he observed, "I have not that work now to do; I have already declared the counsel of the Lord." A weeping friend said to him, "Sir, you are going to receive the reward of all your labors." He replied, "Brother, I am going to receive mercy." The peace which he had enjoyed in the Christian hope, with little interruption, for thirty years, now rose to a full assurance of faith. He closed his own eyes, and, with an inexpressible serenity on his countenance, slept for the resurrection morning. He died July 7th, 1647, in the sixty-first year of his age. A venerable spectator of this scene wrote to Mr. Cotton, "Truly, Sir, the sight of his death, will make me have more pleasant thoughts of dying, than ever I yet had in my life." His people were orphans, the colony was in tears, all the colonies were in deep affliction.

The history of the church scarcely furnishes a man who has brought equal ability, and equal zeal, to promote the interests of Zion, with Mr. Hooker. To this object he was wholly devoted. He not only felt occasionally, like most Christians, that he was willing to spend and be spent for the church of God, but this was the uniform feeling and the uniform conduct of his life. He appears to have had no ambition of being a party-man, or of getting an artificial distinction by opposition, when he relinquished the fairest prospects of ecclesiastical preferment and risked every comfort, to vindicate the pure principles of the gospel of Christ. He went to Holland with the hope of seeing Christian churches established in uncorrupted gospel order. Disappointed in his hopes, he bid a final adieu to his native county, well apprized of the toils of the American wilderness, for the same object. No discouragement or success relaxed his zeal, no obstacle disheartened his exertions to the end of his days. His wisdom and counsel were much improved in the civil interests of the colony, but he ever acted the civilian, only as subordinate to the interests of the church. He and his coadjutors were indeed laying a foundation of a Christian Commonwealth, for the honor of Christ. In this view, no part of their system could fail to engage his deepest concern. But instead of an ambitious solicitude to rear a powerful state, to try the experiments of political philosophy, or to obtain a name among the Numas and Solons of the world, it was his great concern to prepare a habitation for the Lord of Hosts.—To the reli-

gious concerns of his people of the colony, and of the united colonies, he devoted his utmost labors. He was a great student, spent much time in his study, in preparing for his public ministrations, and in providing the ablest vindications of the pure doctrines and precepts of the gospel. To the discipline of his church, he was greatly attentive. He was quick to notice any error or immorality, but, by timely and persevering exertions, generally procured them to be corrected, without bringing them into public notice. Though he viewed the censures of the church lawful and important, he thought they ought, as far as possible, to be avoided. During his pastoral connection with his church, for fourteen years, but one member was publicly admonished, and but one was excommunicated. In church meetings, he always endeavored to prevent debate. When any important question was to be decided, he took pains to have the ruling elders, and others of the principal members, fully possessed of the subject, that they might be prepared to act with unanimity. If material difference of sentiment appeared in the church, he would procure an adjournment of the meeting, that they might confer with each other in a private manner, and thus prevent the evils of disunion.—Mr. Hooker preached much at home, in the neighboring places, and in the other colonies. Whenever he was at Boston, which was frequent, great congregations assembled to enjoy his public ministrations, while many resorted to him for Christian counsel, as well with the concerns of the churches, as those of individuals.

Mr. Hooker possessed a great knowledge of the human character. This he acquired, not more from the acuteness of his discernment, than from a thorough acquaintance with himself. He had long made his own heart, in its natural and sanctified state, the subject of his most watchful study and persevering attention. The knowledge thus obtained, was one of the first qualifications for his great usefulness. During his whole ministry, he was much resorted to for instruction, by enquring sinners, by desponding Christians, by various characters who would know more of gospel truth, and more of duty. He had a most happy talent at resolving cases of conscience, and applying divine truth in circumstances of doubt and difficulty.

Wherever he was, he had the happiness to possess a very uncommon degree of influence. This arose from his known ability, and his unshaken integrity. During his residence in Essex, a number of his brethren in the ministry, who had been undecided in many religious sentiments, became by his means, principally, fully established in evangelical doctrines. By his exertions also, a number of pious, faithful ministers were settled in that country. He succeeded, further, in persuading his brethren to set up monthly meetings for religious conferences, fasting, and prayer, which were long observed by many ministers of that

vicinity, to their peculiar benefit. In Holland, he was equally influential, so far as he was known. In New England, his influence, in ecclesiastical transactions, was not exceeded, if equalled, by that of any other man. They knew the soundness of his judgment, the extent of his information, the purity of his intentions; qualities which never fail to procure an influence, and they had often realized their worth.

Mr. Hooker's labors, in his Lord's vineyard, were eventually attended with the divine blessing. Few persons have been more useful, while living, with ministers, than he. In his intercourse with his brethren, he was signally successful in leading them to just views of divine truth, and of the interesting importance of the work in which they were engaged. His efforts to enlighten, guide, and reclaim Christian churches, were productive of good which cannot be duly appreciated till we arrive in the eternal state. In his preaching, he instructed and rebuked with an authority which would appal error and confound vice; he exhorted and warned with an affection which would move every heart. His aspect bore a solemnity and tenderness, worthy of an ambassador for Christ. Though he was thoroughly versed in all the religious controversies of that day, he did not introduce them in his ordinary discourses. Those, as well as deep metaphysical disquisitions, he considered, ordinarily, unprofitable and improper for the pulpit. Though he wrote many sermons, and wrote with great attention on most gospel subjects, he generally preached without notes. This was the usual practice of the puritans of his time. He spoke with great animation, his ideas were clear, his language was correct, which together with the pathos infused into all his discourses, which no artificial zeal can imitate, rendered him one of the most popular preachers of the age.

Mr. Hooker was a most eminent example of the Christian life. As it pleased God to give him an unusual share of divine grace, he ever improved his talent with the utmost diligence. The long struggle of his heart, during the period of his convictions, convinced him of its exceeding corruptions, and of the necessity of maintaining an unremitted warfare with sin. He was distinguished for a singular watchfulness and circumspection in all his conduct, mindful of the many admonitions of his Lord, which teach us that we are always in danger of wounding our own souls and dishonoring him. He obtained an almost perfect command of himself. He possessed, by nature, a very strong spirit, his passions were ardent, and easily excited. He had one, in a high degree, which, of all passions, is perhaps the hardest for a Christian to subdue; a passion for literary fame. This is so nearly allied to a just desire of usefulness, that there are but few good men who can manage it at all. Mr. Hooker rendered this, as well as all his other affections, subservient to the love and service of the lowly Nazarene. In the later periods of his life, he was seldom known to be discompo-

sed ; quietness and benevolence marked his countenance in all his conduct. He bore opposition and reproach, he bore the obstinacy and follies of men, without murmur or complaint.

He was to a very eminent degree, a man of prayer. On some occasions, the fervor and apparent confidence which he exhibited, astonished every hearer. Some instances are recorded, in which he obtained remarkable answers to prayer.—In the year 1643, there was a war between the Moheagan and the Narraganset Indians. The latter were a very warlike tribe, and many times the most numerous. They designed to destroy the colony, while the Moheagans were friends. On an occasion of prayer in reference to an expected battle, Mr. Hooker was observed to pray with an unusual and persevering importunity, pleading with God for the remembrance of his gracious promise, *I will bless them that bless thee, and curse him that curseth thee.* The expected battle took place, in which the Moheagans gained a great victory, which produced a peace between the tribes, and quieted the fears of the colony.

This servant of Christ was ever mindful of the directions of his Lord for deeds of charity. "It was no rare thing for him to give sometimes five pounds, sometimes ten pounds, at a time, towards the support of widows and orphans, especially those of deceased ministers." On a certain occasion, the people at Southampton on Long-Island being in a needy state, Mr. Hooker and a few others freighted a small vessel with several hundred bushels of corn, and sent to their relief.*

Several volumes of Mr. Hooker's sermons were printed before and after his death. But his most valuable work is entitled *A Survey of Church Discipline.* In this, he vindicates, with great ability, the order of Christian churches, agreeably to the sentiments generally maintained by President Edwards and Dr. Hopkins, and shows the lawfulness and expediency of the Consociation of churches, for their mutual benefit, and preservation in the truth.

A cotemporary of Mr. Hooker, a man distinguished for learning and piety, and for a great knowledge of men, said of him, after much acquaintance, "he had not thought there had been such a man on earth ; a man in whom learning and wisdom were so tempered with zeal, holiness, and watchfulness." He was prepared in the holy providence of God to plant these unhallowed fields, he now rests in the joy of his Lord. O.

[*To be continued.*]

The Services of Sinners rewarded with outward favors.

WHEN some of the angels apostatized from God, he immediately separated them from the rest, and treated

* Notwithstanding his liberality, he left a good estate at his death. It was appraised at 1336 pounds, fifteen shillings. This, according to the present ratio of property and money, cannot be estimated less than 15,000 dollars. His library only was appraised at 300 pounds. This estate, I presume, was not increased, but diminished, in this country. Mr. Hooker and his wife were bred in affluence and delicacy.

them differently, and exactly according to their different conduct towards him. He condemned and punished the guilty; but approved and rewarded the innocent. But he has not dealt so with the apostate race of Adam. He has allowed both the righteous and the wicked, like the wheat and tares in the field, to grow together, and together share the bounties of his common providence: "No man knoweth either love or hatred by all that is before him. All things come alike to all; there is one event to the righteous and to the wicked; to the good and to the clean and to the unclean, to him that sacrificeth, and to him that sacrificeth not; as is the good, so is the sinner, and he that sweareth, as he that feareth an oath." This promiscuous treatment of mankind has appeared strange and incomprehensible both to the friends and enemies of God. Job, in the days of his adversity, could not account for it, that God should so often treat the wicked better than the righteous; and with a trembling voice puts the difficult question: "Wherefore do the wicked live, become old, yea, are mighty in power." The psalmist says—"I was envious at the foolish, when I saw the prosperity of the wicked. They are not in trouble as other men; neither are they plagued like other men. Their eyes stand out with fatness; they have more than heart could wish." Thus good men have been perplexed and repined at God's treating them and others so much alike, in regard to the outward blessings of providence; while others have been well pleased with this mode of the divine conduct, and drawn the favorable conclusion, that God will always treat all mankind alike both in this world and in that which is to come. It is a point of importance, therefore, to set this subject in a true and plain light.

Perhaps there is no instance of this nature, which is mentioned in the scriptures, that is more striking than that recorded in the twenty-ninth chapter of the prophecy of Ezekiel. It seems, that after Nebuchadnezzar, the king of Babylon, had conquered Judea, and the Moabites and Amorites, he spent thirteen years in the siege of Tyre. And after he took the city, he found it empty of its immense wealth, which the Tyrians either sent away by ships, or sunk in the ocean, so that he gained nothing but bare walls. But as God allows that in this service the king of Babylon had *wrought for him*, that is, fulfilled his purpose in destroying that corrupted and corrupting city, he directs the prophet Ezekiel to predict the conquest of Egypt, by which Nebuchadnezzar should be amply compensated for all his labor and expense of blood and treasure, in overturning Tyre. Go, and declare in my name, that "I have given him the land of Egypt for his labor wherewith he served against it, because they," that is, his army, "wrought for me, saith the Lord God." Though Nebuchadnezzar was an enemy to God, and had no intention to promote his glory; yet, inasmuch as he was a signal instru-

ment of executing his wise and holy designs, he determined to bestow upon him some signal blessings of providence. From this instance of the divine conduct, we have reason to conclude—that God often bestows outward favors upon sinners in this world for their external conduct. God has always been pouring down the blessings of providence, in rich and copious measures, upon all the children of men. He has given as large portions of the good things of this life to sinners as to saints. He has placed some of the most ignorant and barbarous nations in the most rich and fertile countries, upon the face of the earth. He has given riches, and honor, and power, and every thing most desired and esteemed in this world, to some of his most malignant enemies. But the question before us is, whether he has ever bestowed these blessings of providence upon sinners, on account of their external conduct. And we must believe that this has often been the case. For, we find several remarkable instances of this kind recorded in scripture. God remunerated the king of Babylon, for his great labor and vigorous exertions, in carrying into effect his purposes respecting the Jews, the Amonites, Moabites, Tyrians and Egyptians. God had determined to punish all those nations for their idolatry and vile abominations. And he meant to do this, by the instrumentality of Nebuchadnezzar. This powerful and ambitious prince actually accomplished the things, which God intended he should accomplish. His external conduct was highly serviceable to God, while employed in executing his wise and holy designs. And in return for this service, God gave him the conquest, the dominion and wealth of Egypt. He loaded him with temporal benefits, out of respect to his external conduct, which answered very important ends under the divine government. God raised up Jehu to be the executioner of his wrath against Ahab, the great corrupter of Israel. As soon as Jehu was anointed king, he pointed all his zeal against the house of Ahab, and completely destroyed the whole family, whom God designed he should destroy, though there is no reason to think that he acted from the pure motive of love to God and his cause; for he finally fell into the sins of Jeroboam, the son of Nebat, who made Israel to sin. Nevertheless, God told him he would recompense him for his external conduct in executing his vengeance upon the house of Ahab. "And the Lord said unto Jehu, because thou hast done well in executing that which is right in mine eyes, and hast done unto the house of Ahab, according to all that was in mine heart, *thy children of the fourth generation* shall sit on the throne of Israel." And when his son of the fourth generation finished his reign, we read, "This was the word of the Lord, which he spake unto Jehu, saying, thy sons shall sit on the throne of Israel unto the fourth generation. And so it came to pass." God actually bestowed the temporal favor upon Jehu, which he engaged to bestow upon him, for his ex-

traordinary conduct in destroying the house of Ahab, and abolishing the idolatry he had promoted and established in the kingdom of Israel. God called Cyrus his anointed and his servant, and succeeded him in his arduous and extraordinary exertions, in conquering the enemies of his people, and in giving his people liberty to return from their long captivity to their native land. "Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings; to open before him the two leaved gates. I will go before thee and make the crooked places straight: I will break in pieces the bars of brass, and cut in sunder the bars of iron: and I will *give* thee the treasures of darkness, and hidden riches of secret places." That is, God would give him temporal favors, as a recompence for his external conduct, in fulfilling the purposes of his providence. These instances plainly show, that God does sometimes bestow peculiar temporal favors upon sinners for doing such external actions, as are peculiarly instrumental of fulfilling the great designs of providence. Besides,

The scripture represents God as commonly bestowing external favors upon all, who perform certain kinds of external actions. He commonly smiles upon those, in the course of providence, who are industrious and laborious in their lawful pursuits. Solomon says, "the hand of the diligent maketh rich, and he that tilleth his land shall be satisfied with bread." Beneficence, as well as industry, generally draws the blessings of providence. We read—"The liberal soul shall be made fat; and he that watereth shall be watered. Honor the Lord with thy substance, and with the first fruits of thine increase, so shall thy house be filled with plenty, and thy presses shall burst out with new wine." Obedience to parents is another thing, that often draws down temporal blessings upon children. Hence the apostle exhorts "children to obey their parents; for this is right." And to enforce this duty, he subjoins, "Honor thy father and mother, which is the first commandment with promise, that it may be well with thee, and thou mayst live long on the earth." This is a temporal favor, which dutiful children have more reason to expect, than those who are externally disobedient. External humility and reformation often prove the occasion of divine forbearance and long-suffering to sinners. When Ahab humbled himself and externally reformed from his gross idolatry, God had respect to his external conduct, and told him he would treat him more favorably on account of it. "And it came to pass when Ahab heard those words, that he rent his clothes and put sackcloth on his flesh and fasted and lay in sackcloth and went softly. And the word of the Lord came to Elijah the Tishbite, saying, seest thou how Ahab humbleth himself before me? because he humbleth himself before me, I will not bring the evil in his days; but in his son's days I will bring the evil upon his house." And

God treated the Ninevites in the same external manner, when they externally reformed and humbled themselves, at the preaching of Jonah. And there is reason to believe, that God generally conducted towards the whole Jewish nation under the Mosaic dispensation, according to their external conduct towards him. So long as they were externally obedient, he bestowed upon them external blessings. In short, it appears from the whole tenor of scripture, that God often treats sinners more favorably in this life, on account of their industry, beneficence, filial obedience and external acts of morality and religion.

It is now proposed to show why God bestows temporal favors upon sinners on account of their external conduct. God may have various reasons for treating sinners in this manner, which he has never revealed, and of which consequently we must be entirely ignorant. But there are two or three plain reasons for his conduct in this respect, which may be properly mentioned. And,

1. God bestows temporal favors upon sinners on account of their external conduct to *hire* them to fulfil his wise and holy designs. They never desire, nor intend to fulfil his purposes, and would never do it, were it not that they expect a recompence for what they do. They always act from selfish, mercenary motives, and mean to promote their own interest by all that they do for God, as well as for men. And God has as good a right to hire men to do his work, as they have to hire one another to do their work.—This right God assumes, and actually hires sinners to do his service. He meant that Judas should betray Christ, and should act freely in doing it from a mercenary motive. Accordingly, in the course of providence, he hired him to betray his master for thirty pieces of silver. The king of Babylon was an enemy to the God of Israel, and had no disposition to promote his glory, or fulfil his holy designs; but he would do any thing to aggrandize himself and increase the power and wealth of his kingdom. And this God knew, and therefore hired him to employ himself and his army to subdue the nations, whom he had determined to punish by the rod of his anger. This is precisely the account, which the prophet gives of God's motive in bestowing Egypt upon the king of Babylon. "And it came to pass in the seven-and-twentieth year, in the first day of the month, the word of the Lord came unto me, saying, son of man, Nebuchadnezzar king of Babylon caused his army to serve a great service against Tyrus: every head was made bald, and every shoulder was peeled; yet had *he* no wages, nor his *army* for Tyrus, for the service which he had served against it. Therefore, thus saith the Lord God, behold, I will give the land of Egypt unto Nebuchadnezzar, king of Babylon, and he shall take her multitude, and take her spoil, and take her prey; and it shall be the *wages* of his army. I have given him the land of Egypt *for his labor* wherewith he served against it, because *they*

wrought FOR ME, saith the Lord God." God had much for Cyrus to do, to prepare the way for the return of his people to their native land, and he gave him all the Babylonian empire to hire him to execute his gracious purposes. God had much for Alexander and the Cæsars to do, in overturning nations and kingdoms, to prepare the way for the coming of Christ and spread of the gospel, and he gave them the wealth of the world for the services which they performed for him. God has many great and signal services for sinners to do for him, and he is willing to give them the wages they demand. They desire temporal favors, and he gives them the temporal favors they desire. If they will cultivate the earth; if they will build cities; if they will traverse the ocean; if they will jeopard their lives in the high places of the field; or, in any way, do signal service in executing the designs of providence, he is willing to give them abundance of the good things of this life. And he is continually thus dispensing temporal favors to sinners, out of respect to the services which they undesignedly do for him. He knows the ruling passion of every sinner, and always employs the proper motives to allure him into his service. He knows that no sinner will work for him without wages, and therefore he gives them their wages in just such things, as will induce them to be the most laborious and indefatigable in doing what he has for them to do. God bestows much greater temporal favors upon some sinners than upon others, because some do much more to fulfil his designs than others. No sinners can do great things, without great and vigorous exertions; and some spare no pains, no labor, no exertions, in pursuing their darling objects, which must be pursued in order to accomplish the great designs of providence. God takes particular notice of such enterprizing sinners, and dispenses his outward favors according to their external conduct in doing his will.

2. God sometimes bestows the blessings of providence upon sinners on account of their external conduct, in order to prepare them for spiritual and eternal good. Peculiar smiles of providence upon sinners have a tendency to awaken their attention to the goodness of God; from whom come all temporal blessings. And the apostle tells us that the goodness of God leadeth to repentance. This most desirable and salutary effect the goodness of God has often produced in the minds of ungrateful sinners. Some have been deeply affected by the goodness of God, in preserving them from imminent danger, in raising them from a bed of sickness, or in bestowing upon them some extraordinary, and unexpected temporal favor, or in granting them uncommon prosperity. The goodness of God in various ways has often melted down the most stubborn and obstinate sinners into contrition and godly sorrow. There is nothing makes sinners more odious and inexcusable to themselves, than a realizing sense of God's patience, forbearance,

and sparing mercy towards them. And he often does bestow great outward favors upon sinners, in order to prepare them, in this way, for his special and saving grace. Some very rich, some very wise, some very learned, some very mighty, and some very noble sinners have been awakened, convinced, and led to repentance, by God's distinguishing goodness to them. Some very aged and hardened sinners have been overcome by a lively sense of the long enjoyed, and long abused blessings of divine providence. Such happy effects of providential goodness have often been seen and published for the benefit of the world. So that we have good reason to believe, that great and extraordinary temporal blessings are often bestowed upon sinners, to bring them to repentance and save them from eternal destruction. But it must be observed,

3. That God sometimes bestows rich and distinguished temporal favors upon sinners, to prepare them for future and final ruin. This we are plainly taught in scripture. We are expressly told, that God raised up Pharaoh king of Egypt, and lavished upon him the blessings of providence, to prepare him for his final overthrow. For a similar reason, God declares, that he would send the king of Babylon to take Jerusalem, and enrich himself and his kingdom with the vast treasures, which had been laid up in that city. "O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation. I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil and to take the prey, and to tread them down like the mire of the streets. Howbeit, he meaneth not so, neither doth his heart think so; but it is in his heart to destroy, and cut off nations not a few. Wherefore it shall come to pass, that when the Lord hath performed his whole work upon mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks." God gave the Amorites the richand fertile land of Canaan, and would not allow, that they should be disturbed or destroyed, until they had completely abused the blessings of providence, and thereby ripened themselves for ruin. God gave the murmuring Israelites in the wilderness their request, but sent leanness into their souls. He afterwards gave the sinners in Zion line upon line and precept upon precept, that they might go and fall backward, and be broken, and snared and taken. God often pours instruction into the minds, as well as the blessings of providence into the bosoms of the ungodly, to prepare them for a more aggravated condemnation. He knows that they chuse to have their portion in this life, and he gratifies their wishes, by giving them that prosperity, which he knows they will abuse and pervert to their own destruction. God has a right to do what he will with his own, and lavish his temporal favors upon whom he pleases; but he never errs in dispensing his favors, because he always makes them answer the very end for which

they are given. And one end, which he has always had, in bestowing outward favors upon ungrateful and impenitent sinners, was to fit them for their predestinated ruin. This is plainly declared by the psalmist—"When the wicked spring as the grass, and when all the workers of iniquity do flourish; it is that they shall be destroyed for ever." In this manner God is now conducting towards sinners all over the world. He is giving them wisdom and wealth and honor to gratify all the corruption of their hearts, and to fill up the measure of their iniquities and seal their own eternal ruin.

Now, since God bestows temporal favors upon sinners, for the reasons which have been given; then we may justly conclude, that he does not do it, because they do their duty or any part of their duty. The most plausible argument, that has ever been used in favor of sinners doing their duty, has been drawn from God's treatment of them. It has been strenuously urged, that God has *approved* of the conduct of sinners, because he has actually bestowed temporal favors upon them, out of respect to what they have done. But, if what has been stated in the preceding remarks be true, there is no force in this argument. Because God has other reasons for giving them the blessings of his providence, than their *doing their duty*. He knows the hearts of sinners. And he perceives that they are wholly sinful in all the services they perform, however useful they may be and however necessary to accomplish his purposes. God never can approve of the motives of sinners, nor reward their services because their conduct is pleasing in his sight.—There are other important reasons for his treating sinners according to their external conduct in his holy and wise providence. And since he never bestows favors on sinners because they do their duty, he may consistently punish them for the very actions for which they have received favors from him. This he has often done.—Mercenary sinners always counteract their own designs. They design to promote their own interest in opposition to the divine purposes. But they promote his designs and destroy themselves. The government of God over his enemies is wonderful and glorious. God favors sinners in his providence, so as to answer his own designs even by their evil conduct. Hence, none have reason to conclude they are the friends of God, and that he is their friend, because they are prospered in his providence. This men are apt to do, but without good reason. It becomes all to enquire whether they are seeking God, or themselves, in what they design and do.

RELIGIOUS INTELLIGENCE.

THIRD ANNUAL MEETING OF THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

THE annual meeting of the American Board of Commissioners for Foreign Missions was held at the house of Mr. Henry Hudson, in Hartford, on Wednesday and Thursday the 16th and 17th days of September, 1812;

Present,

GEN. JEDIDIAH HUNTINGTON,
HON. JOHN TREADWELL, Esq. LL. D.
REV. JOSEPH LYMAN, D. D.
REV. TIMOTHY DWIGHT, D.D. LL. D.
REV. SAMUEL SPRING, D. D.
HON. JOHN HOOKER, Esq.
REV. JEDIDIAH MORSE, D. D.
REV. CALVIN CHAPIN,
REV. SAMUEL WORCESTER, D. D.*

The meeting was opened with prayer by the Rev. Dr Dwight.

During the session the following gentlemen were unanimously elected members of the Board, viz. the Hon JOHN LANGDON, Esq. and the Rev. SETH PAYSON, D.D of New Hampshire, the Rev. HENRY DAVIS, D. D. of Vermont, JEREMIAH EVARTS, Esq. of Massachusetts, his Excellency WILLIAM JONES, Esq. of Rhode Island. the Hon. JOHN JAY, Esq. LL. D., the Rev. SAMUEL MILLER, D. D. the Hon. EGBERT BENSON, Esq LL. D. and the Rev ELIPHALET NOTT, D. D. of New York, the Hon. ELIAS BOUDINOT, Esq. LL. D. and the Rev. JAMES RICHARDS of New Jersey, and the Rev. ASHBEL GREEN, D. D. and ROBERT RALSTON, Esq. of Pennsylvania.

The following gentlemen were elected officers of the Board, viz.

The HON. JOHN TREADWELL, Esq. LL. D. *President.*
The REV. SAMUEL SPRING, D. D. *Vice President.*

WILLIAM BARTLET, Esq.
REV. SAMUEL SPRING, D. D.
REV. SAMUEL WORCESTER, D. D.
JEREMIAH EVARTS, Esq.
} *Prudential Committee.*

REV. SAMUEL WORCESTER, D. D. *Corresponding Secretary.*
REV. CALVIN CHAPIN, *Recording Secretary.*
JEREMIAH EVARTS, Esq. *Treasurer.*
SAMUEL H. WALLEY, Esq. *Auditor.*

The Treasurer's Accounts were exhibited. Mr. Goodale, the late Auditor, having removed to a distant part of the country, these accounts could not be audited before the meeting of the Board, but were referred to the present Auditor.

* *His Honor* WILLIAM PHILLIPS, *Esq. and* WILLIAM BARTLET, *Esq were prevented attending the meeting.*

The Rev. Dr. Morse, the Rev. Dr. Worcester, and Mr. Evarts, were appointed a committee to prepare and publish an address to the public on behalf of the Board.

Voted, that the Prudential Committee pay an immediate and particular attention to the circulation of the Holy Scriptures in the various languages of the unevangelized nations; and that, as soon as expedient, they expend upon this subject as much at least of the funds of the Board as the Act of Incorporation requires.

The report of the Prudential Committee was read and accepted.

The instructions of the Prudential Committee to the Missionaries, who lately sailed for India under the direction of the Board, were read and approved.

Voted, That the Prudential Committee annually transmit a copy of the report of the doings of this Board to the General Association of New Hampshire, the General Convention of Congregational and Presbyterian ministers in Vermont, the General Association of Massachusetts Proper, the General Association of Connecticut, and the General Assembly of the Presbyterian Church in the United States.

Voted, That the Treasurer be requsted to return the thanks of this Board, as far as practicable, to all those who have heretofore contributed for the purposes of the institution.

Voted, That the Hon. John Hooker, Esq. and the Rev. Dr. Lyman be a committee to procure the printing, in the Iroquois language, of such Christian writings as in their judgment may be expedient for the use of the Iroquois Indians; and that they distribute them according to their discretion.

Voted, That the Treasurer give bond to the Board for the faithful discharge of the duties of his office, in the sum of twenty thousand dollars, with sufficient sureties, to be approved by the major part of the Prudential Committee.

Voted, That this Board will receive Mr. Eleazer Williams under their patronage, and support him in completing his education for the ministry; provided, he shall consent to submit himself to the direction of the Board.

Voted, That the President of this Board, the Rev. Dr. Lyman, and the Rev. Mr. Chapin, be a committee to consider, and report upon, that part of the report of the Prudential Committee, which regards an intercourse between this Board and the Auxiliary Foreign Mission Societies.

The Editor of the Panoplist, made a written proposition to the Board to the following effect;—That all the profits of that publication, after a reasonable allowance for his services as Editor shall have been deducted, be devoted to the promotion of the missionary cause under the direction of this Board; and that the amount of such reasonable allowance be fixed, at the close of each volume, by a committee mutually agreed upon between himself and the Board. This arrangement to commence with the next volume,* should the work be continued as usual.

To prevent misconception, it was expressly stated, that the Editor did not wish to have such an arrangement considered as an approbation of the Panoplist on the part of the Board, or as connecting the Board in any manner with that work; but simply as a method mutually agreed upon to find what are the real profits of the publication.

It was also stated, that it shall always be in the power of the Committee to designate the specific objects to which said profits shall be applied, and which shall always be such as said committee shall judge to be peculiarly important to the missionary cause.

* *A similar arrangement exists with respect to the current volume; though the Board not being in session when it was formed, could not be made a party to it.*

The foregoing proposition was accepted, and the following gentlemen were mutually agreed upon as the Committee; viz. the Rev. Joshua Huntington of Boston, the Rev. John Codman of Dorchester, Dr. Reuben D. Mussey of Salem, Henry Gray, Esq. of Boston, and the Rev. Moses Stuart, Professor in the Theological Seminary at Andover.

Voted, That the Treasurer loan or invest the money in the Treasury, or such part of it as may be judged expedient, with the concurrence and under the the direction of the Prudential Committee.

Voted, That the next annual meeting of the Board be held at Concert Hall in Boston, on the third Wednesday of September, 1813, at 10 o'clock, A. M.

The Rev. President Dwight was appointed to preach on the occasion; and the Rev. Mr. Chapin was appointed his substitute.

Voted, That the President and the Recording Secretary present the thanks of this Board to Mr. Henry Hudson for the proof of his regard to the cause of Foreign Missions, manifested by the very hospitable and generous manner in which he has provided for the members during the present session.

The session was closed with prayer by the Vice-President.

The foregoing account of the proceedings of the Board was, in consequence of their direction, compiled by the Prudential Committee from the minutes of the Recording Secretary.

The Rev. Dr. Strong, of Hartford waited on the Board, the first day of the session, and politely committed to their disposal more than six hundred dollars, subscribed on papers issued by him, for the encouragement of the Eastern Translations. The exact sum will be published among the donations, when remitted.

The Annual Report of the Prudential Committee of the American Board of Commissioners for Foreign Missions.

With high sensibility, and with lively gratitude to the Redeemer and King of Zion, the Prudential Committee of the American Board of Commissioners for Foreign Missions meet their Brethren on the present occasion, and make their annual Report.

The purposes of the Board, distinctly expressed at the last meeting, it has been the desire, and endeavor of the Committee to carry into effect as early, and to as great an extent, as practicable. As soon as convenient, an address to the public on the subject of missions to the heathen was prepared and printed, and care was taken to give it an extensive and efficacious circulation. In the separate sheet, and in the Panoplist and Missionary Magazine, it has found access to the different parts of our country; and there is reason to believe that its effect, in exciting attention to its great object, and in awakening and spreading the missionary spirit, has been very considerable. The Committee, however, could not entirely rely on the address, or any other means which had been put in operation, for the immediate and permanent supply of funds requisite to answer their wishes and those of the Board. Four missionaries were waiting, and had long been waiting, with a degree of impatience, be sent out with the everlasting Gospel to the perishing millions of the East; and the Committee were earnestly desirous to relieve their impatience, and to embrace the earliest opportunity for conveying them to the destined field of their labors. But for this purpose thousands of dollars were wanting.

When contemplating possible ways and means, no plan presented itself to the Committee as more eligible, than to institute in the principal towns in New England and in other states, as far as practicable, societies auxiliary to this Board, and whose special business should be to aid in procuring funds. This plan, it was hoped, would bring immediate help in the exist-

ing exigency, combine extensively the influences of the friends of missions, give increase and efficiency to the missionary spirit, and open durable sources of supply to the treasury. The plan was adopted early in the winter. Mr John Frost, a licentiate preacher, in whom the Committee had great confidence, was appointed an agent, and invested with a commission to assist in carrying it into execution; and the success has exceeded the most sanguine expectations. About twenty societies have been formed; more than four thousand dollars have been remitted from them to the treasury; and the annual subscriptions in them, though they cannot be accurately estimated at present, amount to a very considerable sum. These societies cannot but be regarded as vastly important to the general concern, and as claiming very particular attention; and the Committee would respectfully submit, whether some measures should not be adopted to extend, to animate, and to strengthen them; and to establish between them and this Board a regular and permanent intercourse.

Though the Committee were very desirous to be in a state of preparation to send out the waiting misssionaries by the first conveyance; yet, such were the commercial embarrassments, but little expectation was entertained, that a conveyance would soon occur. But He who has the times and the seasons in his hands, and whose, especially, is the missionary cause, knew the day and the hour. In the latter part of January, Messrs Newell and Hall, the two missionary brethren, who had resided for some time at Philadelphia on account of the medical advantages there enjoyed, returned in haste with the intelligence, that a ship called the Harmony was shortly to sail from that port for Calcutta, and would afford accommodations for the missionaries. This return was by the particular advice of Robert Ralston, Esq a name well known, and greatly endeared to the frends of missions, in Europe and India, as well as in this country; and from him they brought a letter presenting the opportunity in a very favorable light, and kindly offering assurances of his attention and aid. The Committee immediately met, and the moment was an important one. The Harmony was to sail in about a fortnight; if that opportunity were not embraced, it could not be foreseen when another would occur; but the funds then at the disposal of the Committee did not exceed twelve hundred dollars. After serious deliberation, however, the Committee were impressed with the persuasion that Divine Providence called for an immediate and great effort; and they resolved to send out the four missionaries by the Harmony, and took their measures accordingly.

It was on Monday the 27th of January that this resolution was taken. The ordination of the missionaries was appointed to be on the Thursday of the next week; the latest day, which would leave time for them to get on to Philadelphia in season. Notice was immediately given to the friends of the mission in the vicinity, and means were put in operation with all possible activity, and to as great an extent as the limited time would allow, for raising the requisite funds.

In the mean time, Mr. Luther Rice, a licentiate preacher from the Theological Institution at Andover, whose heart had long been engaged in the missionary cause, but who had been restrained from offering himself to the Board by particular circumstances, presented himself to the Committee with good recommendations, and with an earnest desire to join the mission. The case was a very trying one. The Committee were not invested with full powers to admit missionaries, and they still felt a very heavy embarrassment from the want of funds. In view of all the circumstances, however, they did not dare to reject Mr. Rice; and they came to the conclusion to assume the responsibility, and to admit him as a missionary to be ordained with the four other brethren, and sent out with them. This responsibility still rests upon the Committee. But with the pleasing consciousness that they acted in the case under an impres-

sive sense of duty, and with a sacred view to advance the great design of this Board, they cheerfully submit themselves to the inquiry and to the judgment of their brethren.

While the preparations were making, it came to the knowledge of the Committee, that the brigantine Caravan, of Salem, was to sail for Calcutta in a few days, and could carry out three or four passengers; and, after attention to the subject, it was deemed advisable, that two of the missionaries with their wives should take passage in that vessel. This lessened the general risk, and was attended with several advantages.

According to appointment, on the sixth of February the missionaries were ordained, at the Tabernacle in Salem. A season of more impressive solemnity has scarcely been witnessed in our country. The sight of five young men of highly respectable talents and attainments, and who might reasonably have promised themselves very eligible situations in our churches, forsaking parents, and friends, and country, and every alluring earthly prospect, and devoting themselves to the privations, hardships, and perils of a mission for life to a people sitting in darkness, and in the region and shadow of death, in a far distant and unpropitious clime, could not fail deeply to affect every heart, not utterly destitute of feeling. Nor less affecting were the views, which the whole scene was calculated to impress, of the deplorable condition of the pagan world, of the riches of divine grace displayed in the Gospel, and of the obligations on all, on whom this grace is conferred, to use their utmost endeavors in making the Gospel universally known. God was manifestly present; a crowded and attentive assembly testified, with many tears, the deep interest which they felt in the occasion; and not a few remember the scene with fervent gratitude, and can say, it *was good to be there.*

After the public solemnities, arrangements for the departure of the missionaries were made with all possible despatch; and, on the evening of the same day, brethren Nott, Hall, and Rice, took their leave in haste, that they might not fail of arriving at Philadelphia, in season for taking their passage in the Harmony. Those who remained were expected to sail early in the next week. Circumstances occurred, however, by which both the vessels were detained for several days; and it was not until the 19th of February that brethren Judson and Newell with their wives sailed in the Caravan from Salem, and about the same time brethren Nott, Hall, and Rice, with the wife of Mr. Nott, and several missionaries from England, left the Delaware in the Harmony.

The delay of the vessels was highly auspicious: and the Committee would do violence to their feelings, and be greatly wanting in attention to the subject for high thankfulness to God, should they refrain from expressing the deep impression which they have felt of his particular providence in the whole business of preparing and sending out the mission. When the resolution was taken to embrace the opportunity by the Harmony, the utmost which the Committee expected to be able to do was, to fit out the four missionaries then engaged without their wives; or if their wives should go, to advance to them only a half year's, instead of a whole year's salary; or else to retain only two of them in the employment of this Board, and resign the other two to the London Missionary Society. Probably, indeed, the resolution could not have been taken at all, but for the commission which had been obtained from that Society. For the Committee cast themselves upon divine Providence in the case, with the alternative distinctly in view, that should they fail of seasonably obtaining the funds to enable them to send out the missionaries in the employment of this Board, they could, in the last resort, let them go under the London commission. Having this alternative, they ventured upon a measure, which otherwise, (so doubtful was the prospect of obtaining the pecuniary means,) they probably would have judged presumptuous. And they acted upon the same principle, when they added Mr. Rice to the mission.

Nor was it until after the solemnities of the ordination, that they felt themselves warranted decisively to resolve on sending all the missionaries in the service, and at the expense, of this Board; and even then their expectations extended no further, than to an advance for each missionary of a half year's salary. But the Lord made it to be remembered that *the silver and the gold are his.* The hearts of the people were wonderfully opened; money flowed in from all quarters; and by the time that the Caravan sailed the Committee were able to meet all the expenses of fitting out the missionaries, and to advance for each of them a whole year's salary. In addition to this, collections were made at Philadelphia, during the same interval of delay, and delivered to the brethren who sailed from that port, to such an amount as to make the whole which was paid to the missionaries in advance equal to their stipulated salary for a year and a quarter nearly. This deserves very grateful notice; for had our brethren been sent out, as it was expected they must be, with provision only for six months, such is the obstructed state of commercial intercourse and the uncertainty of making remittances to India, that not only the committee and this whole Board, but the friends of the mission generally, must have been distressed with apprehensions of the sufferings to which, for want of the means of support, they might have been exposed. GOD WILL PROVIDE; *God did provide.* Within about three weeks, reckoning from the commencement of the special arrangements, more than six thousand dollars were collected for the mission. Several societies and many individuals shewed a liberality, which entitles them to the very grateful acknowledgments of this Board, and of all the friends of the Redeemer's cause; and which, it is devoutly to be hoped, will be a precious memorial of them, in his kingdom for ever. While contemplating the providence of God in these transactions at large, it should not be overlooked that had not our brethren been sent out at the very time they were, as no opportunities have since occurred, and as none are now likely soon to occur, the mission must have been delayed for a long time, and perhaps even till the close of the present deplorable war.

Since their dsparture, no intelligence has been received from the Missionaries. As they were commended to the grace of God, with many prayers and tears, they will not cease to be so commended; and to Him under whose signal auspices they went out, and whose own glory is the ultimate object of all sincere attempts to spread the Gospel and to save the heathen, the whole disposal of the mission may be safely referred. And it becomes all who feel an interest in it, to hold themselves prepared devoutly to bless his name, whether he crown it with success answerable to their hopes, or in his inscrutable wisdom disappoint their expectations, and make it a subject of severe trial to their faith.

The instructions given to the missionaries were necessarily drawn up in great haste; but they will be submitted, with leave, to the consideration and for the revision of the Board.

Under the direction of the Committee, Messrs. Richards and Warren, who were accepted by the Board at the last annual meeting, have been favored with advantages of medical instruction in the intervals allowed by the Theological Institution of which they are members; both of them at Dartmouth College the last autumn, and one of them since with Dr. Miller of Franklin, and the other with Dr. Mussey of Salem. And the particular thanks of this Board are due to the gentlemen Professors of the Medical Institution at Dartmouth, and the two physicians who afforded their private instructions, for their ready liberality. The two brethren hold themselves still at the direction of this Board, with a readiness of mind to enter into active service, as soon as Providence shall open the door for the purpose.

Mr Eleazer Williams, the Indian youth proposed for an Indian mission, and who is in a course of education for this purpose, partly at the

expense of this Board, made a visit in the course of the last winter to his tribe, a journal of which has been seen by the Committee. It is an excellent journal; affords great evidence of the piety and good sense of Mr. Williams; and details some facts highly favorable to his reception among his red brethren, when the time shall come for him to be sent to them. When that time will come is known only to Him, who has all events under his sovereign direction. At present the prospect regarding the contemplated mission to the Caghnawaga Indians, and that regarding our missions to the East, are darkened by the war; but this darkness may be dissipated, and brighter scenes open, than men can foresee.

For reasons, which will be obvious to this Board, it was judged advisable to apply to the Legislature of Massachusetts for an act enduing the Board with corporate powers and privileges. An application was accordingly made, which ultimately succeeded. This act will be submitted to the consideration of the Board.

On a review, the Committee are persuaded that their brethren, as well as themselves will recognize many precious reasons of thankfulness to God; many impressive tokens of his gracious regard to our great design; many signal encouragements to prosecute the design with renewed and increased devotedness and activity. The war may embarrass our operations, but should not restrain our efforts. If the sure word of prophecy warns us of perils and calamities, of *distress of nations with perplexity;* it gives us assurance also that in these *troublous times*, the Gospel shall be extensively propagated, and that in *overturning, and overturning, and overturning*, the Lord is making way for the establishment in all the earth of that kingdom which cannot be shaken. *If the* DAY *of vengeance is in his heart, the* YEAR *of his redeemed is come.* Great Britain, while sustaining a conflict unexampled in the history of the world, is displaying a liberality, a zeal, and a spirit of enterprise, for imparting the word of life and the blessings of salvation to all people, to enemies as well as to friends, not less strikingly unexampled. And in this glorious work, so far from being checked by any pressure of burdens or difficulties, she continues without remission, and abounds more and more. By her admirable example, America should be provoked to emulation. Under no circumstances should we faint or be discouraged; but, trusting in God in whose casue we are engaged, if difficulties present themselves, our zeal should rise, and our efforts be augmented. The word is sure, He who reigns on the holy hill of Zion shall have *the heathen for his inheritance, and the uttermost parts of the earth for his possession.* We hail him LORD OF LORDS, AND KING OF KINGS; we rejoice in the opening prospects of his kingdom; and to be instrumental in extending his dominion, and the blessings of his salvation, will be our highest glory.

Instructions, given by the Prudential Committee of the American Board of Commissioners for Foreign Missions, to the Missionaries to the East, Feb. 7, 1812.

"*To the Rev. Adoniram Judson, Samuel Nott, Samuel Newell, Gordon Hall, and Luther Rice, Missionaries to the East, under the American Board of Commissioners for Foreign Missions.*

"VERY DEAR BRETHREN,

As in Divine Providence we are specially charged with the weighty care of the Mission in which you are engaged, it devolves on us, as a sacred duty, to give some instructions for your observance. These instructions, owing to a pressure of circumstances, and the want of certainty in regard to some important points relating to the mission, will doubtless be more imperfect than otherwise they might have been; and it

will rest with us, or with our successors in this care, hereafter to make them more complete.

"1. Your first concern, dear Brethren, must be *personal.* As you have given yourselves to the service of God in the Gospel of His Son among the Gentiles, it will be of the utmost importance, not only that you be sincere and without offence, but also that your hearts be kept constantly burning with love to God, to the Lord Jesus Christ, and to the souls of men. In order to this, you will be much in the exercise of devotion; in reading, meditation, and prayer; you will be religiously observant of all the precepts, ordinances, and instructions of the Gospel; and you will *exercise yourselves to have always consciences void of offence, both towards God, and towards men. Keep under your bodies, and bring them into subjection. Keep your hearts with all diligence. Live by faith in Christ Jesus. Walk before God and be perfect.*

"2. *Have fervent charity among yourselves.* Let there be no *strife among you, which of you shall be accounted the greatest: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.* Ye have *one Master, even Christ; and all ye are brethren.* Be watchful over one another, *in the spirit of meekness; and provoke one another* only *to love and good works.*

"3. The Christian Missionaries of every Protestant denomination, sent from Europe to the East, you will regard as your brethren; the servants of the same Master, and engaged in the same work with yourselves. With them your only competition will be, who shall display most of the spirit, and do most for the honor of Christ; with them you will be ready to cultivate the best understanding, and to reciprocate every Christian and friendly office; and with them you will cheerfully co-operate, as far as consistently you can, in any measure for the advancement of the common cause. However it may be with others, let it never, dear Brethren, be your fault, if among the converts to Christainity in the East, every one shall say, *I am of Paul, and I of Apollos, and I of Cephas, and I of Christ;* but remember there *is one body and one Spirit, even so believers are all called in one hope of their calling: one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in them all.*

"4. Wherever your lot may be cast, you will withhold yourselves most scrupuously from all interference with the powers that be; and from all intermeddling with political concerns. You will sacredly remember who has said, *Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's. Render unto all,* therefore, *their dues: tribute to whom tribute is due; custom, to whom custom: fear, to whom fear; honor, to whom honor. Submit yourselves to every ordinance of man for the Lord's sake.*

"5. *As much as in you lies live peaceably with all men.* You go, dear Brethren, as the messengers of love, of peace, of salvation, to people whose opinions and customs, habits and manners, are widely different from those, to which you have been used; and it will not only comport with the spirit of your mission, but be essential to its success, that, as far as you can, you conciliate their affection, their esteem, and their respect. You will, therefore, make it your care to preserve yourselves from all fastidiousness of feeling, and of deportment; to avoid every occasion of unnecessary offence, or disgust to those among whom you may sojourn; and in regard to all matters of indifference, or in which conscience is not concerned, to make yourselves easy and agreeable to them. In this, as well as in most other things, you will do well to hold in view the example of Paul, the first and most distinguished missionary to the heathen; who, *though he was free from all, yet made himself servant unto all, that he might gain the more;* and *became all things to all men, that by all means he might gain some.* When you behold the superstitions and abominations of the heathen, your *spirits,* indeed, *will be stirred in*

you, and you will be very jealous for your God and Saviour. But even then, you will take heed that your zeal be according to knowledge, and tempered with the meekness of wisdom. In all things, it will behove you, dear Brethren, *to be harmless and blameless, the children of God without rebuke;* to show to the Gentiles the excellent character of the religion of the Gospel, and to let them see in you a living example of "whatsoever things are true, of whatsoever things are honest, of whatsoever things are just, of whatsoever things are pure, of whatsoever "things are lovely, of whatsoever things are of good report."

"6. From the best views, which we have been able to obtain, our present desire is, that the seat of this Mission should be in some part of the empire of Birmah. After your arrival in India, however, you will make it an object to avail yourselves of information relating to that empire, and also relating to other parts of the East; and after due deliberation, you will be at your discretion, as to the place where to make your station. It will also in a similar manner, rest with you to determine, whether the great object of the mission will probably be best promoted, by your residing together in one place, or by occupying separate stations. In regard to those very important points, however, it is expected that you will act with unanimity; certainly, that you act only with a due regard each to the views and feelings of the rest, to our known desire and expectation, and to the essential interests of the Mission.

"You will perceive, dear Brethren, the very urgent importance of observing strict economy, in regard both to your time and expenditures.—You will therefore make it your care to get to the field, or fields, of your labors, as soon and with as little expense as possible.

"7. For yourselves and for the object of the mission, it will be important that you adopt, as early as possible, some plan of polity, or social order. The office of presiding in your little community should, for very obvious reasons, we think, be held in rotation. You will have a treasurer, and a secretary or clerk, that your financial concerns may be conducted, and the records of your proceedings kept, with regularity and correctness. The rules and regulations which you adopt, you will transmit to us for our consideration. Of the journals of the mission, also, to which you will pay very particular attention, and in which you will regularly note whatever may be interesting to you, or to us, you will, as often as convenient, transmit to us copies.

"8. No time should be lost in forming yourselves into a church, according to the order divinely prescribed, that you may attend in due form upon the worship and ordinances of Christ's house. This will be of great importance, both to yourselves, and to the people among whom you dwell. The ordinance of the Lord's supper should be administered, we think, as often at least, as once in every month; and you will freely reciprocate the privilege of communicating in this ordinance with other Christians in regular church standing.

"In all places, and especially among people superstitiously observant of their own sacred times and seasons, a very exemplary observance of the Sabbath is of the very first importance to Christianity. This, dear Brethren, you cannot too deeply feel; and it will be your care that Pagans shall not have occasion to say, or to think, that Christians have no reverence for the ordinances of their God. It is by their eyes, not less than by their ears, that you are to gain access to their hearts. In regard, also, to the time of beginning the Sabbath, you will perceive it to be not of little consequence, that you be conscientiously agreed.

"9. The great object of your Mission is to impart to those who sit in darkness, and in the region and shadow of death, the saving knowledge of Christ. In order to this it will be a matter of primary attention to make yourselves acquainted with the language of the people, with whom you are to converse, and to whom you are to preach. You will not, however, neglect any opportunity or means of doing them good, even before

you can use their language; but you will give yourselves wholly to your work, and use all care that you *run not in vain, neither labor in vain.* The deplorable ignorance of the poor heathen will constantly be in your minds, and deeply affect your hearts. To them you are to make known the *words by which they and their children may be saved.* To them you are to teach, *not the commandments, or the dogmas of men;* but the pure doctrines of the Gospel, drawn directly from the Scriptures of truth. You will most religiously beware of that *philosophy, and vain deceit, which is after the tradition of men, after the rudiments of the world, and not after Christ; and avoid questions and strifes of words, whereof come envy, strife, revilings, evil surmises, and perverse disputings of men of corrupt minds.*

"In teaching the Gentiles it will be your business, not vehemently to declaim against their superstitions, but in the meekness and gentleness of Christ, to bring them as directly as possible to the knowledge of divine truth. It is *the truth,* THE TRUTH AS IT IS IN JESUS, which is *mighty through God to the pulling down of strong holds, casting down imaginations, and every high thing, which exalteth itself against the knowledge of God; and bringing every thought into captivity to the obedience of Christ.* So far as the truth has access, so as to produce its effect, the errrors, and snperstitions, and vices of Paganism will fall of course. You will beware of the rock on which Missionaries have too often split; and not at once advance upon the uninstructed with things beyond their power to understand. Beginning with the *first principles* of the doctrine of Christ, you will proceed in your instructions gradually, with patience and widom; feeding the people with milk, until they have strength to bear meat. And for their good unto salvation, it will be your delight, as it will be your duty, to be *instant in season, and out of season; to be their servants for Jesus' sake, and to spend and be spent.*

"10. If God in his infinite grace, prosper your labors, and give you the happiness to see converts to the truth, you will proceed in regard to them, at once with charity and with caution. You will allow sufficient time for trial, and for the reality of conversion to be attested by its fruits; that, as far as possible, the scandal of apostasy may be prevented. You will admit none as members of the church of Christ, but such as give credible evidence that they are true believers; and none to the ordinance of baptism, but credible believers and their households. The discipline of Christ's house, you will charitably and faithfully observe.

"11. As in Christian lands, so in all lands, the hope of the church is principally from the rising generation. Youth and children, therefore, will be the objects of your very particular solicitude and attention; and no pains will be spared either by yourselves, or by our dear sisters, your wives, for their Christian education.

"12. It will be your desire, as it is ours, to lighten as much as possible the expenses of the Mission; that by the pious liberalities of this country, your establishment may be enlarged, and other missions supported. So far, therefore, as you can consistently with your missionary duties, you will apply yourselves to the most eligible ways and means of procuring a support for yourselves and families, agreeably to the example of European missionaries and even of the apostles.

"Dearly beloved Brethren,

You cannot but be sensible of the vast responsibility under which you are to act. You are made a spectacle to God, to angels, and to men. The eyes of the friends, and of the enemies of Christ and his cause will be upon you. You are the objects of the prayers, and of the hopes, and of the liberalities of many. On your conduct in your mission, incalculable consequences, both to the Christian and to the Pagan world, are depending. *Be strong in the Lord and be faithful. Count not even your*

lives dear unto yourselves, so that you may finish your course with joy, and the ministry which you have received of the Lord Jesus, to testify the Gospel of the grace of God. With fervent prayers for your safety, your welfare, and your success, we commend you, dear brethren, to God, and to the word of his grace.

A true Copy from the Records of the Prudential Committtee.

Attest, SAMUEL WORCESTER,
Clerk of the Prudential Committee.

SALEM, February 7, 1812.

PECUNIARY ACCOUNTS OF THE BOARD.

The American Board of Commissioners, in account current with their Prudential Committee, Dr.

To cash paid out during the year which preceded the annual meeting in September 1811, (there being no Treasurer,) for the following purposes, viz.		
Expenses of Mr. Judson's voyage to England, in the winter of 1811,	$ 409,33	
Travelling expenses of the members of the Board, in attending the annual meeting,	103,75	
Expenses of entertainment during the meeting,	17,80	
Travelling expenses of Messrs. Judson and Nott, in attending the annual meeting,	25,00	555,88
To balance since accounted for to the Treasurer,		843,64
		$ 1,399,52

Contra Cr.

By cash received as donations to the Board, before Sept. 18, 1811,		$ 1,375,96
By interest on a donation to the permanent fund,		10,20
By a premium of 5 per cent. on a bill of exchange for	$ 267,22	13,36
		$ 1,399,52

The American Board of Commissioners, in account current with Jeremiah Evarts, their Treasurer, Dr.

To cash paid in conformity to orders, from No. 1. to No. 22, inclusive, signed by the clerk of the Prudential Committee, between the annual meeting in Sept. 1811, and the passing of the Act of Incorporation, June 20, 1812, viz. for,		
Expenses incurred in the prosecution of the objects of the Board,	$ 9,327,04	
Payment of money borrowed,	360,00	9,687,04
To losses by counterfeit money received in donations,		12,33
		9,699,37
To balance carried to new account,		4,091,63
		$ 13,791,00

Contra Cr.

By cash remaining in the hands of the Prudential Committee, at the annual meeting in 1811, and since accounted for to the Treasurer,		$ 843,64
By cash borrowed by the Prudential Committee in Feb. 1812,		360,00
By cash received in donations between the annual meeting in Sept. 1811, and June 20, 1812, viz.		
From individuals, as by Statement A,	$ 6,886,76	
From Foreign Mission Societies, as by Statement B,	3,858,23	
From other Charitable Societies, as by Statement C,	167,77	
Aggregate of contributions in ecclesiastical societies, churches and congregations, as by Statement D,	1,674,60	12,587,36
		$ 13,791,00

The Board, in account with the Treasurer, Dr.

To cash paid in conformity to orders, Nos. 23 and 24, signed by the clerk of the Prudential Committee, between June 21, and Aug. 31, 1812,	$ 211,31
To a counterfeit bill received in a donation,	8,00
To balance carried to new account,	5,252,46
	$ 5,471,77

Contra Cr.

By balance brought to new account,		$ 4,091,63
By cash received as interest on a part of the permanent fund,		14,10
By cash in donations received between June 20, and Aug. 31, viz.		
From individuals,	558,16	
From Foreign Mission Societies,	620,00	
From other charitable Societies,	175,38	
Contributions from churches and congregations,	12,50	1,366,04
		$ 5,471,77

The amount of donations in the account, which was closed June 20, 1812, is,	$ 12,587,36
——— in the account which was closed Aug. 31,	1,366,04
	$ 13,953,40

A STATEMENT OF THE EXPENDITURES OF THE BOARD IN WHICH THE DIFFERENT KINDS OF EXPENSE ARE CLASSED TOGETHER.

The payment of the sums here specified was authorized by orders of the Prudential Committee from No. 1 to No. 22, inclusive. It was thought preferable to publish the expenses in this way, rather than to give the accounts at large under their several dates, as the reader may now see at one glance the amount expended for each particular object.

The remainder due on the expenses of Mr. Judson's voyage to Europe,	$ 118 00	
Expense of journies in Jan. and Feb. 1812, preparatory to the embarkation of the missionaries, viz.		
——— of Mr. Nott and his wife,	$ 92 62	
——— of Mr. Newell,	46 17	
——— of Mr. Rice,	50 50	
——— of Mr. Hall,	86 00	275 29—393 29

Outfit of Mr. Judson,	339 01	
—— of Mr. Nott,	341 63	
—— of Mr. Newell,	312 34	
—— of Mr. Rice,	381 52	
—— of Mr. Hall, (including a considerable sum for surgical instruments, medicines, &c. the exact amount of which cannot be ascertained,)	476 25	1,850 75
Expense of Mr. Newell's first journey to Philadelphia, for the purpose of attending medical lectures, in 1811,	$ 26 38	
—— of Mr. Hall's,	26 00	52 38
Expenses incurred by Mr. Newell, while attending medical lectures both in Boston and Philadelphia,	$ 271 96	
—— by Mr. Hall,	184 00	455 96
		508 34
Expenses of medical and other books purchased by Mr. Newell and Mr. Nott in Boston,	67 90	
—— of medicines, surgical instruments, &c. by Mr. Newell at Salem,	161 19	
—— of medical books, surgical instruments, &c. by Mr. Hall, beside those above referred to,	98 78	327 87
Expenses of the passage of Messrs. Nott, Hall, and Rice, and the wife of Mr. Nott, from Philadelphia to Calcutta,	1,000 00	
—— of the passage of Messrs. Newell and Judson, and their wives from Salem,	1,200 00	
—— of conveniences during the passage, principally under the care of Robert Ralston, Esq. of Philadelphia,	132 30	2,332 30
Salaries of the brethren advanced to them in specie for one year and eighty-three days, to be computed from their arrival in India,		3,552 78
Total expenses on account of the mission to the East, between Sept. 18, 1811, and June 20, 1812,		8,965 33
Expenses incurred by Messrs. Warren and Richards, while attending medical lectures under the direction of the Board,		86 10
Travelling expenses, &c. of Mr. Frost, Mr. Rich, and others, while soliciting donations, by direction of the Prudential Committee,		160 41
Travelling expenses of the Corresponding Secretary, in attending the first meeting of the Board,	20 00	
Cash paid out by the Corresponding Secretary and Treasurer, for stage-fare, and other necessary expenses, while transacting the business of the Board, and attending the Legislature on the subject of the Act of Incorporation,	29 68	49 68
Expense of printing 1500 copies of the Address		25 00
Postage of letters paid by the Treasurer,	4 79	
—— by the Corresponding Secretary,	5 02	9 81
Account books, stationary, and printed receipts, procured by the Treasurer and Corresponding Secretary,		23 49
Discount on unbankable bills,		5 54
Transportation of dollars, truckage, &c.		1 68
Total expenditures between Sept. 18, 1811, and June 20, 1812,		$ 9,337 04

The following supplementary account of expenses authorized by orders (No. 23 and 24,) of the Prudential Committee, brings down the account of expenditures to Aug. 31, 1812; viz.		
Expenses discharged by the Board toward the education of Mr. Eleazer Williams,		150 00
Travelling expenses of Mr. Williams on a journey to Lower Canada,	30 00	—180 00
Cash paid by the Treasurer and a member of the Board, for stage-fare and other necessary expenses, while transacting the business of the Board,	11 60	
Printing the Act of Incorporation,	6 50	
Trunk for safe keeping of papers and books of the Treasurer,	6 60	
Postage of letters,	5 36	
Stationary,	60	
Legal Instruments to secure a donation, according to the wishes of the donor,	1 25	—31 31
		$ 211 31
Aggregate of expenditures authorized by orders of the Prudential Committee from No. 1. to No. 24. inclusive,		9,538 35
Lossess by counterfeit money received in donations, as above stated, $ 12, 33 and $ 8,		20 33
	Total	9,558 68

It will be recollected, that the annual salary voted to a married missionary is $666,66, and to an unmarried missionary $444,44, which are the sums allowed by the London Missionary Society to their missionaries. The outfit voted was the same as a year's salary. The aggregate of the outfits, (including some expences for medicines, &c.) as actually paid, is, therefore, $1,037, 14 less than was authorized by the vote of the Board. This difference is imputable to two causes: first, the funds of the Board were scanty at the time the outfits were made up: and, secondly, the parents and other friends of the missionaries, and particularly of their wives, partly furnished them with such articles as were suited to their arduous undertaking.

The apparent inequality of the outfits is accounted for in this manner: After the missionaries were partially furnished from their own resources, or by their particular friends, each one gave an estimate of such articles as he deemed necessary to complete his outfit. These articles, having been approved by the Prudential Committee, were purchased.

The donations devoted to form a permanent fund already received by the Board amount to $756; and those devoted exclusively to the translation of the Scriptures amount to $394, 81.

DONATIONS TO FOREIGN MISSIONS.

Sept. 3, 1812 From William Ripley, Esq. of Cornish, (N. H.)		$ 10 00
15. From the Female Foreign Mission Society of New Haven, (for missions) $ 13 51—For translations $ 5		18 51
	Carried forward,	$ 28 51

Brought forward,			28 51
From the Female Foreign Mission Society in Stepney, Wethersfield, by the hands of the Rev. Calvin Chapin, (towards a permanent fund,)			20 00
16. By the hands of the Rev. Dr. Lyman, from the Foreign Mission Society of Northampton and the neighboring towns,	200 00		
From individuals in Goshen, (Mass.)	29 30	—229 30	
By the hands of Gen. Huntington, from the Female Cent Society in North Preston, (towards translations)	30 00		
From a friend to missions in New London,	50 00		
From young ladies in New London,	5 00	—85 00	
17. From Mrs. Eliza Hooker, of Farmington, by the hands of the Hon. John Treadwell			5 00
19. From Miss L. W.			2 00
From Deacon Williams of Exeter, (N. H.)			2 00
22. From individuals in Hanover, (Mass.) remitted by Deacon Joseph Brooks,			13 00
25. From Mr. John Tucker of Norfolk, (Vir.) by the hands of William Maxwell, Esq.			5 00
From a parishioner of the Rev. Cornelius Waters,			3 00
28. From the Foreign Mission Society of Newark, (N. J.) remitted by the Treasurer to the Rev. Dr. Worcester,	400 00		
From females in Newark, remitted by the Treasurer of the Foreign Mission Society of Newark,	168 25	—568 25	
Oct. 1. From the Foreign Mission Society of Boston and the vicinity,			15 00
5. From a friend to missions, by the hands of Professor Adams of Dartmouth College,			6 00
9. From individuals in Spencer, (Mass.) by the hands of the Rev. E. Rich,			15 87
From a friend of missions in Wrentham, by the hands of the Rev. E. Rich,			1 00
10. From Henry Phillips, Esq. of Exeter, (N. H.) by the hands of the Rev. Dr. Morse,			10 00
15. From subscribers in Plainfield, (Mass.) by the hands of Deac. James Richards,	18 75		
From females in Plainfield, by the same hands,	8 00	—26 76	
16. Remitted by the Rev. Experience Porter of Belchertown, viz. from Jonathan Dwight, (for the translations,)	7 00		
Nathaniel Dwight, $5—A friend to missions, $5 06	10 06		
From others in that town,	7 04		
A contribution in the congregation,	21 90		
From Betsey M. Tryon of New Lebanon, (N. Y.)	5 00	51 00	
Remitted by the Rev. Dr. Lyman, viz. from a Female Charitable Association in New Canaan, (Con.) by the hands of Mrs. Sarah Bonney,	30 00		
From individuals in Norwich, (Mass.)	14 00		
From a friend of missions in Scipio, (N. Y.)	5 00		
From Josiah Dwight, Esq. Treasurer of the Foreign Missionary Society of Northampton and the neighboring towns,	344 95	—393 95	
17. From a subscriber to the Panoplist,			10 00
19. From Mrs. M. Burgess of Providence by the hands of Capt. William Peabody,			10 00
			$ 1,500 63

OHIO BIBLE SOCIETY.

Address, Constitution and Subscription-Proposal

Of the OHIO BIBLE SOCIETY, presented to the well-disposed of every denomination.

WHEN we reflect on the exertions made in Europe and America to spread the gospel of the Redeemer and on the success that has crowned such endeavors, and also on the peculiar want of the scriptures in our new settlements; and whereas nothing has yet been done on the Western side of the Allegany mountains to relieve such want; We, the subscribers, feeling our hearts moved within us to attempt something for the supply of the destitute of our western country, do hereby form ourselves into a society for that purpose, agreeable to the Constitution hereunto subjoined.

As this is not to build up a sect or party, but to promote the interest of the Redeemer's kingdom; we do hereby invite all the well-disposed to unite with us in this benevolent attempt.

CONSTITUTION.

ARTICLE I. This Society shall be known by the name of *The Ohio Bible Society.*

Art. II. The great object of this Society, shall be to distribute the scriptures in the versions in common use among the Protestants, without note or comment.

Art. III. The officers of this Society shall consist of a President, Vice-President, Treasurer, Secretary and a board of Trustees, to be chosen from among the members, and shall not be less than five nor more than twenty.

SECTION 1. It shall be the duty of the President to preside in all meetings; and in his absence, the Vice-President. The President shall be, *ex officio*, a member of the board of Trustees; and shall call a special meeting of the society, at the request of twenty members; or may, at his discretion.

Sect. 2. It shall be the duty of the Secretary to keep a record of all the transactions of the Society; and under the direction of the Trustees, shall correspond in their name.

Sect. 3. It shall be the duty of the Treasurer to receive all monies and dispose of them agreeable to the order of the Trustees, and make report annually of the state of the funds.

Sect. 4. It shall be the duty of the Trustees to procure bibles and testaments that combine plainness with cheapness, and superintend the distribution of them. It shall also be their duty to collect subscriptions and transmit them to the Treasurer; seek out the destitute and supply them, according to the object of the Society. A majority of the Trustees shall constitute a quorum.

Art. IV. Any person may become a member of this Society by subscribing the Constitution and paying annually not less than one dollar; or, by paying twenty, shall be considered a member for life.

Art. V. This Society shall meet annually on the first Wednesday of November, at such place as shall be agreed on at the annual meeting immediately preceding. Notice shall be given of the time and place of each annual or special meeting, in one of the Marietta, Zanesville, Chillicothe and Cincinnati papers, by the President, thirty days before such

meeting: provided, however, that the next meeting of the Society shall be on *the first Wednesday of November* 1813.

Art. VI. No officer of this Society shall receive any pecuniary compensation for his services.

Art. VII. All the officers of the Society shall be chosen by ballot at their annual meeting, by a majority of the members present, personally or by proxy.

Art. VIII. No amendment of this Constitution shall be made without the concurrence of two thirds of the members present, at an annual meeting; and the proposal for such amendment shall be made known to the Society at the annual meeting next preceding that, in which the decision is to be made.

At a meeting in Marietta, (O.) Oct. 22, 1812, the preceding Constitution was read and subscribed by a respectable number from that and the adjacent towns; after which, they proceeded to choose Officers for the ensuing year, and the following gentlemen were chosen:—

Gen. RUFUS PUTNAM, *President.*
Rev. LYMAN POTTER, *Vice-Preident.*
Rev. SAMUEL PRINCE ROBBINS, *Secretary.*
DAVID PUTNAM, Esq. *Treasurer.*

The following gentlemen were elected Trustees:—

Rev. LYMAN POTTER,
Rev. STEPHEN LINDSLY,
Rev. TIMOTHY HARRIS,
Rev. SAMUEL P. ROBBINS,
Deac. JOSEPH SPENCER,
Deac. BENJAMIN MILES,
} *Trustees.*

N. B. A sermon to be preached at each annual meeting of the Society.

☞ *The next meeting of the Society, to be holden at Marietta, Nov.* 3, 1813.

CIRCULAR.

"Where there is no vision, the people perish." "Thy *word* is a lamp unto my feet, and a light unto my path." OLD TESTAMENT.

"Never man spake like this man." "Who hath brought life and immortality to light through the *gospel*." NEW TESTAMENT.

To all the well disposed of every religious denomination:

BRETHREN AND FRIENDS,

The BIBLE may, perhaps, with no impropriety, be called an *Epistle* from heaven to earth; containing intelligence equally and infinitely interesting to all the human family. We are commonly very eager and engaged to read, when we receive letters from earthly friends; though, frequently, they contain nothing of great importance. How much more engaged, then, should we be to open and read *this* epistle from a divine and heavenly Friend—as we might reasonably expect to find it containing (as it does) information of the utmost consequence! For, does it not make known to us *the only way to eternal life*; which is to *understand its great truths, believe its instructions* and *obey its precepts?*—And, a more perfect system of divine knowledge and moral virtue never was formed and presented to man than that, found in this heavenly communi-

cation—*the word of God.* The truths and instructions it exhibits, so important to be known and believed in order to the practice of *sound* morality, are what the darkness of the heathen world was unable ever to discover. For, said the wisest among them, "Ye may give over all hopes of mending men's lives for the future, unless God be pleased to send a teacher from heaven to instruct you." With *emphatic* propriety, then, may it be termed, "A *light*, shining in a dark place." For, wherever it is enjoyed, the darkness of ignorance and superstition is dissipated, lusts and corruptions in a great measure restrained, and the cause of piety and virtue advanced;—the mind, also, ennobled, enlarged and enriched with suitable and exalted conceptions of God, of his providence, and of the wonders of his grace. And, what book is more salutary in its effects? In distinction from all others, it is calculated to awaken the guilty, to reform the vicious, to reclaim the backslider, to comfort the believer under all circumstances of life, and even in death, to inspire him with pleasing and well grounded hopes of everlasting felicity beyond the grave. And if such be its peculiar utility and excellence;—if guided by this directory, it will infallibly lead us to Jesus, the author of all consolation; and, finally, to the inheritance which he has purchased;—what *obligations* are we under, from the laws of benevolence, to give it "free course" among our fellow-creatures; and particularly to circulate it among the poor of our own country—*thousands* of whom are destitute of this only sure guide to eternal life!

Is not the soul of infinite worth? And, does not that "faith," which is necessary to its salvation "come by hearing?" And "how can they believe in him of whom they have not heard;" and in those things which his word reveals respecting him, if they have not the *means* of knowing them? And, how can *Christians* who are destitute of these means, (being unable to furnish themselves with them,) "grow in grace;" to which, growth in knowledge is absolutely necessary?—By giving such the word of truth, therefore, we shall be the means of furthering the salvation of *their* souls.

Impressed with considerations like these, the friends of religion in *Europe* are now exerting themselves for the more general diffusion of religious instruction and knowledge among the poor and destitute of their own country, through means of a more extensive circulation of the holy Scriptures; and thus feeding their hungry with this bread of life. And, why should *we* be supine, as it respects engaging in the same pious undertaking? Why should we remain practically unmindful of the famishing poor of *our* country?—Blessed be God, the hearts of some in *America* have been already stirred up to engage in this great and good work. And the success which has attended their exertions has been viewed as a ground of encouragement to us, in this *Western* country, to engage in the same benevolent attempt.—Accordingly, a *Bible Institution* is now formed in this State, for the purpose of raising a fund for purchasing and charitably distributing to the destitute "the words of eternal life."—This, brethren and friends, is the sole object of the Society which now addresses you; an object which, we think, deserves the *marked* attention of every well-wisher to immortal souls. And for this sole purpose, we solicit your aid, by the various talents which your Lord has committed to you for use; promising as stewards of his property, *fidelity* in the great work assigned us, and prescribed by the Constitution with which this will be accompanied. And, we beseech you, brethren, that while, through your charity, you are bestowing this inestimable treasure upon multitudes who would otherwise pass through this their only probation and die without possessing even the *means* of a saving acquaintance with "the Lord that bought them;" you would not forget to accompany the gift with fervent *prayer* that the saving influences of the Divine Spirit might accompany it for their awakening, conviction, conversion and everlasting salvation. By thus harrowing in the seed sown, you may expect in due time,

that the harvest will be glorious; and multitudes will arise and call you blessed. By thus "casting this bread" of life "upon the waters," you may expect "after many days, to find it," to the joy of your heart, and to the rejoicing of all those to whom you shall have been the instruments of saving good. And Oh, how unspeakably blessed to hear, at last, in consequence of thus doing, that approving declaration, "Inasmuch as ye have done it unto *one* of the least of these my brethren, ye have done it unto me!"

In the name and behalf of the Ohio Bible Society,

SAMUEL P. ROBBINS, *Secretary.*

Revival of Religion in Bristol, (Rhode-Island.)

Letter to the Rev. John Stanford.

Philadelphia, Oct. 5, 1812.

MY DEAR SIR,

HAVING been requested, when in New-York, to give a brief account of the late wonderful work of God, at Bristol, Rhode-Island, I embrace my first leisure moments, with a view of gratifying you, and our other pious friends, in your great metropolis. While I was on a visit to my beloved connexions in Newport, Rhode-Island, on the 24th of August last, the surprising information reached that town, that on a few days preceding, there was a most astonishing display of Jehovah's power, among the inhabitants of Bristol, distant from Newport about 15 miles. Bristol is a gay and prosperous town, and it gives me pain to add, agreeably to report, was rather an unusually wicked one, being a noted place for dealing in "the souls of men," or in carrying on the African Slave-Trade, in defiance of the laws of God and the nation. In it are four religious denominations of Christians, the Episcopalian, the Congregationalist, the Baptist, and the Methodist. On all these congregations, at one, and nearly the same time, as it was mentioned to me and others, the Spirit of the Lord was poured out in such wise, as to baffle all description, either verbally, or by writing. The whole town was apparently paralized, and business in general suspended for several days. The entire subject of conversation in the family, on visits, in the streets, and at the corners of the same, was about *another* and a *better* world!—The young, the middle aged, and the aged, were all equally concerned, and feelingly anxious about the salvation of their souls. Children of 8 years up to persons of 70. Both sexes, the gay and fashionable of each, as well as of the other classes, were equally wrought upon. All political conversation for a time ceased, and instead of the continual inquiry, *What is the news?* the more important one was asked by hundreds, *What shall we do to be saved?*

Prayer meetings, conference meetings, and public preaching meetings, were kept up and attended from house to house, and from church to church, throughout every day in the week, commencing at an early hour in the morning, and holding with short intermissions, till late at night. Rooms which had been devoted to parties of worldly pleasure, and carnal amusements, were converted into religious or devotional apartments, and thronged with spiritual worshippers. The different societies of Christians already mentioned, instantaneously harmonized, and cordially as one family, approached the throne of grace in company.—The ministers of Jesus, in that and all the neighboring towns, who now visited them in quick succession, found full and constant employment, insomuch that during the first week of this remarkable revival, time could scarcely be arrested for the partaking of necessary food, or refreshment by sleep! On Lord's day, September 6th, after preaching twice in the town of Warren, and administering the Lord's Supper, a Christian friend conveyed me to Bristol, to preach in the evening, in the Baptist tabernacle: the place

was small, but crowded; and although there had been preaching there throughout the whole day, and in all the other Christian Societies, yet at the close of our religious exercies, the people were unwilling to retire. A brother minister, several private professors, and myself, were all separately addressed by numbers of the hearers; some inquiring after the great salvation, and others with joy on their countenances, expressing deliverance by grace! The next morning, at six o'clock, we held a prayer meeting in the tabernacle; those who were engaged, appeared to pray *indeed!* That day was fully employed, in visiting, and being visited, with a view, by God's blessing, of affording directions to those who were convinced of sin, and in encouraging such who had found the LORD'S Christ, to perseverance. In the course of the day, I was affectionately solicited both by the Episcopalians and Congregationalists, to preach in their respective houses. Having been previously engaged for the Episcopal Church, we had in the evening a full, an attentive, and truly solemn assembly. There were various meetings besides, on the same evening. We may indeed say, "What hath God wrought?" "Not unto us, O Lord, not unto us, but unto thy name, give glory, for thy mercy, and for thy truth's sake." Many additional particulars might be given, if the limits of a letter permitted, but I must, though reluctantly, desist.

At Providence, Rhode Island, New Town, Barnstable, Harwich, and other places in Massachusetts, and in the District of Maine; the LORD our GOD was riding forth in the Gospel Chariot, conquering, and to conquer! At Harwich, two or three vessels were ready to sail on a fishing voyage; it was proposed previous to their leaving the Port, that all the concerned should kneel down on the beach and go to *prayer!* The request being complied with, such was the power of the Holy One of Israel upon them, that when they arose they agreed unanimously for that time, to postpone their voyage, and to return to their families; the result was, that forty of their number, by the last accounts, had experienced the regenerating influences of the Holy Ghost, and had publicly made profession of their faith in the Lord Jesus Christ. Oh, my brother, let us wrestle with heaven for the peace and growing interest of our beloved Jerusalem, they shall prosper who delight in her:

Affectionately yours in a precious Redeemer,

WILLIAM ROGERS.

Genesee Missionary Society,

THE third annual meeting of the GENESEE MISSIONARY SOCIETY, was holden at the meeting-house, in East Bloomfield, on the 13th Oct.—The officers for the ensuing year are—

President.—Rev. David Tuller of Bloomfield.

Vice-President.—Colonel Samuel S. Haight, of Bath.

Secretary.—Rev. James H. Hotchkin, of Pulteney.

Treasurer.—Henry A. Townsend, Esq. of Bath.

Trustees.—Rev. Aaron C. Collins, of Honeoye; Rev. Oliver Ayer, of Bloomfield; Rev. Joseph Merrill, of Gorham; Rev. Allen Hollister, of Riga; Elias Hopkins, Esq. of Bath; Capt. Joel Pratt, of Pulteney; Elisha Parrish, Esq. of Bristol; Capt. Timothy Buell, of Bloomfield.

This Missionary Society is yet in its infancy; but appears to be rising in importance. The funds consist wholly of donations from charitable individuals and societies. Among the donations on the last year, we notice, with peculiar satisfaction, the following, from several associations of females denominated *Cent Societies*, viz.:

From the Female Cent Society in the eastern district of Marcellus,	$ 21 00
From the Female Cent Society in Prattsburgh, (town of Pulteney,)	9 25
From the Female Cent Society in Bath,	72 86
From the Female Cent Society in East Bloomfield,	59 00

Donations to the Society will be thankfully received by any of its officers, and applied faithfully for the purpose of disseminating the Christian knowledge in the new settlements in the western country.

INSTALLATION.

On Wednesday the 14th of October last, the Rev. John Ely was installed over the Church at North Bristol, in Guilford. The exercises on the occasion were in the following order: The introductory prayer was made by the Rev. David Smith, of Durham; the sermon was preached by the Rev. John Elliot, of East Guilford, from Isa. vi 8.; the installation prayer was made by the Rev. James Noyes, of Wallingford; the chage was given by the Rev. Matthew Noyes, of Northford; the right-hand of fellowship, by the Rev. Aaron Dutton, of Guilford; the concluding prayer was made by the Rev. Saul Clarke, of East Haven.

During the whole of the solemnity, a numerous audience listened with an attention which indicated a devout respect for religious order.—Excellent music, instrumental with vocal, heightened the pleasure of the scene; and seldom has there been more cause for pious joy on a similar occasion in the vicinity than there was in beholding this flock, which had long been without a shepherd, re-settled in peace and unity, with hopeful prospects.

ORDINATION.

On the first day of October last, the Rev. William Belden was ordained to the work of the Gospel Ministry, in the Ecclesiastical Society of Greenfield, in this State.

The Rev. Mr. Haight, of Wilton, made the introductory prayer; the Rev. Mr. Waterman, of Bridgeport, preached the sermon; the Rev. Dr. Lewis, of Greenwich, made the consecrating prayer; the Rev. Dr. Ripley, of Greens-farms, gave the charge to the Pastor; the Rev. Mr. Humphrey, of Fairfield, gave the right-hand of fellowship; the Rev. Mr. Smith, of Stamford, gave the charge to the Church and Congregation; and the Rev. Mr. Noyes, of Weston, made the concluding prayer.

The exercises were performed in the presence of a very numerous and attentive audience, and were, without an exception, solemn, pertinent, and evangelical.——The unanimity which prevailed in all the proceedings, both of the Society and the reverend council, in relation to the above event, could not fail to fill with gladness the heart of every friend to the cause of the divine Redeemer.*

OBITUARY.

DIED at Providence, (R.I.) Hon. David L. Barnes, aged 52; Judge of the District Court, for the District of Rhode Island. Harv. 1780.

On Sullivan's Island, (S. C.) Hon. Ralph Izard, aged 61; late member of Congress from South Carolina.

In Marlborough district, (S. C.) Rev. Joshua Lewis, aged 64.

At Bath, (N.Y.) Rev. John Niles, pastor of the Church in that town.

At Charleston, (S. C.) Amos Northrop, Esq. late of New Haven. Yale, 1804.

At New York, John Kemp, L. L. D. F. R. S. aged 50, professor of Mathematics and Natural Philosophy in Columbia College.

In Bethlem, Rev. David Sutton, aged 82.

In Burlington, Rev. Joshua Perry, late pastor of a church in Hamden. Yale, 1775.

In Scituate, (Mass.) Hon. Nathan Cushing, aged 70.

In Providence, (R. I.) Col. Jeremiah Olney, aged 63: The companion in arms of the immortal *Washington*, his deeds of valor were too numerous and splendid to be recorded in an obituary.

1812. *Donations to the Missionary Society of Connecticut.*

Nov. 5	From a female Friend of Missions of Cheshire, -	$7 00
Dec 2.	From Orange Lyman, collected in new settlements, -	1 25
		$8 25

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